Christian Recorder, 1861

Vol. I, New Series

No. 1 missing.

No. 2, January 19 to No. 51, December 28

No editor indicated

Elisha Weaver, Book Steward

2 sheets, weekly, cumulative pagination.

CHRISTIAN RECORDER

African Methodist Episcopal Church in the United States, for the Dissemination of Religion, Morality, Literature and

Vol. I.—New Serie

PHILADELPHIA, JANUARY 19, 1861.

THE CHRISTIAN RECORDER

Is published every Saturday on behalf of the

AFRICAN METHODIST EPISCOPAL CHURCH,

BY

REV. ELISHA WEAVER,

General Book Steward,

No. 619, Pine Street, Philadelphia.

To whom all communications should be addressed. And to insure their insertion, should be in the hands of the editor on Tuesday.

TERMS.

Two Dollars a year, payable in advance. Single copies, four cents.

ADVERTISEMENTS.

We solicit Advertisements of all descriptions, suitable for a religious newspaper, which will be published as follows:—

Cards or Advertisements, inserted for one year, previous thereto cost or one eight lines, ten dollars, paper included; or, eight dollars without the paper.—six months, for six dollars, paper included.—three months, four dollars,—one month, $1.50, paper in each case included.

Poetry.

HOME.

Our esteemed friend, Mrs. Vashon, leads off this week with poetry. We hope all lovers of poetry will read it, and especially those who love to read of Home.

When far from our friends to the bosom of strangers,
Surrounded by trials, encompassed with dangers,
How oft we look back on our far distant home;
And whether success or misfortune befall us,
Our pathway intermingled with pleasure or pain,
To what scenes soever life's pathway may call us,
We think of our home and our kindred again.
If Providence smile, and our toil be rewarded,
Success crown our labors and banish our fear,
If pure be our hearts, and fair virtue regarded,
Our home and our kindred are still counted dear.
Though new friends engage us with cheering attention,
And time shade the [illegible] in our mind,
No subject is ever more pleasing to mention,
Than home and the kindred we left far behind.
When storms are uplifting the waves of the ocean,
Or, when the bright sunbeams enfirm the day,
When nature inspires us with warmest emotion,
We still think of kindred and friends far away.
When time has fled by, and our absence is finished,
To scenes of enjoyment we cheerfully come,
And still our affection remains undiminished,
For much beloved kindred and thrice welcome home.

ESTHER ANN PALMER, Phila.

"THE FORMER THINGS ARE PASSED AWAY."

BY AN INDIANA GIRL.

No night is *there*.
No midnight gloom that blessed country shades,
The brightness of its glory never fades;
No darkness intercepts the blissful light,
Where saints and angels joyfully adore,
And serve, and praise their Maker evermore.

No pain is there!
Disease approaches not that lovely land,
No sufferings now afflict the radiant band
Of blessed ones who dwell with Jesus there.
The convoy but *never* more the cross, to bear:
Distress and anguish may not enter in
A world of bliss where there is no more sin.

No grief is there.
No broken hearts and wounded spirits sigh,
Tremble and anguish are no longer nigh;
No pestilence rend the soul, no tears flow there.
No sickness, disappointment, and despair;
But [illegible] fills that blessed [illegible] above.
And [illegible] and happiness, and love.

[illegible] is there.
[illegible] in Paradise can enter,
No [illegible] sorrow tempests blow,
No passion's tyranny, no discords there can vex.
The earthquake's shock and whirlwind's rage have ceased,
The lightening's flash and thunder's volcano roar
In that blessed clime are seen and heard no more.

No *death is there.*
No blighted buds and withered blossoms lie
On that fair ground, to fade away and die:
No church-yard graves with mournful meaning tell
There lie below the forms once loved so well!
But life immortal blooms through endless day,
And death in every glimpse has passed away.

MORNING HYMN.

BY EDWARD

New every morning is the love
Our waking and uprising prove;
Through sleep and darkness safely brought,
Restored to life, and power, and thought.

New mercies each returning day
Hover around us as we pray;
New perils past, new sins forgiven,
New thoughts of God, new hopes of heaven.

If in our daily course our mind
Be set to hallow all we find,
New treasures, still, of countless price,
God will provide for sacrifice.

Old friends, old scenes, will lovelier be,
As more of heaven in each we see;
Some softening gleam of love and prayer,
Shall dawn on every cross and care.

We need not bid, for cloistered cell,
Our neighbor and our work farewell;
Nor strive to wind ourselves too high,
For sinful man beneath the sky.

The trivial round, the common task,
Would furnish all we ought to ask;
Room to deny ourselves—a road
To bring us, daily, nearer God.

Seek we no man; content with these,
Let present rapture, comfort, ease,
As Heaven shall bid them, come and go:
The secret this, of rest below.

Only, O Lord! in thy dear love,
Fit us for perfect rest above;
And help us this and every day
To live more nearly as we pray.

Selections.

THE POWER OF CHARACTER.

Men influence others less by their profession than by their spirit. Go into a church where God is sending refreshing grace. You may know nothing of the revival or of the revived. You may see nothing extraordinary, and yet an unwonted solemnity and spirit of devotion comes upon you, so that it is easy to sing, to pray, or to preach. Go in like manner into another assembly, and worship may be a load.

A few weeks since, we saw a German in an English love feast. He knew but little of the language, yet he felt the spirit; his eyes bedewed his manly cheeks, his countenance became a whole evangel, his frame trembled with emotion; he could bear it no longer, and rising, he burst out in a passionate appeal of mingled German and English, beginning with these words: "Me no much English speak 'em, but me English feel 'em."

You cannot be introduced into a company of good men without detecting, account for it as you may, even before a word is spoken, "a sweet odor of Christ." You have heard the anecdote of the minister who had lost his prayer-book. The rivers that flow into the Arctic have their mouths frozen.

A young man rose in the pulpit. You see nothing engaging in his person, nothing musical in his voice, nothing winning in his manner; he has no reputation for genius, or learning, or wisdom; no illustrious ancestry, or secular sources of influence or authority; he speaks, but when you come to analyze his speech you may find neither logical ability nor rhetorical charms in it; indeed, it may be wanting in connexion and void of new thought, yet all listen with eager interest—the giddy is sobered, the worldling feels that he is a fool, the sinner shudders as if brought to the mouth of hell, the saint resolves to live a better life, the minister who had preached for fame turns pale, the whole crowd trembles as in the presence of God. What is the cause? We call it unction. [illegible] has been in his closet, has wrestled with God and prevailed; he has received his commission anew, has had a fresh anointing from the Holy One. He did not tell you this, but you found it out; you detected the odor of the divine ointment as the smell of a field that the Lord had blessed, and therefore the words went forth into your heart with power as the words of God. Test the discourses of Whitefield, Massillon, Summerfield, by logical or rhetorical re-agents, and you will ever be at an utter loss to account for their results. As well test the power of the lightning by analysing the rain-drops that fall from the cloud.

A few weeks since, we heard one who has been instrumental in the conversion of more souls, perhaps, than any one of his age in this generation. Men flock around him, and a marvellous power goes forth from him. It was as when we listened to him, and yet how little did he say! Lest we might have been inappreciative, we turned to an aged philosopher, and asked him what he thought. "There is not sense enough in his discourse to fill a lady's thimble, but there is devotion enough to float the chariot of Elijah."

Is it not the spirit rather than the words of the sacred oracles that render them convincing, and, to those who pray over them and ponder on them, irresistible? Two ministers of opposite creeds will produce practically the same result, if under the influence of the same spirit, as two independent clocks in which the same artist has realized his ideas, may synchronize, though differing in material and outward [illegible].

To seem to be good [illegible] must be so. To assume a false character is [illegible] up to a sham town-clock in a church [illegible] turning the hands round according to [illegible] you carry in your pocket. Everybody [illegible] you knows that you are a sham, and you [illegible] get tired of it and quit it.

The Christian Plat[illegible] his back upon the world's conflicts and [illegible]d seating himself 'neath the shade of [illegible]ful elms, looking down into the depths [illegible]word or up into the blue spaces of the sky, [illegible]levated thoughts in modest words, and mo[illegible] benignity among his unquiet fellow-men, [illegible]valuate of truth.

The Christian David, [illegible]ing the busts of truth, stands foremost in [illegible]t, and, though bleeding at every pore, wields his good sword, redder and redder at every sweep, is a whole psalter in himself, and, long as he stands in the sight of men, will stir them like Israel's harp. In the vale of humble poverty, how many are embodying the beatitudes without uttering a word; and on dying beds how many past speech lift for us the vail of the future world, and open to us the vision of angels. O what a world of meaning in the gentle pressure of that pulseless hand, and the unearthly serenity of that dying look!

The life of Christians is the medium through which the word of God is read; it gives that word its meaning, extent, and force in the mind of the world, just as the labors of the artisan are illustrations of his rules, or the practice of the physician is an exemplification of his science. If a medium be pure, everything seen through it will appear well-defined and natural, but if it be colored, every object seen through it will also seem colored. Some look after the Sun of Righteousness only as we look at the natural sun when he is in eclipse, through smoked media. At the Crystal Palace in France there were exhibited some panes of plate glass so transparent that they could not themselves be seen; you could see objects through them as though there were no medium interposed. When will the world see Jesus so clearly through the Church as not to think of her at all, being rapt in the glorious vision she displays?

The life of the Christian is the living epistle of Christ, written on human hearts by the Divine Spirit, and read as clearly through human lives as ink letters can be read on parchment through a perfect lens.

Let us not despise miracle and prophecy—all well in their place—but let them not stand alone. You might show how by means of electricity, through an apparatus of poles and wires and magnets, thought might be transmitted from continent to continent; but all reasoning on the subject may be dispensed with when you can stand in the telegraph office at Cincinnati, and send a message to a friend here, and, waiting a few moments receive his answer. So you may reason as you will on the communication between earth and heaven, the world will remain skeptical until they hear the click of the heavenly telegraph and see the answers coming through.

A man's character will always determine the effect of his words. The profoundest wisdom in the mouth of a fool, the purest sentiments on the tongue of a libertine, the noblest declamations and most startling statistics against intemperance in the harangues of a drunkard, produce only scorn and derision; but a few simple statements from one known and honored for wisdom, purity, or sobriety, go with power into the hearts of the people.

When a speech is uttered or a book written, the great question with the public is, Who is the author? and so when a line of policy is proposed in ecclesiastical or national councils, we judge of its feasibility and propriety less by the argument in relation to it than by the names of those who vote for or against it. Should you learn, while passing with interest through the pages of a book, that its author is a cold-blooded murderer, how quickly would you drop it? Should it appear that an author whom you have admired and respected is an infamous scoundrel, his works would be like the pot of precious ointment into which the dead fly had dropped

Who has ever reasoned so cogently against Catholicism as Chillingworth? Passing through a library with a distinguished prelate of the Mother Church, I referred to Chillingworth's logic. "Ah!" said the Jesuit, "what shall we think of the works of a mind that has written on all sides of a question!"

Let a man reason with the clearness of Aristotle and the majesty of Demosthenes on slavery or what not, yet if there be a suspicion in his hearers that he is arguing with a view to an office, and that for a sufficient inducement he could be brought up on the other side, away with him, he will do no good.

In natural and exact science, a man's moral character does not indeed affect the result of his labors; but on all moral questions which pertain to human life, and which affect the masses of mankind, it does.

THE DEPTH OF THE OCEAN.

The depths of the Pacific are as yet imperfectly explored; those of the Atlantic, however, have been better ascertained. From Lieut. Maury's map we may derive a good general idea of the shoals and abysses of this great sea bed. The deepest depression of the Atlantic basin seems to lie between thirty-three degrees and forty degrees N. lat., where the plummet (though we must allow for errors occasioned by the possible deflection of the line) has been lowered to the depth of 30,000 and even 40,000 feet. At short distances from Madeira, the Cape de Verd Islands, and the Bermudas, the sea deepens to 12,000 and 15,000 feet, so that, seen from the ocean ground, those islands would appear as the summits of mighty mountain lands, grand and imposing as the Andes. The enclosed European seas are comparatively very shallow. The depth of the Baltic seldom exceeds 250 feet, and there is only one spot where the sounding line finds a depression of 840 feet. Between the Orkneys and Norway, the north sea has its maximum depth of 800 feet. The Mediterranean in some parts attains a depth of more than 6,000 feet; the Black Sea, with the same reservation, of more than 3,000; while the waters of the Adriatic everywhere roll over a shallow bed.

S. S. Times.

RELIGION, undefiled, bids us love all persons, and overcome evil with good.

THE UNCONSCIOUS ADVANCE OF LIFE.

The following touching and beautiful sentiments are extracted from a discourse on the above topic preached by Rev. G. F. Wiswell in the Central Church, Wilmington, on the last Sabbath of the year. The text was Hosea, vii. 9.

"Gray hairs are here and there upon him, yet he knoweth it not."

As to any real experience of old age, few of us can say anything. The decrepitude and feebleness of extreme life have not yet fallen upon many of this congregation, and it may seem ill-timed for me to speak to you of old age; but I ask you to remember that while we are not all old, we are all growing old. The time I have chosen is also instructive; the final sabbath of a year, with all its solemn admonitory voices, is a most fitting occasion to discourse of the waning and unconscious wasting of life. The theme is indeed hackneyed, but quite unlike its subject it is one that will never grow old. Preachers, poets, painters, philosophers and sages have discoursed of old age, and still it is unexhausted. People are all and always growing old—the world is growing old—the sky is growing wrinkled and will soon "be rolled together"—the hills and mountains, "rock-ribbed and ancient as the sun," are growing old—the whole system of nature is growing old and fast going to decay; and this whole process goes forward so gradually that we are unconscious of it. We are all older than on the final sabbath of 1859; yet who realizes it? Who through any given period of the year has had brought vividly to his consciousness, the fact that he was growing old, and approaching, by successive, yet sure steps, the place of his death and his burial? It is one of the kindly arrangements of Providence that but for nicknesses and more frequent physical ailments, the man of 50 feels as youthful as when he gambled a boy of 15 years. And the wide interval of years between youth and early senescence has all been kept in great measure from his consciousness; he has at no time felt that he was growing away from his boyhood, at no time realized the advance of years any more than the apple or peach that blushes red and ripens pendent on its native stem. It is very beautiful that this is so; that we are not made to feel keenly, the swing and shock of the steady hours, and days, and years of measured and diminished life. Were it otherwise, so that each revolving day and each dying year communicated to our physical senses by some outward sign or impulse, the tale of our perishing mortality, we should scarcely endure the strain and pressure upon our hearts. It is also a beautiful and benignant arrangement of Providence that we cannot say just when we cease to be young and begin to be old. Those who are past fifty cannot say when they began to think that young manhood had ended, when they no longer excused themselves from duty on the ground of being "too young!" We slide from one stage on to another without observing any dividing line.

Youth is the season of romance and wild adventure; but no one was conscious of the passing from that stage into a less romantic period. As we reach middle and so pass on to more advanced years, we look back upon childhood with a clear idea of the change that has taken place. In the kindling glow of imagination we saw everything on a greatly magnified scale and surrounded by a corona of gorgeous hues. We shall never see again such stately trees as those that threw their grateful shade over the house where we were born; never again shall we know such large fields and forests as those where we picked berries, and chased the butterfly, and roamed, listening to repeated echoes of our childish voices among the grand old trees. We shall never travel such long roads as those by which we found the school-house, nor shall we ever behold so high a steeple as that which shot forever up into the clouds from the church in which first we heard the good way.

The man of years looks at his picture hanging familiar on the wall; it was painted when he was a young man of twenty-five. The friend who looks upon its ruddy lineaments, says he does not see much likeness there. He too, is unable to recognise his present self. But at no time through the silent lapse of these long eventful years has he been sensible of any change. How very benevolent and beautiful is this order of God's providential economy! There are, it is true, certain physical signs and symptoms of advancing age that cannot be concealed from the observer. The step is a little more firm and the carriage a little more formal, dignified and stately. There is a more thoughtful air, more of prose and less of poetry, more of reality and less of romance. The man of forty or fifty almost unconsciously finds himself reading a different class of books and seeking different modes of diversion. He is less fond of the boisterous crowd, and loves more the scenes of quiet retreat. He grows more reflective and less demonstrative. He finds himself frequently reviewing the past, calling up old memories and living over again the exploit musings of youth. Old times and things have a freshness and a glow altogether above anything of to-day with the man of age. Occasionally, too, his physical frame has a jog. Old Alexander Carlyle of Inveresk, in writing to his friend, Sir John Macpherson, says: "With respect to myself, I have had many warnings these three years, but on the whole, as I have only fits of illness, and no disease, I am sliding softly on to old age without any remarkable infirmity or failure and," the old Christian hero adds with a true touch of returning youth, "can upon occasions, preach like a son of thunder!"

This process by which time takes down stone by stone, of the temple of the soul, is silently carried forward as was the building of the great Hebrew Temple, neither sound of hammer, nor implement upon it. And yet it is as surely going on as time's sands run.

Now it may seem to you that there is something of melancholy in the thought of my text; that there is a dirge-like, funereal sadness in its tones. That we are all and ever growing old, and from the oldest to the youngest we are all pacing our mournful way to the grave, keeping step to the solemn requiem! You may say that the moment the fact that one is actually growing old rises above the horizon of his consciousness, he must be unhappy—and that to have passed the climax of ordinary human life must needs be the saddest event of all this sad history.

Even so, all this may be, often is true. But by no means necessarily so. This depends altogether upon the state of heart in which the observer finds himself. To grow old without piety, to travel on through the falling mists of declining years to the death-bed and the grave without the consolations and hopes of religion, is unquestionably a gloomy process. Well may such cry out of the depths "Woe! unto us! woe! unto us! for the day departeth, and the evening shadows are lengthened!" But to grow old in blessed and transporting hope, to ripen in all that ornaments, enriches and sustains the soul—this is not a cheerless thought.

"Why," said Dr. Johnson to a friend, "a man grows better-humored, as he grows older. He improves by experience. When young he thinks himself of great consequence and everything of importance. As he advances in life he learns to think himself of no consequence, and little things of little importance; and so he becomes more patient and better pleased."

OLD AGE WITHOUT RELIGION.

This is doubtless true of a good man, but precisely the opposite must be true of bad men. Bad men grow worse as they grow older, and good men grow better. Each ripens and develops in his own nature. I know of no rule by which this order can be reversed: if the character gets its type and mould in an early life of sin, the natural order is for it to "wax worse and worse." If, on the contrary, the tastes and habits are early formed in sympathy with virtuous and religious principles, such a one will increase in goodness as he advances in years. What a heaven-wide difference between a pious and an impious old age. As there is nothing more beautiful than the one, so there is nothing more ugly than the other. Of all the revolting spectacles that angels ever look upon, perhaps, none is worse than a miserable, impious old man, who amidst all the brilliant lights of probation chooses to walk in darkness until at length

"The bright stars from whence
He had his light are set for evermore,"

and he steps forth into the blackness of eternal night."

"Nothing," says Hopkins, "is so pitiable as the advancing stages of life when the 'world, the flesh and the devil' have secured the victory for the grave."

"Can anything," says Robert South, "in nature be more odious and despicable, than a wicked old man? A man who after three score or four score years spent in the world, after so many sermons, Sunday's sacraments and means of grace, taken in, digested and defeated, shall continue an arrant a hypocrite, dissembler and masquerader in religion as ever, still dodging and doubling with God and man, and never speaking his mind, nor so much as opening his mouth in earnest, but when he eats and breathes; and old broken and decrepid sensualist, creeping (as it were) to the Devil upon all fours, a silver-haired wanton with frost in his bones and snow on his head, a wretch so scorned, so despised and so abandoned by all [illegible] his very vices forsake him? How lamentable is it to see age putting on the airs and swelling with the pride of vain and artful youth! With no seeming realization of approaching death, and reckless of the examples of piety and virtue. Flaunting in gay colors, fond of show, and eager to present the charms of youth amidst the numerous wrinkles of age, aping the gay and fashionable, adopting the artificial manners of Chesterfield rather than the graces of Paul! How very like pasteboard humanity is that! How shocking the spectacle of one foot already in the grave and the other essaying the movements of the dance! This is not simply pitiable, it is hideous and appalling to a rightly ordered mind.

A VIRTUOUS AND GODLY OLD AGE.

But this is far from a truthful picture of a virtuous and godly old age. Unconsciously the years creep on, and as they pass they scatter with their invisible fingers the hoar frosts on one's head; gray hairs are growing upon his crown, and he knows it not. His heart, however, is growing young every day. The clouds and sorrows of age settle not around him, for Christ, the sun of righteousness and the bright and morning star, dispels them. Instead of keeping time to the music of the funeral, he is quickened by the stirring strains of the coronation march, for he is going to receive a crown of glory where crowns are humbled never more. Every day life grows more real and its great objects more desirable to the good man.

He knows that by and by he shall rest after life's toils are over—"God," says old Thomas Fuller, "sends his servants to bed when they have done their work." The Christian does not shrink at the thought that one day he must put off this mortal and be clothed in garments of immortal wear. Indeed he thinks of this event as the entrance to a more real life. This state is rather one of embryo, a preparation for living. A man is not completely born until he be dead. "Why then," exclaims an old saint, "should we grieve that a new child is born among the immortals, a new member added to their happy society?"

We are all growing old—the young are growing old and the old are growing older. Unconsciously we are being hurried along on the road of life, and our pilgrimage will soon be ended—

"Some, how brief the life of man
Runs his erring pilgrimage;
That the stretching of a span
Buckles in his sum of age."
"As you like it," act 3d, scene 2d.

Let us live then while we live—live by faith, live for God—live for man—live for heaven! So living we shall at length pass safely over the narrow stream in the realms of everlasting youth, where we shall grow old no more.

THE WRONG TRAIN.

As I was travelling recently, homeward bound, in the New York express train to Boston, an incident occurred which excited the attention of many passengers. In the same seat with myself sat a young man of gentlemanly appearance, who, for many a mile, appeared to be in a state of uneasy and dreamy slumber. The conductor, for a long time, passed and repassed him without disturbing his sleep; but at length it became necessary to awake him. "Your ticket, sir," said he, as he reluctantly aroused him. The ticket was produced. "Where are you going, sir?" continued the man of the tickets. "Going!" said the passenger "I am going to ——," naming a city more than a hundred and fifty miles distant, in an opposite direction. "No, sir," replied the conductor, "you are in the wrong train; you are on the way to *Boston.*" "To Boston!" exclaimed the astonished traveller;—"why, I procured my ticket and had my baggage checked at ——for ——, and when I took my seat in the cars at the depot I supposed I was in the right train." "But you are certainly in the wrong train, and going the wrong way, notwithstanding," said the conductor. "Then," inquired the traveller with a look of earnestness and solicitude, "*what must I do?* I have an engagement in ——, at—o'clock, and I would rather have given one thousand dollars than to have made this mistake."

He had already travelled about fifty miles in the wrong train. It was not strange, therefore, that, as a man of business, with an engagement at a given hour and much at stake, he should look troubled and anxious. And when the conductor told him that his only course now would be to stop at the next station, just at hand, and "*right about*" in the next train for ——, there was an eager promptness in his decision to follow the direction.

I began to muse:

1. There *is* then such a thing as a "*wrong train;*" and such a thing as travelling in a wrong direction, though I have often heard men say that on the road to eternity there is not. Two men may have directly opposite principles, ends, aims, and grounds of hope for another world. The one is prayerful, devout, and godly; he hates and abstains from sin; he loves and relies on Christ as his only Saviour, and makes his whole life an offering of service upon his altar. The other never prays; he yields himself to sinful gratifications; he rejects the atonement of Christ, and relies on his own reason in preference to the teachings of God's word; he is worldly in all his spirit and all his conduct. Now, these two men cannot be travelling the same road. If one is on the way to the celestial city, the other is not. If one is right, the other is wrong. There is a wrong way of travel on earth, and there is a wrong course to take if one would reach heaven.

2. The fact that a man is *sincere* does not prove that he is going in the direction he thinks he is. Our friend, the traveller, verily believed he was in the right train; he was *in fact* just as wrong as if he had known it. Yet many say in respect to religion, "It is no matter what a man believes, if he only *thinks* he is right;" and so the thoughtless, dreaming, and often very insincere multitude throng the paths of error and the ways of death, and rush on in the wrong direction. Indeed, the more sincere they are, and the more earnest in their course, if it be wrong, the worse it is for them. It was the traveller's assurance that he was right, which was the very thing that was leading him wrong.

3. *Mistakes* in fundamental matters are just as fatal as wilful wrong-doing. God will never interpose to save men from their consequences. If our friend failed to reach his appointment, he incurred the loss of the failure; and this was not a whit diminished by the plea that it was only a mistake. He had no right to make such mistakes. It was his duty to be careful, to inquire, and be sure he was on the right train before he started. Just so with the way to eternity. If you espouse fatal error, if you indulge in fatal sins, it will not avail you at the judgment to say, "It was a *mistake.*" God has made the way of life plain to all who desire to find it; and his command to you is to "make your calling and election sure."

4. Sooner or later those who are going the wrong way *must be made sensible* of their mistake. They cannot persevere in going wrong, and yet come out right. Well will it be for them, if, like the slumbering traveller, they are awakened in season to retrace their steps and retrieve their error. And he is their truest friend who strives most earnestly to effect this. The faithful Christian minister, the devoted wife, or mother, or neighbor, who warns sinners of their danger, and urges them to turn from their evil ways, performs for them a labor of love, which words are too poor to repay. It may be unpleasant to disturb their repose; it may excite their anger, and perhaps their enmity; but it must be done. What would have been thought of the conductor if he had knowingly permitted the passenger to keep on the wrong way without awaking him? Such was not the conduct of Paul, who "ceased not to warn every man night and day with tears."

5. When men are made sensible of their mistake, it is the part of true wisdom anxiously to ask the question, "What must I do?" Manifestly something must be done. It will not answer to keep right on. The swiftness of the progress in the [illegible] direction calls loudly for an immediate decision. And in the restless solicitude of a soul conscious of being wrong, and, therefore, ill at ease, the question, "*What must I do?*" should be asked with all the earnestness and honesty which a genuine sense of need dictates.

6. The answer given to our friend, the traveller, suggests the true answer to this question. *Stop!* Turn right about! Repent of your folly and indifference. Take the path which leads to Calvary and the cross. No other is right or safe. No other will conduct to heaven. Every moment of delay is carrying you farther and farther from the destination you seek. Every moment is making the possibility of your return more doubtful. Oh! stop now. You may now retrace your path: one day—one hour hence may be too late. "Turn ye, turn ye, from your evil ways, for why will ye die?"

CARRYING THE BIBLE TO THE LONDON POOR.

The author of the "Missing Link," or "Bible Women in the Homes of the London Poor," gives the following narrative of the difficulties, self-denial, and ultimate success of one of the female agents employed in the work of Bible distribution among the wretched and degraded poor of a certain district of London:

Another good female agent is set to work for the St. Pancras district, and for the wilderness of poor streets leading from the King's Cross Railway. She has had a long and failing education for the work, as teacher in a ragged school. She is remarkably successful in obtaining subscribers in a neighborhood well known to us, as for years, and until very recently, the favourite district of one of the best Lady Bible Collectors belonging to the B—— Square Association. It was one in which, after having sold hundreds of copies, she thought there was very little more to be done. This lady now happens to have retired from her work, from family claims and loss of health.

The first time that "Harriet" knocked at many doors, seeing she had only Bibles to sell, the people would not admit her, and indeed they could scarcely hear her speak, from the fighting and loud swearing all around. Once she narrowly escaped injury from a mob of boys and men, who were excited against her by a voice crying, "She is come to destroy our holy religion!" But she lifted up her heart to God in her weakness, and she heard another voice there, which seemed to say, "Lo, I am with you always;" and receiving the promised help of the Holy Spirit, she was enabled to induce that crowd in that court to listen to some passages of the Sacred Volume, as she opened it, and then they dispersed, perhaps carrying away in their memories sharp arrows from the quiver of the Lord.

Our good woman's succeeding visits were expected, and even longed for. Women would be standing at their doors to ask why she had not called on *them*, "for there was no one to care for them in that street." She penetrated into one house, where she found thirty-two children, and only one of the rooms was tolerably clean. That one, however, showed what the rest might be made. Often she could scarcely stay a minute, for the reeking smells that overpowered her; and sickness was found in such places as a matter of course. She pleaded for a little more air, as she promised to come again.

Ruffianly men passed her on the stairs; the screams of wives beaten and kicked made her sick at heart; oaths were showered on herself that made her shudder. *Would she go home, and give up this work?* Oh no! The poor sick woman, on her straw in the corner, said, "Come again—come often;" the mother, with the violent son, so welcomed the words she brought her, "Come unto me, all ye that labor and are heavy laden." How her countenance lighted up as she greeted "the only one," to use her own words, "who had ever brought her such good news!"

A welcome soon awaited her in every locality. One woman told her that since she began to subscribe for a Bible everything seemed to prosper, and that she hoped next week to pay up; for although she cannot read herself, she could get some child to read it to her. She was unexpectedly cheered, in a second visit to a kitchen which she had found in a most filthy state, but where the woman had been persuaded to subscribe for a Bible. The girl met her at the door, and said her father wished to speak to the Bible-woman. The kitchen was no longer dirty; and as the man pointed to the clean floor and bright fire, he said, "God bless the day you came into my place!" These people had no Bible at all, and a Testament was lent till they secured their own. The girls were introduced to the Sunday-Night Ragged-School, and in a third visit a poor woman was found teaching them to read.

Stepping into a little room in a close court, three or four girls were found taking a cup of tea for their dinner, with an old woman, its mistress. The Bible-woman read to them the story of the crucifixion, in which all were so interested that they determined to buy the New Testament for themselves. "It would cost fourpence, and would she bring it them next week? They could not take it home for fear of the priest, but they would come to listen to it again in Biddy's room." On the occasion of the next call, they bought, with their united funds, not a Testament, but a 10d. Bible. The sister of one of these girls also bought a Bible for herself, saving the pence out of the money allowed her to get her dinner.

"Harriet" believes the people are become so dirty, for want of some one being kind to them, and helping them on to cleanliness. The District Visitors speak to them at their doors, but their dirt renders stepping within a great self-denial. The very street given has been found too dirty to return to the Visitor's bag; and any disgust expressed only renders them unwilling to take it again. *Finding fault with them does not mend them—nothing short of offering them the opportunity of doing better.* The neighbors say the Bible-woman had done great wonders; for a certain man had, for the first time in his life, been seen sitting at his door in a clean shirt, reading the Bible. His wife is getting much tidier in her home. People in this district, out at work all the week, are glad to come, with their money in their hand, to buy the ready-made articles of clothing on the Saturday night, which they have seen, and only been able to pay two-pence for, at work meetings on the previous Monday evening. This money would probably otherwise have gone for a drink. In this district, lately, a man was thrown off a water-cart in the act of swearing at and beating his horse, and being mortally hurt, died as he was borne to the hospital. All the court was out, and one of those men who carried him away, gave this testimony: "I have often heard him," said he, "say, 'Strike me dead!' when he was angry; and now God had just done it!" This appeared to make a great impression for the time, and the people round were willing to let the Bible-woman read and pray with them, which seemed needed, and she was glad to be in the way.

This agent being a woman of much prayer and simple faith, as well as sympathy, her journals abound in encouragement, and her happiness in her work is written in her countenance. She has in four months drawn around her a most thankful class of women, some of them previously the terror of the neighborhood. Abuse on the first visit, has melted away after a second and third. Here is not the ten minutes' visit, once a week, of all former agencies. She lives among the people; she tells them where they can come *to her*, in her clean room, with its bright fire and candle, which shows them what their own rooms might be made. Many a poor woman, now anxious and troubled in heart, and beginning to wish to know "what she shall do to be saved," drops in to speak to her quietly there alone. And on two evenings in the week, a clothing club, and a mother's class, and an occasional tea-meeting, invite the attendance of the poor to meet the Lady Superintendent, who will read, and talk, and pray with them. A meeting for mending or making their clothes is combined with these occasions.

There is a place in the above district, called "Little Hell" from the extreme depravity of its inmates, and there is a woman in it, who has received the title from her neighbors of "The Queen of Hell," from her surpassing and fierce wickedness. This woman has now stopped the Bible-woman in the street, to know if she too may come to the work meeting, and she has twice sent, as her forerunner, her poor, crippled little daughter.

Many of the children pull their new friend's gown, and "go to the Ragged-school for her sake;" and the way in which the mothers look at her, and shake hands with her at the meeting, tells that the way to the heart of places like "Little Hell" is found at last. The fathers can get clean shirts now, the mothers tidy gowns, the poor naked children warm clothing. Attendance on a place of worship is become *possible*, which it was not before, and all other good agencies will find their way prepared. Surely, influence like this must not be set aside, or severed from its connexion with the Word of God, for the sake of any existing machinery whatever, which does not touch these people. Shall it not be allowed to work beneath every other?

Here, as in Church Lane, and at London Wall, and in Limehouse Fields, there are great and visible changes in the appearance of the persons visited. It was first necessary to listen to many a tale of cruelty, and then Harriet spoke of the *message from God*, and told them that if they listened to *that* all would begin to mend with them. Some "had Bibles, but never read them." Truly, here God's Word appears as if it would not return unto Him void, but would accomplish the work whereto He sent it.

BE NOT FAITHLESS, BUT BELIEVING.

FOR SABBATH SCHOOLS.

It was the Sabbath twilight hour. Miss A. sat reviewing the services of the day. Her thoughts naturally lingered around that class of youthful ones whom she was endeavoring to instruct from week to week in the Bible truth. They had passed through childhood's fears, and now stood on the very threshold of active life.

A few months, or at longest a few short years, and they would be scattered far and wide, each in her respective sphere, to exert an untold influence for good or evil. Some of that little band, this teacher fondly hoped, were earnest humble followers of Jesus; and the whole weight of their influence would go for him, while others, she felt, were anxiously inquiring the way of life. But there were still those, she feared, who were living only for themselves, and seeking their portion in this world. As these thoughts pressed upon her, she heard as it were her Master's voice, saying, "That thou doest, do quickly," and her heart responded, "Lord, what wilt thou have me to do?"

For several weeks the Spirit of God had seemed hovering over the community, and her earnest cry had been, that every member of her class might listen to the "still small voice," and seek the salvation of her soul at once. As she inquires what she is to do now, she remembers there is one among her charge to whom personally and alone she had never spoken of Jesus. But then she feels a strange reluctance so to do. Apparently Sarah H. is careless and thoughtless. Besides she has always been cold and reserved towards her teacher. Still Miss A. feels that she ought to warn her of her danger and point her to the cross of Christ. But would it be of any avail, if done merely from a sense of duty, and not from "the constraining love of Christ?" Thus she argues, and would fain say, "I pray thee, have me excused."

While thus musing, another of her pupils came to converse with her on the things of the kingdom. After spending some time together, when the young lady bade her teacher good night, Miss A. observed, "I believe you pass Sarah's door; will you please step and tell her I should like to see her a few minutes to-night, if she can come?"

Soon Sarah stood before Miss A. As the teacher welcomed her pupil and offered her a seat, her heart went up in silent prayer, to be taught what to say and how to say it. Turning to Sarah, she remarked she had sent for her to have a little serious conversation with her, and then asked her if she did not want to be a Christian.

The calm reply was, "Yes, ma'am."

"Then why is it you are not one?" inquired Miss A.

"I can't be," Sarah said with emphasis.

"Why, you believe Christ is able and willing to save you, don't you?" asked the teacher.

"I believe that he is able, but I don't know that he is willing," she replied, in the same calm, indifferent manner.

"Why do you not think him willing?"

"Because I should be, if he was, for I am sure I want to be."

"O, Sarah, the unwillingness is all on your part. Jesus stands ready to receive you. He says, 'Ye will not come unto me, that ye might have life.'" And Miss A. went on to show her that the fault all lay with herself.

She left apparently as indifferent and unmoved as she came, and Miss A. thought, "Well, I have done my duty, though I fear no good to the poor girl." Even while she prayed it might not be in vain, she had no faith to believe her prayer would be answered.

Weeks passed away. The gentle dews of divine grace had become a rain of righteousness, a plentiful shower of spiritual blessings. Many youthful ones consecrated themselves to Jesus, and among that number was Sarah H. Miss A. had not spoken to her individually, since that Sabbath evening, though she had urged the whole class, whenever she met them unitedly, to come to the Saviour. On asking Sarah what made her make a final decision, she replied to her teacher, "That talk you had with me. Before, I had been throwing all the blame on God, but you convinced me that it all lay at my own door, and I rested not till I had made my peace with him. I cannot be too thankful for those words of yours."

Often afterwards she referred to that conversation as the means of her conversion. Subsequently she became the companion of a faithful home missionary and an active worker in the vineyard of the Lord, still looking to Miss A. as the instrument in God's hand of leading her to a life of Christian usefulness.

Doubting, thinking teacher, "Be not faithless, but believing." Press home upon each individual heart and conscience under your care the claims of the gospel. Shrink not from known duty, but "go forward," trusting in grace and assistance. Ask to be taught what to say to that careless one, and do not be discouraged though seeming coldness and indifference repel your every effort. When you feel the weakest, God may interpose his mighty arm to save.

THE BOTTOMLESS PIT.

When I was a little lad, I one day read at family prayer the chapter in the Revelation concerning the "bottomless pit." Stopping in the midst of it, I said to my grandfather, "Grandfather, what does this mean—'the bottomless pit?'" He said: "Go on, child, go on." So I read that chapter, but I took good care to read it the next morning also. Stopping again, I said, "Bottomless pit! what does this mean?" "Go on," he said, "go on." Well, it came the next morning, and so on for a fortnight; there was nothing to be read by me of a morning but this same chapter, for explained it should be if I read it a month. And I can remember the horror of my mind, when he told me what the idea was. There is a deep pit, and the soul is falling down,—oh, how fast it is falling! There! the last ray of light at the top has disappeared, and it falls on—on—on, and so it goes on falling—on—on—on—for a thousand years! "Is it not getting near the bottom yet? won't it stop?" No, no; the cry is on—on—on. No, you are no nearer the bottom yet: it is the "*bottomless* pit;" it is on—on—on, and so the soul goes on falling, perpetually, into a deep depth still, falling forever into the "bottomless pit,"—on—on—on, into the pit that has no bottom! Woe without termination, without hope, its sowing to a conclusion! The same dreadful idea is contained in these words, "the wrath to come." Mark, hell is always "the wrath to come." If a man has been in hell a thousand years, it is still "to come." As to what you have suffered in the past, it is nothing in the dread account, for still the wrath is "to come." And when the world has grown gray with age, and the fires of the sun are quenched in darkness, it is still "the wrath to come." And when other worlds have sprung up, and have turned into their painful age, it is still "the wrath to come." And when your soul, burnt through and through with anguish, sighs at last to be annihilated, even then the awful thunder shall be heard

rder.

...ued the 2d of ...issuing any more ...such is the demand ...mpels us to issue it ...e intended it will, therefore, date ...continue from the 19th of January.

NOTICE.

Our Correspondents and Subscribers will please take notice that all letters, or anything sent by mail, must be directed to Box No. 430, Philadelphia, Pa.

TO OUR FRIENDS.

We have been much gratified by the numerous letters from friends, expressing their pleasure with the appearance and character of our paper. One of them from Bishop Nazrey, we publish in another column. We are sure our readers will anticipate the correspondence of our venerable Bishop which he speaks of giving us, with much pleasure.

OUR CITY CARRIERS.

James Wiggins and W. T. Jones are our city carriers, and hope that all who subscribe by the year and pay by the week, will always have four cents ready for them; and all in the city who want to take our paper can now do so and pay by the week.

All our ministers throughout the connexion are agents for this paper.

THE PUBLICATION SOCIETY OF PHILADELPHIA.

This Society was organized some years ago to assist in publishing a paper. Mrs. Laws, I believe, is the President. They have obligated themselves to assist in carrying it on. May the Lord bless the President and all the members, and may they be successful in all their undertakings.

We wish the Young Ladies and Gentlemen in favor of our undertaking, to meet at our house, No. 619 Pine street, on Monday evening, the 21st inst., at 7½ o'clock, to organize themselves into another society to aid in establishing our paper. We hope to have a full attendance.—Ed.

THE BOOK DEPOSITORY OF THE AFRICAN M. E. CHURCH.

This establishment is located at No. 619 Pine street, Philadelphia. We keep on hand in connexion with our other books, Sabbath School Books of various kinds; Question Books; Catechisms, Nos. 1, 2 & 3. We also keep on hand books as are generally used in the Public Schools. Also, Stationery, Ink, Pens, Paper, Envelopes and Blank Books.

QUARTERLY MEETINGS.

Rev. W. D. W. Schureman's Quarterly Meeting will be held on next Sabbath.

Also, Rev. Peter Gardiner's Quarterly Meeting will be held at Woodbury, Gloucester co., N. J., on Saturday and Sabbath day, the 19th and 20th.

Rev. J. M. Brown, editor of the Repository for the Literary Societies, that we formerly published in Indianapolis, Ind., is now in town; the Repository is just issued, and any person who may wish to subscribe for it can do so by calling at our Book Store, No. 619 Pine street.

OUR FIRST VISIT TO BRISTOL.

We spent last Sunday at Bristol with our Rev. and esteemed father, Robertson. It was his quarterly meeting. We had a good time together. The spirit of the great God was with us. Father Robertson is not afraid to present the cause of our book concern and paper: at each and every appointment he spoke of the cause, and then bade us present the case—all of which had the best effect. We sold fifty copies, which were all we took with us, and got some twenty subscribers. The young ladies seemed to go in more strongly for the improvement of the mind than the young gentlemen did. We were much pleased, on the whole, with our visit. However, we would have no objections to them having backs to the seats in their handsome little church.

We will give the names of those who subscribed for the paper in Bristol:

Miss Ann Louisa Williams,	$1 00
Mrs. Sarah Smith,	2 00
Mrs. Mary Dean,	2 00
Mr. Josiah Ross, Bridgewater P. O.,	2 00
Mr. Peter Teneyick,	2 00
Elizabeth Derry,	2 00
Mrs. Harriet Freeman,	2 00
Mrs. Mary Johnson,	2 00
Mrs. Elizabeth Sharp, (paid $1,)	1 00
Miss Anna E. Fry, (paid,)	2 00
Caroline Williams,	2 00
Mr. Henry Williams,	2 00
Henry Blake,	2 00
Theodore Freeman,	2 00
Charles Anderson, Bridgewater,	2 00
Mr. James Tilmiston,	2 00
Sylvester Buckus,	2 00
Mrs. Adeline Banks,	2 00
Miss Matilda Teneylck,	2 00

BURLINGTON SUBSCRIBERS.

We did not insert this in our first issue—but will now do so with pleasure:

Mrs. Mary S. Thompson, (paid,)	1 00
Mrs. Ann Harris,	1 00
Mrs. Lydia Ann Thomas,	1 00
Miss Lucy Ann Cumming,	2 00
Aaron Johnson, (paid,)	2 00
[illegible]ckson,	1 00
Jas. [illegible] Stidum, (paid,)	1 00
[illegible]y, (paid,)	1 00
[illegible]ary Selee,	1 00
Sarah Page,	1 00
[illegible]ries Williams,	1 00
[illegible]dman Duttenbas, New Jersey,	2 00
[illegible]on & Still, Allentown, N. J.,	2 00

NEWS FROM THE CHURCHES.

We omitted, in our first issue, the mission church in this city. It was not designedly done; for we have too much of a missionary spirit. The Rev. Stephen Smith is the pastor of the mission, and they have had a protracted meeting in the mission, which seems to have resulted in good. We have been there on several occasions, and we always had a good coming together. On Wednesday night we had a meeting at Frankford with Father Robertson; though the weather was very unfavorable, the friends turned out very well; we gave them a short sermon, and then presented the paper. We disposed of all we had, which was some sixty, and the Rev. H. Davis, a local preacher, and his son take one hundred copies per week to supply Frankford. That is the way to do business.

We have received a very flattering letter from Rev. W. Weyman, of Frederick, Md., in relation to our paper. We are glad that he is so well pleased with it; also, that his church is moving on as well as it could do under existing circumstances. May the Lord bless brother W. in his labors.

OUR DISCIPLINES.

Will the brethren send in their orders, get the Disciplines, sell them, and forward us the money, in order that we may finish paying for them?—*the printer wants his money!*

We hope all our brethren will get subscribers for the paper, and send the money in; and any one who will volunteer to get us ten cash subscribers, shall have the paper sent them for one year, free.

RELIGION NO ENEMY TO PLEASURE.

We are induced to make some remarks on this subject after hearing one say, that there is no pleasure in religion. One cause which impedes the reception of religion, even among the well-disposed, is the garment of sadness, in which people delight to suppose her dressed; that it is a life of rigid austerity and pining abstinence which they pretend she enjoins on her disciples. And it were well if this were the only misrepresentation of her declared enemies; but unhappily, it is too unfrequently the misconception of her injudicious friends.

But such an overshadowed picture is not more unjust than it is unlike; for I will venture to affirm, my readers, that religion, with all her beautiful and becoming sanctity, imposes fewer sacrifices, not only of rational but pleasurable enjoyment than the uncontrolled dominion of any one vice. Her service is not only perfect safety, but perfect freedom! She is not so tyrannizing as passion, so exacting as the world, nor so despotic as fashion. Let us try the case, my readers, by a parallel, and examine it, not as affecting our virtue, but our pleasure. Does religion forbid the cheerful enjoyments of life as vigorously, as avarice forbids them? Does she require such sacrifice of our ease as ambition, or such renunciations of our quiet as pride? Does devotion murder sleep like dissipation? Does she destroy health like intemperance? Does she embitter life like discord, or abridge it like duelling? Does religion impose more vigilance than suspicion, or half as many mortifications as vanity? Vice has her martyrs, and the most austere and self-denying ascetic, (who mistakes the genius of Christianity almost as much as her enemies) never tormented himself with such cruel and ceaseless severity, as that with which envy lacerates her unhappy votaries. Worldly honor obliges us to be at the trouble of resenting injuries; but religion spares us that inconvenience by commanding us to forgive them, and by this injunction consults our happiness no less than our virtue; for the torment of constantly hating any one, must be at least equal to the sin of it. If this estimate be fairly made, then is the balance clearly on the side of religion, even in the article of pleasure.

THE EGYPTIAN OBELISK IN THE COURT OF ST. PETER'S.

Whenever objects of nature or art have been consecrated, by the memory of human affections, human intellect, human power, each tend to preserve the other inviolate and unforgotten for ages.

The heights of Thermopylæ, the steep of Leucadia, and the islet of Naxos, remain fixed and unalterable as the foundations of the earth, and the memories that hover around them, eternal as the everlasting hills. When Imagination can invest their cloud-capped summits, and rugged sides with objects of living interest; when individuals and nations are actors under their frowning fronts, struggling upon their sterile sides in deadly conflict, or wandering destitute and forlorn, upon their rocky shores; we stand in the midst of those sages, patriots, and heroes who have bequeathed to posterity a permanent legacy of glory and honor.

From this natural association of events and ideas, of history with objects of nature or art, objects that, themselves considered, may be of little importance, become suggestive of the virtues or vices, glory or shame, of individuals or nations, over whom otherwise forgetfulness would gently drop the dark curtain of night.

Such is the case with the Egyptian Obelisk in the court of St. Peter's, whose pictures, in our common school geography, so often riveted our childish attention with wonder and delight.

Livy, the Latin historian, states that this Obelisk was brought from the temple of the Sun, at Heliopolis, to Ostia; thence conveyed to Rome, and placed in Nero's circus. It is a single block of red Syenite granite, seventy six Paris feet in length, and from the geological character of Egypt, must originally have been brought from the cataracts of the Nile. It was placed, I think, in its present position, by Sextus V., upon a pedestal resting on four lions.

The different positions of this Obelisk, in relation to time and place, are of the most interesting and instructive character; connecting the most remote civilization, with the most modern; embracing in its history, the history of two mighty empires, whose influence will be acknowledged upon society and man through all coming time. Once gracing, by its stately presence, the magnificent temple of the Sun, one of the most grand and imposing piles of architecture that a refined intellect and perverted morals ever erected to an imaginary and sensual deities. Surrounded by all the pomp and splendor, and refinement that Egypt could command, or a priesthood boast, a priesthood at whose feet Euripides and Plato esteemed it a privilege to sit. Once looking down upon myriads of worshippers, who bowed themselves in the temple of the Sun, with all zeal, all reverence, all piety; pouring out their sacred devotions to the god of day, and at the same time witnessing the pride, the boastings, the ambitions, the avarice, the wrongs and oppressions of a nation that knew not God.

The scene changes; where are the splendid structures of the plains? where the glory of Carnac, Luxor, and Memphis? where the splendid domes, and stately palaces of the temple of the Sun, with its priests, its worshippers, its chants of praise and clouds of incense? where the hundred gated city of which Homer sang? where the hopes and ambitions of a long line of kings? of Meeris, Sesostris, Psammeticus, and the Pharaohs?

The Obelisk which forty centuries ago lifted its points heavenward from the sands of Egypt, and stood as a mystic monument of the exploits of Sesostris and Rameses, to be gazed upon by the inhabitants of Thebes, while wonder and admiration stole over their swarthy features, and each one in turn exclaimed how old! remained to be gazed upon at a later period by the future lawgiver of Israel. Centuries after came in turn to its base, Solpic, Cæsar, Antony, and Augustus, and gazed upon this monument of Egyptian art, each turning away wonder-smitten, exclaiming how old! And after it was carried to Rome, and the glory of the eternal city had waned, and the proudest temple of the age had arisen over the tomb of the humble fisherman of Galilee, pilgrims from the North, South, East and West, came and stood at its base, amazed at its stateliness, paralyzed by its grandeur, uttered the same exclamation of wonder and astonishment, that a hundred centuries ago had been uttered by the swarthy inhabitants of the hundred-gated city—how old!

JONATHAN C. GIBBS,
Pastor Seventh St. Presbyterian Church.

For the Christian Recorder.

THE ARTS AND SCIENCES.

When we take a retrospective view of the arts and sciences, the history of their rise and progress, and then behold their almost seeming perfection, we are compelled to acknowledge that the ancients taught themselves their trades and professions, and that their competitors or successors from century to century, gradually improved them, until they now surround us with all the conveniences and comforts of a high state of civilization.

The world has progressed in civilization as a child does in learning to read. It commences to learn the alphabet without a previous perfect knowledge of them. So it was with the ancients; they commenced the working of metals, constructing musical instruments, making of bricks and bottles; the practice and study of astrology or astronomy, alchemy or chemistry, and many other branches of the industrial arts and sciences, without a previous perfect knowledge of the manner of performing their work or studies, according to our present knowledge of things.

And thus they grew, little by little, as "tall oaks from little acorns grow." But it is contrary to the laws of nature to increase in any other way than by degrees.

In considering the foregoing incontrovertible facts, in spirit, if not according to the letter, we say, "That self-acquisition (or otherwise) of trades and professions, and the prosecution of them as a business, should be the best and aim of our lives." All knowledge and perfection result from imitating and improving that which has been practised or studied by another, for the purpose of competition, excelling as well as supplying the wants of man. We know that after the first discoveries or inventions, others followed in rapid succession, of a more improved make. Thus it was with the first steamboat, locomotive, sewing machine, porcelain manufactures, &c.

Now, we colored people have the advantage of the ancients, apprentices, journeymen, and business men, because we are surrounded with libraries, from which we can borrow books from which we can gain a knowledge (by theory) of an adopted trade or profession, and stores where we can purchase all the necessary tools and apparatus for performing (by practice) the various kinds of manipulations in an adopted trade. Besides this, there is many a white man who would give, we don't doubt, any desirable information to any of our colored people who had adopted his trade, even if said white man could not dare take the colored person into his shop or office to learn by daily applications. But "where there is a will, there is a way" to any sober, industrious, economising and ambitious individual among us. Any one who has made up his or her mind to become useful, and determined to enter into the higher walks of life, different from that generally followed by our people, can plan out a way, a system of his or her own, better than any one can for them. Notwithstanding, we must give this advice, that energy and enterprise owe their success to the times when they were at work when others were in bed. That energy and enterprise have no time to waste in going to balls, parties, theatres, nor in foolish conversation. Neither to visit taverns, the policy office, nor to partake of any of the vices of an immoral, ignorant, and degraded society. But energy and enterprise are always storing their mind, or rather gaining strength from the past history of the progress of the profession to which it is devoted. It is always planning and scheming how to accomplish its objects.

Energy and enterprise have been the cause of the present state of perfection of the industrial arts, and it will be the cause of their future progress and development among our people. And never will we be a people until we know more about the mechanical and other uses of the file, the lever, the hammer, the shears, the smelting and refining of metals, casting, soldering, working in porcelain and the potter's arts, the grinding and polishing of minerals, and the various other branches of the industrial arts followed by white people. When we do this we will become useful and of more importance to the community in which we live.

We, as a people, are merely the drones, or we may say, the scavengers of society. We have been doing nothing but the drudgery. Common or uneducated labor gets but little pay any how, and we have got less. Educated labor always gets better pay than any other kind of labor, and the division of labor is so great, that we need not be at a loss to know what we shall adopt as a profession.

We will in our next and in the future, endeavor to give some useful information on some branches of the industrial arts that might be advantageously adopted and learned without a master, and followed successfully as a business.

For the Christian Recorder.

A. M. E. PREACHERS' ASSOCIATION.

BRO. WEAVER:—You have requested me to write an article for our paper; it may not be amiss for me to pen a few thoughts concerning the organization, the object, the order of exercises of the A. M. E. Preachers' Association:

1. The proper thinking part of the ministry of the Philadelphia district, have seen, for a long time, the necessity of an organization of this kind. While our highly esteemed brother, J. P. Campbell, was in our city as general book steward, he, with others, attempted to meet weekly to carry out that which is now our constitutional design, Sir, I am pleased to know that according to your proposal, we were organized last August; ever since we have been meeting in Bethel Church, on Tuesday mornings, at 9 o'clock, A. M.

2. The object is to correct our errors, whether they be historical, Biblical, logical, or grammatical, and thus to possess minds of proper culture, making us adequate to the task of an Evangelist, so that we may properly indoctrinate the intellect of our people.

3. The exercises, chairman appointed, scribe elected, singing and prayer, the roll called, which is alphabetically arranged, each minister, on the announcement of his name, makes a statement of the last week's ministerial labour—his text and the manner of treatment; his entire statement is then open to criticism. At each meeting a Theological or Discipline question is discussed, and among many proposed, one is selected for discussion at the ensuing meeting. Some questions are very simple, but like many things that are generally admitted—they are hard to prove; some are so mysterious that their proposers can scarcely give a definition.

We are certainly about a good work, the minister who is not capable of conviction upon the great subject of preparation for the ministry, is my opinion, may be a minister of the gospel, but he is not a gospel minister. I hope our brethren may form themselves into such associations throughout our beloved connexion, for the above mentioned object.

I am your brother for God and suffering humanity.

W. D. W. SCHUREMAN.

LETTER FROM BISHOP NAZREY.

MR. EDITOR.—After an absence of over four years from our numerous friends in the east, permit me to speak to them on subjects of importance through your columns.

After commending you for your courage and industry in publishing such a respectable paper to be circulated among our people, it is to be hoped that their love of respect and courage will prompt them to encourage and support you in your efforts for their elevation, and may your love of respect inspire you to continue its appearance and usefulness until it shall have reached in numbers and merit, any paper on the continent. I have for the last four years been travelling through the Western region and the Canadas, and it will be gratifying to me to speak of their future prospect when time and space shall be allowed me so to do. I will close by saying, it will be continued.

W. NAZREY.

LETTER FROM BROTHER BROWN.

Baltimore, Jan. 14th, 1861.

BROTHER WEAVER:—I thank you for proving that we can do something, as well as others. It takes our Western boys to lead off. I am proud of your paper. I wish most heartily for your success. Philadelphia alone ought to give you two thousand subscribers.

Yours as in other days,

JOHN M. BROWN.

P. S.—Allow me, also, to state that your old friend, the Repository, is now out. It contains a fine likeness of the venerable founder of the A. M. E. Church, the late Bishop Allen.

Our subscribers in Philadelphia can get them at your book store—No. 619 Pine Street.

J. M. B.

THE NATURE OF CHRISTIAN HOPE.

What is that exercise, or emotion of mind of which the Greeks and Romans of Paul's time said that when all other virtues left the earth Hope alone remained? And what is that exercise of mind of which in contrast with this declaration of the intelligent writers of his day, Paul, the apostle of Christ, declared that all the Gentiles, that all men without the Gospel had "no hope?" A consideration of the nature of Hope in general will guide us to a right view of Christian Hope.

On this point Paul here says, "Hope that is seen is not hope." "We hope for that we see not." In the analysis of this thought three points strike the mind.

Hope implies *expectation*; and in this respect is an exercise of the *intellect*, though it gives an assurance weaker than faith. There is a regular gradation in the certainty of the knowledge derived from sight, and faith and hope. What we *see* we positively know; the present testimony of the senses gives absolute assurance to our knowledge. What we believe is in a measure certain; for belief is based on regularly acting laws, or uniform principles established by the Creator and learned in his works and word. What we hope for is in a manner uncertain and doubtful; for hope relates to principles that are not known and certain, but to those that are probable or only possible. For instance, I see the sun shining, now, and I know therefore it is in the heavens. I have learned the general rule that it sets and rises every day, and therefore, I believe it will rise to-morrow. But I only hope,—I cannot say I believe—it will be fairer weather to-morrow; for I know no general law of the weather by which certainly to judge. Again, we are at anchor on shipboard when a furious gale is blowing for a time, when the tempest is at its height, we are like Paul's companions; "all hope is lost." As the storm abates a little hope springs up; an expectation based on a bare possibility that we may yet outride the blast. As the gale still subsides hope becomes stronger; for it is now probable, more than possible, we may escape. By and by probability ripens to almost certainty; and hope is strengthened into faith; for we can say, "I not only hope, but I believe we shall be saved." And finally, when the storm has all passed, we know that we are safe because we see the billows calmed.

Here, then, is the prime element of religious, of Christian Hope. Many things in our spiritual prospects, many points in His revelation of His will God has suffered to remain dark and uncertain; so that not sight, not faith even, but only hope can be our guide and support.

The office of faith and of hope in the plan of salvation in general seems to be this. Faith assures of the general truth of the Gospel; hope is our confidence of its personal application to us.—God is unchangeable; and, therefore, that there is a Heaven of bliss, and that Christ has come to die that we may be prepared for it—this we can fully believe. But the human soul is changeable; the heart is deceitful above all things and desperately wicked; and even a Paul finds that when he would do good evil is present with him. We cannot therefore attain anything more at times than a hope that we are of the number of those redeemed by Christ; and, therefore, though on two immutable things, his "immutable counsel," and his promise confirmed by his oath, has God assured us of salvation through Christ, yet we that have truly embraced that salvation, we who have fled for refuge to the eternal rock have only hope to lay hold upon as our anchor. Through all the rough tempest of our Christian life, seldom do we attain more than hope to cling to. It is only at favored hours we can say, "I believe I am an heir of heaven." It is the last step in Christian progress, when the dying Christian, having passed from hope to faith, having crossed the ocean of life and neared the haven of rest, comes first to think he "draws nigh to land," then to catch a glimpse through the dim mist of the gleaming lights on the shore, and finally, entering the port and reaching the land, leaves behind the anchor of his hope, plants his feet on the Rock of his faith, and actually beholds the city which hath foundations before him.

Again, hope implies desire; it is an exercise of the emotions as well as of the intellect. Faith is belief in that which we fear as well as in that we desire; but hope relates only to that which we long for. In this again faith and hope are distinct; faith is not only "the substance of things hoped for; but it is the evidence of things unseen;" whether desired or undesired. Abraham believed in God that he should be father of many nations even when he was sent to sacrifice his son. He believed that which he dreaded; that he must slay his son, trusting in God. But hope—radiant hope—all the time was fixed on the bright and desired object. "Against hope, he believed in hope," that God would raise up his son, though he had not promised this, and that thus he would fulfil what he had promised, that in him and in his seed all nations of the earth should be blessed. Faith rested on what was promised, and therefore certain,—hope clung to what was not promised and therefore was uncertain, and longed for it. Like the devils, we may believe and tremble; but we always rejoice in hope; for hope is the patient looking for that we desire. Yet again hope relates mainly to the future; while faith rests chiefly on the past, and relates to the present as proved by the past. Akenside wrote his poem on "The Pleasures of the Imagination," —Rogers followed with one on "The Pleasures of Memory," and Campbell had nothing left but to write on "The Pleasures of Hope." Here is the excellent perfection of the Christian's confidence. While sight gives knowledge only of what is present, faith is based chiefly on knowledge of all the past as the present; and hope rests on what is yet probable in the future. What a man sees he does not hope for; because hope is an intellectual confidence and a desire of the heart relating to the future, and leads to a patient waiting for it.

G. W. SAMSON, D. D.

OUR FOREMOTHERS.

A correspondent sends us for insertion in the *Recorder*, the following rather humorous, though just and forcible assertion of the claims of "our foremothers" to the veneration and love of their descendants.

We hear enough about our forefathers. They were nice old fellows, no doubt. Perfect bricks in their way. Good to work, eat, or fight. Very well. But where are their companions—their "chums"—who, as their helpmates, urged them along? Who worked and delved for our forefathers, brushed up their old clothes, and patched their breeches? Who unpetticoated themselves for the cause of liberty? Who nursed our forefathers when sick—sang Yankee doodle to their babes—who trained up their boys? Our foremothers. Who landed at James River, and came over in the *Mayflower*, and established other early settlements? Were there women among them? One would think not. Our Yankee neighbors, especially, make a wonderful talk about the Pilgrim Fathers who squatted on Plymouth Rock, and there is a great ado made over it every time they wish to get up a little enthusiasm on liberty, and refresh themselves by crowing over freedom; and the chivalry of Virginia are not a whit behind them. When they take a notion to vaunt themselves upon the glory and greatness of the Old Dominion; and our staid Pennsylvania Quakers, too, like to plume themselves slyly upon the merits and doings of William Penn and his associates; but, with all their "blarney" so plentifully distributed on all sides, what do we hear or gather about the foremothers? Didn't they land on a rock, too? Didn't they encounter perils and hardships? And, after all didn't they, with their kind hearts and warm arms, sustain the flagging spirit of their male companions, and keep the stalwart but chilly old forefathers from freezing to death, during those horrible cold winters which some of them had to shiver through? We have our monuments commemorating, and our speeches, our songs, our toasts, and our public dinners, celebrating the wonderful deeds of our forefathers; but where are those in honor of our foremothers? We had better be getting them ready. We talk ourselves hoarse, and write ourselves round-shouldered, while boiling over with enthusiasm about the nice things our forefathers did; and yet nothing is said about our foremothers, to whom many a virtuous act and brave deed may be ascribed, such as any hero would be proud to own. Besides, we forget to remember, that if it had not been for our foremothers, we ourselves would not be here to know, and be proud of what our forefathers did. We wish not to detract. All hail to the noble old boys, our forefathers, say we. May the glory of their deeds never be less; but the good Book tells us to "render unto Cæsar," etc., and we wish to speak a word in season for women generally, and especially for our noble and self-sacrificing foremothers, lest time and the one-sided page of history shall blot them for ever from our memories.—*Canadian Paper.*

ENCOURAGEMENT TO PRAYING MOTHERS.

The article below is an extract from a letter of the Chaplain of the steam frigate Niagara, which conveyed the Japanese ambassadors to their home, after their interesting visit to this country. It is a pleasant thought, that on sea, as well as on land, the spirit of prayer seems to be poured out, and illustrations of God's faithfulness in answering prayer to be given.

But I must pass on to subjects of higher interest than the ceremonious movements of the Japanese, or the novel scenes and picturesque aspects of Batavia. Such, I am thankful to say, are furnished by the religious state of the Niagara. Though we have not yet been blessed to the extent of our hopes, or to a degree commensurate with the amount of prayer which we have reason to believe has been poured out before God in our behalf, still we have had interesting and conclusive evidences, since my letter from St. Paul de Loando, of the continued presence and converting power of the Holy Spirit. Our little band of twelve praying men, when we left that place has been increased by hopeful conversions from the crew, to twenty-four; and the promise of a still larger addition was never greater than at present. The daily prayer-meeting, held from half past six o'clock to half past seven every morning, has, from the first, steadily increased in interest and in the numbers of the unconverted attending it, till the last was the best and the largest yet enjoyed by us. Manly tears and manly sorrow, in the confessions and supplications of repenting sinners, are no longer a novelty among us. Not many nights ago, the whole meeting was moved as the heart of one man, by a noble-looking youth of eighteen, who, in the midst of his broken-hearted prayer, burst forth in the earnest supplication—"O, God, bless my dear mother! I thank thee that thou hast heard her many prayers, and that I, so long the object of her love, have at last become the subject of thy grace!" And on the last night the feelings of every one present were again moved in like manner, by the testimony of a sailor in middle life, given with sobs and tears, to the blessed influence of a mother's prayers in restraining a wayward son from sin and bringing him at length, by the grace of God, to the hope of salvation. Let the praying mother whose prayers seem not to be answered, take courage, and exercise new faith in reference to the son of her love, from such proofs that praying breath is not spent in vain.

RELIGIOUS INFLUENCE OF THE MEDICAL PROFESSION.

It is a question of no small moment, how far a physician may use his influence for the moral and spiritual good of his patients. I cannot doubt but this question has occupied the attention of many in the profession. But may it not be worthy of yet more serious and extended considerations? As it seems to me, circumstances may often arise in which a pious physician may with the greatest propriety do good to the inner, as well as to the outer man of his patient, and perhaps be the means of saving at once the body and the soul. To do this, of course, requires him to use great tact and discretion, as to the time and manner of presenting subjects suitable for serious meditation. Without, however, entering into the general question, may I present a case which will serve as an illustration?

At a late monthly meeting of the City Tract Mission, one of the missionaries stated the following interesting fact, which I will give in his own language:

"Calling one morning upon a neighboring physician, he remarked to me that one of his patients was very sick, whose husband desired her to receive Christian instruction and comfort. I was requested to call, and did so. Such was her condition, however, that several visits were made before she could communicate the state of her mind upon the subject of religion. In the meantime I was permitted, at brief interviews, to speak to her of the ruin of the soul by sin, its recovery by the Cross, the faithful sayings of the Gospel, and the mercy of God in Jesus. At length, one cool morning, her decaying energies revived. Having recited to her a portion of the 14th chapter of St. John's Gospel, I asked if she had any sweet sense of pardon. She whispered, 'I have, through faith in Jesus Christ.' And then in a distinct and audible voice she expressed herself in substance as follows:

"'Some time since I was enabled, by the grace of God, to cast myself entirely upon the Lord Jesus for salvation. For you know, holding up her delicate hand, God's promise is, that whosoever believeth on Him shall be saved. That's the ground of my hope, and nothing else. I shall love to hear you speak of Jesus, and the promises of God; but I cannot answer you,—I am too weak. They strengthen me. I know all you say, and it is refreshing to hear it.'

"Her husband who makes no profession of religion, was a silent and deeply affected listener to these words, as they fell from the lips of his dying

to lay the
the claims of
May not this
physician, rightly
good of his patients?

AN IMPRESSIVE NARRAT...

A few years ago I was travelling in So... rica. As I approached the base of a mou... which lay in my route, I found it covered with what I supposed to be an undergrowth of weeds. But I pressed my way onward, and climbed up its sides till I reached the summit. When I had gained the top I gazed around me with delight, and happened to look back upon the winding path in which I had ascended, and lo! my whole path was clearly marked out, to the very foot of the mountain. I found it was caused by my having walked through a growth of the sensitive plant, as it is familiarly known to us, which grows indigenous there. It had left all my way plain before me, so that I could trace my footsteps in all their curves and deviations, as I had struggled up the sides of that beautiful mountain.

A few months after that, as I was reposing in my tent in California, at 12 o'clock at night, a man came to the door of an adjoining tent and called out:—

"Are there any Christians here, gentlemen?"

One man sprang from his bed.

"I love my Saviour," said he.

"Come, with me, then," said the stranger. "There's a man dying out here just beyond the walls of Captain ——'s fort, and he says he wants to talk with a Christian."

They ran out together, although the rain poured down in torrents, until they came to where the dying man lay. He was stretched on a couch, I was going to say, but I hardly know what to call it, for it was made up of broken branches. On these he lay while a few bed-spreads were thrown over him. He was dying. Let us hear his testimony.

He said to my Christian friends who gathered around him:—

"I have now reached a point at which the whole scene of my life seems to lie visibly before me. Every action that I have committed, every sin, every crime that I have perpetrated before God, seems to stare me right in the face. I can see my way clear back to my youth, and, as I look, the scenes of iniquity and guilt in which I have engaged, pass one after another before me in terrible review."

They sang with him and prayed with him, and endeavored to comfort him, and point him to Jesus; but said he:

"It's all over with me—all over! I have rejected Christ, and there is no salvation for me."

He ceased speaking. They sang and prayed with him again, and while thus engaged, he closed his eyes in death. His immortal spirit passed into the presence of that God whom he acknowledged to have sinned against and rejected all his life.

Unconverted friend, you will reach that point by and by when every scene of your life, like the life of this dying man, or like my path up the mountains, will pass in terrible review before you. Then your anguish and your agony will be terrible to witness, when you reflect that you have rejected Jesus Christ, and that he is about to leave you to perish in your sins.

E. Recorder.

PRAYER IN FORT SUMTER.

The Baltimore *American* of yesterday has the following story:—

"One of the Baltimoreans who recently returned from Fort Sumter, details an impressive incident that took place there on Major Anderson taking possession. It is known that the American flag brought away from Fort Moultrie was raised at Sumter precisely at noon on the 27th ultimo, but the incidents of that 'flag raising' have not been related. It was a scene that will be a memorable reminiscence in the lives of those who witnessed it. A short time before noon Major Anderson assembled the whole of his little force, with the workmen employed on the fort, around the foot of the flag-staff. The national ensign was attached to the cord, and Major Anderson, holding the end of the lines in his hands, knelt reverently down. The officers, soldiers, and men clustered around, many of them on their knees, all deeply impressed with the solemnity of the scene. The chaplain made an earnest prayer—such an appeal for support, encouragement, and mercy as one would make who felt that 'man's extremity is God's opportunity.' As the earnest, solemn words of the speaker ceased, and the men responded Amen with a fervency that perhaps they had never before experienced, Major Anderson drew the 'Star Spangled Banner' up to the top of the staff, the band broke out with the national air of 'Hail Columbia,' and loud and exultant cheers, repeated again and again, were given by the officers, soldiers and workmen. 'If,' says the narrator, 'South Carolina had at that moment attacked the fort, there would have been no hesitation upon the part of any man within it about defending that flag.'"

PULPIT HOUR-GLASSES.

They were placed in or near the pulpit, and used to measure the length of the sermons, clocks and watches not being so common then as now. They were used equally by Catholics and Protestants, and were often formed of rich materials, elegantly carved, and set with diamonds, in some cases.

In the Preface to the Bishop's *Bible*, printed by John Day, 1569, Archbishop Parker is represented with an hour-glass at his right hand. In a work printed at Milan, 1506, is a representation of the author seated in a pulpit with a book in his hand; an hour-glass on one side and a bottle on the other, lecturing to twelve persons.

"Hour-glasses in the Puritanical days of Cromwell, were made use of by the preachers, who, on first getting into the pulpit and naming the text, turned up the glass, and if the sermon did not hold till the glass was out, it was said, by the congregation, that the preacher was lazy; and if he continued to preach more than an hour, they showed, by yawning, &c., that they were weary of his sermon, and desired its close."

Butler, in his Hudibras, speaks of "gifted brethren preaching by a carnal hour-glass."

Macaulay, in his History, says of Bishop Burnet, of Salisbury: "He was often interrupted by the deep hum of his audience; and when, after preaching out the hour-glass, which in those days was part of the furniture of the pulpit, he held it in his hand, the congregation clamorously encouraged him to go on, till the sand had run off once more."

Long preaching prevailed in the olden time in the West of Scotland. Among a few classes of the first Dissenters, on "Sacramental Occasions," as they are yet called, the services are said to have lasted altogether (not unfrequently) continuously from ten o'clock on the Sabbath forenoon, to three or four o'clock the following morning. They must have turned the glass more than once.

RELIGIOUS STATISTICS.—The new topographical map of New Jersey, among other interesting religious statistics, gives the capacities of the church edifices of the State, which are as follows: Methodist, 100,350; Presbyterian, 81,650; Baptist, 42,425; Dutch Reformed, 29,150; Episcopal, 10,647; Catholic, 9,485; Congregational, 3,500; Friends, 2,545; Universalist, 1,000; Union, 1,450; Lutheran, 2,000; Free, 2,400; Christian, 2,835; Unitarian, 450.

SPIRITUAL DESTITUTION IN NEW YORK.—The *Christian Advocate* says:—

"It is stated on good authority, that of one hundred and seventy thousand children in this city, between the ages of five and sixteen, one hundred thousand at least never enter a Sabbath School; and that of the seven hundred thousand adults of our population, not two hundred thousand are in the habit of attending church. Nearly half a million of pagans are within sound of the church-bells of the metropolis!"

IN THE VAST PRAIRIES OF TEXAS, a little plant is to be found, which, under all circumstances of climate, change of weather, rain, frost, or sunshine, invariably turns its leaves and flowers to the north. If the solitary traveller be making his way across those wilds, without a star to guide or

Rev. James H. McNeil, one of the Secre... the American Bible Society. Jimmy was ...ears and eight months old, with a ruddy face, ...eyes, and a countenance always lit up with mingled intelligence and playfulness. Such was his appearance that, whether you met him on the street, or saw him playing on the lawn, or sitting among his classmates at school, he arrested attention, and unless you knew him, you would ask, "Whose boy is that?" Charley was younger, not quite four years, but playful, thoughtful, childlike, and heroic for his age. These children, lovely in life, were seized with that mysterious disease, diphtheria. Everything that skill and affection could do to arrest it was tried in vain; and after about five weeks' sickness and intense suffering, they were not in death divided. They died within a few hours of one another—were laid side by side in the same room, cold in death—their coffins were borne in the same hearse to the grave, and they were laid side by side in the tomb, the house prepared for all the living.

It is not so much the death of these lovely children that we wish to place on record, as the manner of it. They were the children of prayer—they were consecrated to God in baptism—and the first lesson taught them by a fond mother was, to fear God, and keep his commandments. And the way in which the seed sown sprang up and bore fruit, is remarkably illustrative of the grace of God. Jimmy sickened first; and in a week afterwards, little Charley was laid by his side. Abundant, loving, and often playful was their conversation with one another; and with remarkable composure and sense they would converse with their parents on the subject of death. "Ma," said Charley, "I would rather stay with you; but if God wants me up there, I'll go." His pains were sometimes intense, but they never abated his affectionate recognition of those around him. Shortly before his death, he desired to see Jimmy, who was also dying. He was carried in his father's arms to Jimmy's bed. The dying boys were laid side by side, and putting their arms around each other's neck, they clung in one another, with passionate kisses. The scene was the most touching imaginable. When taken back to his room, Charley called for his kind doctor, and asked him for a little cold water, and thanked him for it. He made the same request of his nurse, father, and mother; and having received from each a little cold water, and thanked them for it, he then said to his father, "Now, papa, I'll go to sleep." All this he did as if to take a last farewell look of his dear friends. And he closed his eyes and went to sleep, and only opened them amid the splendors of eternal day. Charley, be it remembered, was not yet four years of age.

We will now return to the room of Jimmy. He was old enough to know of sin—and of the Friend of Sinners. Thoughtfulness was the basis of his character; and previous to his sickness a watchful eye could see "the blade" sprouting from the seed sown. A careful training has made him acquainted with the plan of salvation, of which he had a very clear comprehension; and the hope was often expressed that he had been brought to the knowledge of the truth as it is in Jesus. Without anything to suggest the remark, he said one day, "I wish I could say that I had never sinned; but no person that ever lived, save Jesus, could say that." This led to a conversation in which he showed that his hope of heaven only rested on the work of Christ, and that he deeply felt his own sinfulness. At another time, whilst embracing his mother, he said, "Ma, I could not tell you all the wicked things I have done in my life, they would grieve you so; but I have told them all to Jesus, and he has forgiven me." As he had ever been known to be false in word or deed, had ever loved the Bible, and yielded implicit and cheerful obedience to his parents, whom he loved with the fervency of affection peculiar to himself. [illegible] Bible, his favorite book was the [illegible]'s Progress, which his mother had read to him four times, the last time during his sickness. And the last thing that she read to him was the chapter in which Christiana and Hopeful are represented as crossing the river and entering the Celestial City.

Soon afterwards, he was told that Charley was dying, and he immediately said, "Pa, ma, if Char

...has been to-day baptised by the Rev. J. L. Scott, on the Northern extremity of the Sudder Bazaar of this station, a place where the native catechists used to preach the Gospel. This ceremony produced a great effect upon the minds of some of the audiences, while others, seeing that a bigoted ...in had embraced Christianity, were convinced of its truth."

...IONARIES TO THE FEJEES.—The Wesleyan ...ts have appointed eight missionaries to the Fejee and Tonga Islands in the Pacific. As most readers of missionary ...s are aware, the success of the Wesleyan ...e Islands has been marked. In the ...ds already upwards of 9000 are members of Christian Church, and 4000 on trial for membership, and many thousands regularly attend the ministry.

...N THE UPPER NIGER MISSIONARIES.—The West African Herald gives particulars of an attack by natives upon the town of Magbelli, near Cape Coast Castle, and the missionary station there, on the 15th June. The special objects of attack were the British subjects, in revenge for some favors shown to their antagonists in a civil war now going on. They forcibly entered the missionary dwelling, and seizing the Rev. Mr. Wiltshire and his wife, stripped them of nearly all of the clothing they had. Mrs. Wiltshire was then ...d and dragged to the water side, and forced ...a canoe, with the intention of being carried across the river; but the canoe being too much crowded with prisoners, sunk in attempting to shove off from the shore. At this juncture, the ...hots of a party coming to her relief were heard, and the savages retreated, leaving their prisoners in the bush, where Mrs. Wiltshire was found and rescued. The savages on both sides had heretofore respected the mission, and agreed to leave it unharmed.

Letters from Corisco, the station of the Presbyterian Board, mention that eight new members had been admitted to the church, and one of the native assistants had been licensed to preach the gospel, after a careful examination by the Presbytery.

A GOOD EXAMPLE.—A missionary in Jamaica often noticed that a very respectable negro woman, dressed in beautiful clothes, came regularly to the market, on Saturday, to sell cakes. One day he met her, and asked, "Why, your husband is not badly off; why do you come to the market to sell these?" She replied, "I want to earn a little money for myself, that I may not ask my husband for all that I want to give away." The missionary said, "Your husband always gives very liberally." "Yes," she answered, "but he earns all that, and I want to feel that I am giving away what I have myself earned; I can then think that I am doing a little."

ISLANDS OF THE PACIFIC.—The *Magazine and Chronicle*, of the London Missionary Society, introducing a report from a missionary at Rarotonga, the principal island of the Hervey group, remarks:

"The present moral and religious condition of the people presents an aspect perhaps unequalled at any spot of the same limited extent on the face of the globe. The entire population scarcely amounts to three thousand souls, and of these, nearly half of the adults are in fellowship with the church of Christ, and nearly another third, consisting of the juvenile classes, are receiving useful and religious instruction in the schools. The contributions of the islanders for the support and furtherance of the gospel, for the last year amounted to £135; and the number of evangelists educated in the institution, and sent forth in the service of Christ, has exceeded two hundred individuals."

SOUTHERN ASIA.—Mr. Ballantine wrote from Ahmednuggur, September 24th:

"In our three northern fields, during the present month, twenty persons have been received to the church, and ten or twelve others have been examined and approved." On the 25th of October he wrote again, stating that the decision of the late Governor General, respecting the use of water from the public tanks by native Christians, has been fully confirmed by the Government at home; so that now, "the native Christians need not fear that they will be deprived of their rights by any action of unfriendly Governors in India." The mission held its meeting in October, and on the second Sabbath of the month, he says: "We had the communion of the Lord's supper, at which 450 or more native communicants sat down with us at the table of the Lord. Not all of them could get into the house."

SIX CONVERTS BAPTISED IN INDIA.—Rev. W. W. Scadder, of the Arcot mission, of the Reformed Dutch Board, wrote, August 22d:

"It was my pleasure last Sabbath to receive six persons to the fellowship of the church on confession of their faith. Five of these were girls connected with our boarding school. For some time past there has been a marked increase of religious interest among the scholars, and their prayers have evinced an earnest desire for salvation. Five having found comfort in believing, and having passed a good examination before the Consistory, were received to the church. May these be but the first fruits of the harvest. There are other indications of God's presence and blessing with us, but I have not time to speak of them now. I hope ere long to furnish you with a fuller account of the interest in our boarding school."

MODERN MISSIONS.—An exchange says:—It may startle, not only persons who are known to undervalue Christian missions, but also not a few, perhaps, of even their sanguine advocates, to learn that, according to respectable authority, there really has been an amount of success, in modern missions, equal to that which attended the preaching of the apostles and apostolic fathers! In proof of this, we adduce an extract from the published account of the late Liverpool Conference on Missions:

"The Rev. J. B Whiting, Central Association Secretary of the Church Missionary Society, remarked that it had been his duty, as an advocate of the Church Missionary Society, to plead the cause of missions in various parts of England, and he had endeavored to acquire some information as to the amount of success with which God had blessed missionary efforts. He found that the Bible had been translated, during the last sixty years, into upwards of 100 languages. There were 100,000 professing Christians in New Zealand; 100,000 in Burmah and Pegu; 112,000 Protestant Christians in India; 5,000 or 6,000 in Mesopotamia; 250,000 in Africa; 40,000 in America; and 250,000 in the islands of the Pacific. There were Christians in China, Madagascar, Mauritius, and many other parts of the world. There were 200,000 or 300,000 negroes under the care of Christian pastors in the West Indies. There are more than a million and a quarter of living Christians who, but for the labors of the missionaries, would all have remained idolaters. We were apt to compare the missionary successes of the present time, in disparaging terms, with the successes which attended apostolic labor. He had inquired, however, from the most competent authorities, as to how many individuals, in their opinion, were gathered out of heathendom by the labors of the inspired apostles during the first sixty years of mission work, after the ascension of the Saviour; and he had been assured that, as far as they could judge, not more than one million of living Christians were found after those first sixty years."

THE CHEROKEES.—The Cherokees are substantially a Christian people, having no religion among them but Christianity; they listen to the gospel with the same deference as their white brethren in the adjoining States, and are generally ranked in one or another of the Christian denominations. The Cherokees number about 21,000.

...ct from

...the principal monuments ...magnificent city, I was driven by a very intelligent cabman. We met in the streets a great many priests; and I was surprised to see how sad they looked. The greater part of them scarcely dared to raise their eyes. I asked the driver, 'My friend, why do your priests look so sad?' He answered me immediately, 'It is because their time is finished.' Another day, being driven by another cabman, whose acuteness and intelligence were truly remarkable, we were passing in front of the fine Protestant church, called the Oratoire; he turned his face to me and said, 'Here the true religion of Christ is preached.' I answered him, 'How is it that you, a Roman Catholic, tell me that here, in the Protestant church, the true religion of Christ is preached?' 'I am a Roman Catholic so so. I know well that our priests do not preach the Gospel, and that without the Gospel there is no religion.'

"It is visible to every traveller in France that that nation is hastening fast out of the crumbling walls of Rome. Let us pray the Lord to look down mercifully upon that glorious France, and to send her his saving light."

The Gospel in Florence.—There are now no less than seven Protestant societies established in Florence, holding meetings for worship every Sabbath. Four of these are made up of foreigners, residing in or passing through the city, and the other three are composed, for the most part, generally, of converted Italians.

A Factory Daily Prayer Meeting.—The Boston Congregationalist alludes thus to a meeting recently commenced at the Saxonville Mills, which are now running "three quarters time:"

"This time of leisure has been improved of late by a daily prayer-meeting, commencing at the hour of 'ringing out' in the afternoon, and held in one of the largest rooms in the Mills. This room, nearly unoccupied in the present lull of business, has been very neatly extemporized by the Superintendent into a sort of chapel. It is a union meeting of all denominations, and is very numerously attended, both by the operatives and citizens generally, who go directly from their factory rooms or their homes in common working dress. The interest and attendance seem to be steadily increasing. The freedom, solemnity, and fervor characterizing the exercises, promises much good. Are there not other manufacturing villages where the running time has been reduced—and where Providence is thus inviting the establishment of such a meeting?"

The Foreign Missionary extracts the following from the 'Free Church Record:'

The Waldensian College has been open during the last month, with two professors and ten students. Dr. Revel lectures on Ecclesiastical history and Pastoral Theology, while Mr. Geymonat, besides preaching to the people, superintends the departments of Symbolism and Exegesis. Baron Ricasoli has warmly received our Vaudois brethren, and a strong sympathy is manifesting itself among English and Italian Christians. The students occupy their leisure hours in evangelization. As yet they are hosted for Sabbath services and week-day prelections in the Scotch Church, but you will rejoice to hear that, through the exertions of Dr. Stewart and the munificent contributions of several merchant princes, they will speedily occupy more commodious premises. The Theological Hall is open to all candidates for the ministery of the gospel, and is likely soon to be joined by a few Tuscan converts, who wish to qualify themselves as efficient preachers, and by one or two priests and monks, from whom most interesting letters of application have been received."

Universalist Churches are dying out all over New England. We do not say that Universalist principles are becoming extinct, for there is too much evidence of their prevalence. But the church organizations are gradually disappearing. The reason of this is obvious. Universalism soon run to seed, develops its true character, which is no religion at all. Those who adopt it soon begin to feel that Bibles, churches, and ministers are unnecessary, and, consequently, soon desert them. People soon become tired of keeping up churches, and their appliances, merely for the sake of appearances.

INDIA—RUINED TEMPLES.—Mr. Cornelius, a native minister connected with the Ceylon Mission, has been visiting Madras by a land journey, and speaks as follows of what he saw on the way: "Many of the temples are gradually going to ruin, their towers, walls, and the rooms in which the idols sit, are broken, and many of the idols that were formerly carried out with great parade are now reeling in their palaces with no one to wipe and clean them. I was present in a court, in which a case was being tried against the managers of a temple for stealing the idols and their ornaments. Several kinds of cars, not less than eighteen feet in height, and which were once drawn with great pomp and parade, are now resting, and some of them have been so neglected that they can be used only for fuel. Low-caste people, who were not formerly permitted to enter the enclosures of the temples, now go freely, without any hinderance. Who shall say that these changes are not preparations for the extension of the kingdom of heaven!

The decision of Lord Elphinstone and Council on the right of Christian converts to use water from the public tanks notwithstanding their loss of caste, has been confirmed by the English government. The effect of this decision is to place adherents to the religion of the Queen of Great Britain on a level, before the law, with the very highest of the castes of Hindoostan!"

SYRIA.—One of the missionaries writes: "The power of the priesthood is very sensibly diminished. One very striking evidence of this is the fact that when the people of one hundred and forty villages, who were receiving charity from the Anglo-American Relief Committee, elected their agents to take the money from the Committee and dispense it to the people, only five villages selected priests, although nine out of ten of the people were Maronites or Syrian papists. They say they cannot trust the priests."

TRUMPETS OF SYRIA.—Another interesting circumstance is the fact that Mr. Brutus Bistany, a prominent and learned native Protestant in Beirut, has been printing a series of familiar letters to his countrymen with regard to the recent war, their afflictions and the spirit in which they should be borne; the need of fortitude and patience, of love and union in all their futers efforts to recover their lost fortunes; the need of laying aside old prejudices and animosities, and of turning to God in penitence, and trust, and obedience. He then sums up the probable material losses of the people during the war, together with their social and moral losses, and the gains which will accrue from them all if they improve them aright.

MICRONESIA.—Three natives have been admitted to the church on Strong's Island, and one has died in Christian hope. Several others seem to be truly converted. A Hawaiian helper has been ordained as an Evangelist on Ponape. Dr. Gulick is obliged by ill health to visit the Sandwich Islands. Mr. Doane complains of the desolating influence of American ships that touch at Ebon.

SANDWICH ISLANDS.—As the fruits of the revival on Oahu, more than a hundred backsliders have been reclaimed, three-fourths of whom were from other islands. Over two hundred have been received to the churches; about five hundred were to be admitted on the first Sabbath in January, and above five hundred others are regarded as converts. The 'hula' dances are suppressed. Many of the Mormons and Catholics attend the meetings.

Mr. Macaulay's Posthumous Writings.—The pen of Macaulay, it is said, does not survive him. The hope that some posthumous volumes of his great history would be given to the public, is to be disappointed. The North British Review states that but little of the history has been left in a state which will allow of its publication.

Father Chiniquy has just returned from Europe. He says: The object of my visit to Great Britain was to raise funds needed for training the young men of my colony whom God has chosen, or will choose to preach the gospel; and God has blessed my humble efforts beyond my most sanguine expectations. More than $10,000 have been given to me in England, Scotland and Ireland, for that great object.—*Evangelist.*

The Great Empire.—The Russian census, just completed, gives 79,000,000 as the total population, the women being in excess of the men to the number of 1,750,000. The nobles and higher guilds of traders number about 1,000,000, the nobles possessing 21,000, 600 serfs. The lower classes, including serfs, petty traders, and artisans, number 55,500,000. The population of Siberia, including the wandering tribes of Kasan, Astrahan, and Orenburg, is 4,000,000.

Curious Evidences of the Force of the Waves.—As a curious evidence of the fury of the storm, and the force with which the waves were dashed against the base of the cliffs on the exposed coast of Northern Scotland, it is mentioned in the *John O'Groat Journal* that a person whose kitchen garden is situated about 100 yards from the brink of the cliffs at Dwegoe, which are there upwards of 100 feet in height, found a conger eel among his cabbages, which had been thrown up with the spray to such a height above the cliff that the wind had carried it over 100 yards intervening between the garden and the cliff-head, and landed it in the yard "quite convenient."

Rev. Mr. Botsford, a Presbyterian clergyman of New York, has become insane. It is supposed that this is caused by the present national difficulties. His death is since chronicled.

The House of Refuge.—ANNUAL MEETING OF CONTRIBUTORS.—The annual meeting of the contributors to the House of Refuge, was held last week, at No. 109 North Tenth Street. J. J. Barclay occupied the Chair, and N. B. Brown acted as Secretary.

The thirty-third annual report of the Board of Managers was read. It shows that upon the first of January, 1860, the number of boys in the white department was two hundred and thirty-two, received since, two hundred and thirty-nine, discharged two hundred and nineteen; remaining on the 1st of January, 1861, two hundred and fifty-four. In the girls' department, the number on the 1st of January was sixty-seven, received since, seventy-four, discharged, seventy-nine, now remaining, sixty-two. In the colored department there were one hundred and two males on the first instant, and forty-one girls. The whole number of children who have been admitted in the white department since the year 1828, was four thousand four hundred and twenty-three boys, and one thousand five hundred and thirty-seven girls.

The report says that in the Refuge system the money laid out in its support is an investment destined to yield a rich return in industrious citizens, paying taxes and increasing the public wealth. "It may fairly be anticipated that in the course of time, not far remote, the taxes paid and the property accumulated by those who have been rescued from ruin by the Refuge system, will form a capital, the income of which will be more than sufficient to reimburse the public from all expenses of sustaining it."

Of the three hundred and three children admitted into the schools of the white department during the year, fifty-four did not know the alphabet; eighty-seven merely knew the alphabet; ninety-one could read poorly; one hundred and forty-eight could not write, and seventy-one could only write their names. Of the two hundred and eighty-six discharged during the year, two hundred and seventy-two could read, and two hundred and fifty-nine could write. The report maintains that the House of Refuge is neither a hospital nor a penitentiary, a distinction which it has been found difficult to impress on committing magistrates.

The Board allude at length to the want of a prison or house of correction for juveniles. This want has caused committing magistrates to send to the House of Refuge youth, often approaching to manhood, matured in crime and beyond the hope of reformation. The peril of the seduction of the other inmates by the wily arts of these hardened culprits, has often compelled the Board to refuse them admission. The object of the House of Refuge is reformatory and not for punishment.

The cost of maintaining the white department is $34,967.01; colored department, $11,416.64. From the City Treasurer $14,000 were received, and from the State Treasurer $23,780. The donations, sales, &c., amounted to $1621.73. Total receipts, $47,035.87.

Lincoln's Cabinet.—The Albany Journal officially announces Mr. Seward's acceptance of the Secretaryship of State under Mr. Lincoln.

Slaver Captured.—From Havana we learn that the ship Lesbia, under French colors, supposed to be the Montauk, of New York, has been captured by a Spanish war steamer, and taken into New York, with 900 slaves on board.

CAPTURE OF A SLAVER.—Advices from the Cape of Good Hope announce the capture of another slaver, with nearly 800 blacks.

Foreign News.

ADVICES TO DECEMBER 20th.—The steamship "Palestine" arrived in New York on Tuesday, Jan. 8th, with news to the above. We make the following selections from the *Inquirer*.

England.—The English papers regard the political crisis in America as more serious than anticipated. The London *Times*, in its leader, thinks it quite possible that the problem of a Democratic Republic may be solved by its overthrow in a few days, owing to the prevailing spirit of folly, selfishness and short-sightedness.

Mr. Alfred Bunn, the well known author, lecturer and manager, died of apoplexy on the 20th December last. Of late years he had lived in great retirement.

EXTRAORDINARY CHARGE BY A CAPTAIN.—Thomson vs. Isaac.—This was an action brought by Jos. Bates Thomson, formerly master of the steamship *Glasgow*, belonging to the Liverpool, New York and Philadelphia Steamship Company, of which the defendant is agent, to recover damages for his wrongful dismissal from the command of that vessel. The case is before the Nisi Prius Court at Liverpool, and was not concluded at the time the Palestine sailed.

From China.—Foreign Office, Monday, Dec. 24. The following telegram was received at the Foreign Office, via Trieste:—

Mr. Loch has arrived with despatches from China, and leaves to-day for Malta. The ratification of the treaty of Tien-tsin was exchanged, and the convention of Pekin signed, Oct. 24th.

The English and French Ambassadors took up their residence in the capital, and would remain there till November 9th. The French army retired from Pekin on the 1st of November. The English would remain till the Ambassadors left. A large force is to remain at Tien tsin till the treaty and conditions be fulfilled.

The palaces of Yuenmingyuen have been entirely burnt to the ground by the British forces.

The bodies of the prisoners who died in the hands of the Chinese, have been brought in and buried with honors in the Russian Cemetery on Oct. 17.

Captain Brabazon and Abbé Lac were beheaded on or about Sept. 21st, after the battle of Pahlichow. The bodies have not been recovered.

Indemnities are expected from the Chinese for the families of deceased English and French.

Ministers have left Shanghai for Tien-tsin.

Major Anson has arrived charged with despatches from Sir Hope Grant for the War Office, and leaves this day.

Pekin, Oct. 31.—The treaty of Tien-tsin was ratified, and the convention signed here, on the 24th October, by Lord Elgin and Prince Hung. The same formalities were gone through with Baron Gros on the following day. The indemnity to be paid by the Chinese, has been fixed at eight million taels in all.

The following is a summary of the convention:

In article one, the Emperor regrets the misunderstanding at the Taku forts last year.

Article two stipulates that a British Minister shall reside at Pekin.

Article three arranges the payment of the indemnity by instalments.

Article four opens the ports of Tien-tsin to trade.

Article five removes the interdict on emigration.

Article six codes Cowloon to the British Crown.

Article seven provides for the immediate operation of the Treaty of Tien-tsin.

Article eight orders the promulgation of the treaty throughout China.

Article nine stipulates for the evacuation of Chusan by the British force.

The allied armies are to leave Pekin on the 8th of November. It is reported that the 1st Royals, the 87th, the Queen's, the Buffs, and the Marines, proceed to England.

Lord Elgin resides in Pekin. The Emperor is at Zhehol, in Tartary.

Messrs. Bowlby, De Normee, and Anderson have been buried with great solemnity.

The sum of £100,000 has been granted for the families of the British officers who have been murdered.

The Summer Palace of the Emperor was burnt by the British on the 18th of October.

Shanghai, Nov. 8.—The insurgents are still levying tribute in various places, and are menacing Ningpo.

Italy.—Naples, Dec. 21, Evening.—It is stated, upon reliable authority, that the French fleet is about to quit its station off Gaeta. Great demoralization prevails among the besieged army. The batteries planted on the heights of Torinla reply to the fire of the city. Naples is tranquil, and the state of things in the provinces is satisfactory. A reactionary conspiracy, organized at Rome, has been discovered. The city of Naples will give a grand ball to the army. A great rise in the Neapolitan and Sardinian funds has taken place here.

The insurrectionary bands have intrenched themselves in the mountains. It is said that a decree is in course of preparation ordering an extraordinary levy of men between eighteen and fifty-five years of age.

Rome, Friday, Dec. 21.—The posting up of the bills in favor of annexation to Sardinia, has not led to any arrests. Crowds of people were reading the bills.

The Siege of Gaeta.—Gaeta, Tuesday, Dec. 18. An enormous quantity of shells and shot were thrown into Gaeta yesterday, by the Sardinians. Some of them fell into the garden of the palace where the King and Queen were dining with the Spanish Ambassador. The bombardment has since slackened, and the damage caused in the town is not considerable. The King has received a letter from the Emperor Napoleon. In this letter the Emperor expresses his sympathy for the King, but tells him that he has carried on the siege long enough for his honor. The King, in his reply, thanked the Emperor, but added that he considered it his duty to persist in the defence.

Married.

On the 3d inst., we had the pleasure of joining the connubial knot of our friends Mr. WILLIAM STOKES and Miss ANNA ROSEBROW, both of Philadelphia city. We wish them a long and happy life.

Advertisements.

FINE CAKE BAKERY.

CONFECTIONARY AND ICE CREAM SALOON,

No. 604 South Street.

Ellis J. Peer would announce that he keeps constantly on hand a general assortment of all kinds of Cakes, Creams, Jellies, and Pastries.

Festivals, Balls, and Private Parties served upon the shortest notice, and warranted to give general satisfaction. jan. 19—1m

GENTLEMEN'S
BOOTS, SHOES, and GAITERS.
JOHN ALBUS,
No. 109 NORTH FOURTH STREET,
(Above Arch, East side,)
Philadelphia.

WARDALE G. McALLISTER,
ATTORNEY & COUNSELLOR AT LAW,
702 WALNUT STREET, PHILADELPHIA.

DR. D. H. GOODWILLIE,
DENTAL SURGEON,
No. 1603, Arch Street,
PHILADELPHIA

JOHN COCHRAN & CO.,
Importers and Jobbers of
Hosiery, Gloves and Fancy Dry Goods,
NO. 12 NORTH FOURTH ST., ABOVE MARKET,
PHILADELPHIA.
Ribbons and White Goods, Undershirts and Drawers, Embroideries and Handkerchiefs, Watches and Jewelry, Combs, Brushes, &c.

NEW AND BEAUTIFUL
BOOKS FOR HOLIDAY PRESENTS.
American Tract Society, 329 Chestnut street.

FLOWERS OF SPRING-TIME, a richly illustrated quarto, with colored frontispiece and 150 stories engravings—pp. 288. By Mrs. Hattie C. Knight and others. $2, or $1.50 gilt.

BLIND BARTIMEUS, or the Story of a Baptismal Shower. By Rev. Dr. Wm. J. Hoge of New York. Elegant edition, 75 cts. Illustrated edition, 38 cts.

LIFE, CHARACTER, AND WRITINGS OF DR. DODDRIDGE, with portrait. 55 cts.

LIFE OF REV. RICHARD KNILL, with portrait. 60 cts.

HASTE TO THE RESCUE. 25 cts.

THE REVIVAL AND ITS LESSONS. By Rev. Dr. Jos. W. Alexander of New York. 25 cts.

SEAMEN'S NARRATIVES. Two engravings. 50 cts.

ILLUSTRATED BOOKS FOR THE YOUNG.

THE ROCKS. By Mrs. H. C. Knight. Finely Illustrated. 25 cts.
MARIA AND ELLEN. 25 cts.
THE FLOWER-GIRL OF ST. MARK'S. 25 cts.
THE FISHERMAN'S BOY. 25 cts.
MAY OSTERLY. 63 cts.
MADGE'S WILL. 20 cts.
THE YOUNG HOP-PICKERS. 13 cts.
THE JUVENILES, 2mo. Four beautiful sorrelitos. 12 engravings. 38 cts.
THE OLD BANK, etc. Eight stories. 20 cts.
LOVE'S PET, etc., NEW PARLOR, etc. 15 cts. each.

SQUARE SIZE.

CHRIST'S HISTORY AS THE APOSTLE PAUL. By the author of "That Sweet Story of Old." 25 cts.
HOPE ON, HOPE EVER. By the accomplished lady. Cloth, gilt, 50 cts. PEEPSIGHTS TO GRANDFATHER. By a favorite authoress. Cloth, gilt, 50 cts.
GILDED PICTURE A B C CARDS. Printed in colors. Twenty-eight Cards in a Packet, 25 cts.

BIBLE HELPS.

Family Bible, with Notes: Bible Dictionary, with 250 engravings; Cruden's Condensed Concordance; Fresh's Bible Studies, new edition, 9 vols. complete, etc.

Full descriptive Catalogues of the Society's publications, comprising more than three hundred choice volumes for various economy of them largely and freely illustrated, will be furnished gratuitously at 329 Chestnut street, Phila., and in other cities.

Foreign News.

ADVICES TO DECEMBER 20th.—The steamship "Palestine" arrived in New York on Tuesday, Jan. 8th, with news to the above. We make the following selections from the *Inquirer*.

England.—The English papers regard the political crisis in America as more serious than anticipated. The London *Times*, in its leader, thinks it quite possible that the problem of a Democratic Republic may be solved by its overthrow in a few days, owing to the prevailing spirit of folly, selfishness and short-sightedness.

Mr. Alfred Bunn, the well known author, lecturer and manager, died of apoplexy on the 20th December last. Of late years he had lived in great retirement.

EXTRAORDINARY CHARGE BY A CAPTAIN.—Thomson vs. Isaac.—This was an action brought by Jos. Bates Thomson, formerly master of the steamship *Glasgow*, belonging to the Liverpool, New York and Philadelphia Steamship Company, of which the defendant is agent, to recover damages for his wrongful dismissal from the command of that vessel. The case is before the Nisi Prius Court at Liverpool, and was not concluded at the time the Palestine sailed.

From China.—Foreign Office, Monday, Dec. 24. The following telegram was received at the Foreign Office, via Trieste:—

Mr. Loch has arrived with despatches from China, and leaves to-day for Malta. The ratification of the treaty of Tien-tsin was exchanged, and the convention of Pekin signed, Oct. 24th.

The English and French Ambassadors took up their residence in the capital, and would remain there till November 9th. The French army retired from Pekin on the 1st of November. The English would remain till the Ambassadors left. A large force is to remain at Tien tsin till the treaty and conditions be fulfilled.

The palaces of Yuenmingyuen have been entirely burnt to the ground by the British forces.

The bodies of the prisoners who died in the hands of the Chinese, have been brought in and buried with honors in the Russian Cemetery on Oct. 17.

Captain Brabazon and Abbé Lac were beheaded on or about Sept. 21st, after the battle of Pahlichow. The bodies have not been recovered.

Indemnities are expected from the Chinese for the families of deceased English and French.

Ministers have left Shanghai for Tien-tsin.

Major Anson has arrived charged with despatches from Sir Hope Grant for the War Office, and leaves this day.

Pekin, Oct. 31.—The treaty of Tien-tsin was ratified, and the convention signed here, on the 24th October, by Lord Elgin and Prince Hung. The same formalities were gone through with Baron Gros on the following day. The indemnity to be paid by the Chinese, has been fixed at eight million taels in all.

The following is a summary of the convention:

In article one, the Emperor regrets the misunderstanding at the Taku forts last year.

Article two stipulates that a British Minister shall reside at Pekin.

Article three arranges the payment of the indemnity by instalments.

Article four opens the ports of Tien-tsin to trade.

Article five removes the interdict on emigration.

Article six codes Cowloon to the British Crown.

Article seven provides for the immediate operation of the Treaty of Tien-tsin.

Article eight orders the promulgation of the treaty throughout China.

Article nine stipulates for the evacuation of Chusan by the British force.

The allied armies are to leave Pekin on the 8th of November. It is reported that the 1st Royals, the 87th, the Queen's, the Buffs, and the Marines, proceed to England.

Lord Elgin resides in Pekin. The Emperor is at Zhehol, in Tartary.

Messrs. Bowlby, De Normee, and Anderson have been buried with great solemnity.

The sum of £100,000 has been granted for the families of the British officers who have been murdered.

The Summer Palace of the Emperor was burnt by the British on the 18th of October.

Shanghai, Nov. 8.—The insurgents are still levying tribute in various places, and are menacing Ningpo.

Italy.—Naples, Dec. 21, Evening.—It is stated, upon reliable authority, that the French fleet is about to quit its station off Gaeta. Great demoralization prevails among the besieged army. The batteries planted on the heights of Torinla reply to the fire of the city. Naples is tranquil, and the state of things in the provinces is satisfactory. A reactionary conspiracy, organized at Rome, has been discovered. The city of Naples will give a grand ball to the army. A great rise in the Neapolitan and Sardinian funds has taken place here.

The insurrectionary bands have intrenched themselves in the mountains. It is said that a decree is in course of preparation ordering an extraordinary levy of men between eighteen and fifty-five years of age.

Rome, Friday, Dec. 21.—The posting up of the bills in favor of annexation to Sardinia, has not led to any arrests. Crowds of people were reading the bills.

The Siege of Gaeta.—Gaeta, Tuesday, Dec. 18. An enormous quantity of shells and shot were thrown into Gaeta yesterday, by the Sardinians. Some of them fell into the garden of the palace where the King and Queen were dining with the Spanish Ambassador. The bombardment has since slackened, and the damage caused in the town is not considerable. The King has received a letter from the Emperor Napoleon. In this letter the Emperor expresses his sympathy for the King, but tells him that he has carried on the siege long enough for his honor. The King, in his reply, thanked the Emperor, but added that he considered it his duty to persist in the defence.

Married.

On the 3d inst., we had the pleasure of joining the connubial knot of our friends Mr. WILLIAM STOKES and Miss ANNA ROSEBROW, both of Philadelphia city. We wish them a long and happy life.

JUST RECEIVED.
From England, a fine assortment of
BIBLES AND TESTAMENTS,
WITH THE
PSALMS OF DAVID IN METRE.
ALSO: Beautiful and low-priced Colored Pictures for family and Sabbath school instruction, of
SCENES IN THE HOLY LAND.
ALSO: On MUSLIN, colored MISSIONARY PICTURES, for Lectures; at the
PRESBYTERIAN BOOK STORE,
1334 Chestnut street.

LOVING JESUS
AN ADDRESS TO CHILDREN, by the late Rev. Thos. H. Stockton pp. 25. For sale at W. S. Young's, 1023 lane st. Scotch & English 25 North Sixth st.

It is written in such an easy and natural style, that it can be easily understood by any child of ordinary capacity. It contains much religious truth.—*Presbyterian Witness.*

It will be of service in imparting instructions of a most important character. We have a copy of it still in our room for every little boy and girl throughout the church.—*Christian Instructor.*

It is marked by that chaste simplicity of style so characteristic of its author.—*Press.*

The book will be sent by mail, pre-paid, to any address, on the receipt of ten cents. Sabbath schools supplied at discount of thirty per cent.

Orders may be addressed to WM. S. YOUNG, 1023 Race street, Philada.
Or, JOHN BLAKELY, 1731 Baltimore street, Philada.

THE
AMERICAN TRACT SOCIETY,
Instituted in 1814 at Boston,
have recently published a
SPLENDID COLLECTION OF BOOKS,
For the Young,
For the Family, and
For the Sabbath school.
All the Publications of the Society can be found at
GAUT & VOLKMAR'S,
609 *Chestnut street,*
Philadelphia.

EVERYBODY'S LAWYER
AND
COUNSELLOR IN BUSINESS,
BY
FRANK CROSBY,
OF THE PHILADELPHIA BAR.

Tells you how to draw up Partnership Papers, Bonds and Mortgages, Articles, Powers of Attorney, Notes and Bills of Exchange and gives general forms for Agreements of all kinds, Bills of Sale, Leases, Petitions, Receipts, and Releases.

CROSBY'S LAWYER tells you the Laws for the Collection of Debts, with the Statutes of Limitation and cases not tried of personal exempt from Execution, in every State: also, how to make an Assignment properly, with forms for Composition with Creditors, and the Insolvent Laws of every State.

CROSBY'S LAWYER tells you the legal relations existing between Guardian and Ward, Master and Apprentice, and Landlord and Tenant—also, what constitutes Libel and Slander, and the Law as to Marriage Duties, the Wife's Right to Property, Divorce and Alimony.

CROSBY'S LAWYER tells you the Law for Mechanics' Liens in every State, and the Naturalization Laws of this country, and how to comply with the same—also, the Laws concerning Patents, and how to obtain one, and the Pre-emption Laws in Public Lands.

CROSBY'S LAWYER tells you the Law for Patents, with mode of procedure in obtaining one, with Interference, Assignments and Bills of Sale—also, how to make your Will, and how to Administer on an estate, with the law and requirements thereof in every State.

CROSBY'S LAWYER tells you the meaning of Law Terms in general use, and explains to you the Legislative, Executive, and Judicial Powers of both the General and State Governments—also, how to keep out of law, by showing how to do your business legally—thus saving a vast amount of property and vexatious litigation by its timely consultation.

CROSBY'S LAWYER AND COUNSELLOR IN BUSINESS contains 364 pages, printed in a clear and open type, and will be sent by mail, neatly bound and postage paid, to every Farmer, every Mechanic, every Man of Business, and everybody in every State, on receipt of $1, or in law style at $1.25.

ONE THOUSAND DOLLARS A YEAR
can be made by enterprising men everywhere, in selling the above work—as our inducements to all such are very liberal.
For single copies of the book, or for terms to agents, with other information, apply to, or address,
JOHN E. POTTER, Publisher,
No. 617 Sansom street, Phila., Pa.

JUST PUBLISHED
—BY—
SMITH, ENGLISH & CO.,
BOOKSELLERS AND PUBLISHERS,
No. 23 North Sixth Street, Philadelphia.

I.
THOLUCK ON THE SERMON ON THE MOUNT.
Commentary on the Sermon on the Mount. By Dr. A. Tholuck. Translated from the Fourth Revised and Enlarged Edition, by the Rev. R. Lundie Brown, M. A., Translator of "Ullman on the Sinlessness of Jesus." 8vo. Cloth. $2.25.

II.
LYONS' CHRISTIAN SONGS.
Christian Songs, Translations, and other Poems. By the Rev. J. G. Lyons, Ll. D. 12mo. Cloth. 80 cts.
The present Volume contains all the Christian Songs hitherto published, together with eight Sacred, and fifteen other Poems, not included in the last edition.

Also, Lately Published.
SWEDENBORG ON SCRIPTURE, and other Treatises. 8vo. 2 00
FLEMING'S VOCABULARY OF PHILOSOPHY. Second Edition, just ready. 12mo. Cloth. 1 75
PULPIT THEMES AND PREACHERS' ASSISTANT. 12mo. 1 00
KURTZ'S CHURCH HISTORY. 12mo. 1 50
PARRAU'S SCIENCE IN THEOLOGY. 12mo. 1 50
WINER'S GRAMMAR OF THE NEW TESTAMENT DICTION. Second Edition. 8vo. 2 00

☞ The above can be had of Booksellers generally, or will be sent by mail, on receipt of price, by the Publishers.

A BEAUTIFULLY
ILLUSTRATED EDITION
In Elegant Mailings, for Presentation,
OF
MRS. SIGOURNEY'S ILLUSTRATED POEMS,
By Mrs. L. H. Sigourney, with designs by Felix O. C. Darley. Engraved by Humphreys and others. The letter-press beautifully printed on cream tinted paper.

LIST OF ILLUSTRATIONS.
1. Portrait of the Authoress—Frontispiece. 2. Vignette Title Page—A Landscape. 3. The Ancient Family Clock. 4. The Scottish Weaver. 5. The Indian Summer. 6. Erin's Daughter. 7. The Aged Pastor. 8. The Divided Burden. 9. The Beautiful Maid.

Handsomely bound in half morocco, gilt tops. Price, $3; in full cloth, elegantly gilt, $3.50; in Turkey morocco, antique, $5.

ALSO, NEW EDITIONS OF
MISS MAY'S AMERICAN FEMALE POETS, with Biographical and Critical notices and selections from their writings. Octavo Edition. Nine Steel Plates.
DR. RETHUNE'S BRITISH FEMALE POETS, with Biographical and Critical notices and selections from their writings. Octavo edition. Nine Steel Plates.
THE PARABLES OF FREDERICK ADOLPHUS KRUMMACHER. From the seventh German edition. Elegantly illustrated by 20 Designs.
WELD'S SACRED POETICAL QUOTATIONS; or, Scripture Themes and Thoughts as Paraphrased by the Poets. Octavo edition. Nine Steel Plates.
WATSON'S NEW DICTIONARY OF POETICAL QUOTATIONS, consisting of Elegant Extracts on every subject, compiled from various authors, and arranged under appropriate heads. 8vo. ed. Nine Steel Plates.
MONTGOMERY'S POETICAL WORKS; the only complete edition edited by himself, with Portrait, &c. Octavo.
AN ILLUSTRATED LIFE OF MARTIN LUTHER. Edited, with an Introduction, by the Rev. Theophilus Stork. 16 Illustrations. Royal 8vo.
THE CHRISTIAN'S DAILY DELIGHT, with Eight Illustrations on Steel. Octavo.
All the above in elegant bindings for presentation.

JUVENILE BOOKS
In great variety. Bibles, Standard Miscellaneous Books, &c., all for sale at
VERY LOW PRICES.
LINDSAY & BLAKISTON,
PUBLISHERS, BOOKSELLERS AND IMPORTERS,
25 South Sixth Street, above Chestnut.

WILLCOX & GIBBS' SEWING MACHINE.—"Fills science than any other *co-ordination*, all the requirements of a perfect family machine."—(Franklin Institute.
WILLCOX & GIBBS' SEWING MACHINE.—"Can make 4,000 stitches a minute."—(Express.
WILLCOX & GIBBS' SEWING MACHINE.—"Has evident points of superiority over all others."—Philadelphia Evening Journal.
WILLCOX & GIBBS' SEWING MACHINE.—"Not combined with its own peculiar merits, all the really valuable improvements of the higher priced machines.—[Pennsylvanian.
WILLCOX & GIBBS' SEWING MACHINE.—"A most elastic seamer, a household necessity."—[Saturday American.
WILLCOX & GIBBS' SEWING MACHINE.—"Is a polite benefactor."—[Boston Transcript.
WILLCOX & GIBBS' SEWING MACHINE.—"We have

SENATOR SEWARD'S GREAT SPEECH.

The Union cannot be saved by mutual criminations concerning our respective share of responsibility for the present evils. He whose conscience acquits him will naturally be slow to accuse others whose co-operation he needs. History only can adjust the great account.

I think, also, that there is a prevailing conviction that legislative compromises which sacrifice honestly cherished principles, while they anticipate future exigencies, even if they do not assume extra-constitutional powers, are less sure to avert imminent evils than they are certain to produce more formidable even greater dangers.

[illegible] do not know what the Union would be worth if saved by the use of the sword. Yet, for all this, I do not agree with those who, with a desire to avert that great calamity, advise a conventional or unopposed separation, with a view to what they call a reconstruction. It is enough for me, first, that in this plan, destruction goes before reconstruction; and secondly, that the strength of the vase in which the hopes of the nation are held consists chiefly in its remaining unbroken.

The opinions of mankind change, and with them the politics of nations. One hundred years ago all the commercial European States were engaged in transferring negro slaves from Africa to this hemisphere. To-day all those States are firmly set in hostility to the extension, and even to the practice of slavery. Opposition to it takes two forms: one European, which is simple, direct abolition, effected, if need be, by compulsion; the other American, which seeks to arrest the African slave trade, and resist the entrance of domestic slavery into Territories where it is yet unknown, while it leaves the disposition of existing slavery to the considerate action of the States by which it is retained. It is the Union that restricts the opposition to slavery in this country within these limits. If dissolution prevail, what guarantee shall there be against the full development here of the fearful and uncompromising hostility to slavery which elsewhere pervades the world, and of which the recent invasion of Virginia was an illustration?

RESULTS OF DISSOLUTION.

Dissolution would not only arrest, but extinguish the greatness of our country. Even if separate confederacies could exist and endure, they could severally preserve no share of the common *prestige* of the Union. If the constellation is to be broken up, the stars, whether scattered widely apart or grouped in smaller clusters, will thenceforth shed forth feeble glimmering and lurid lights. Nor will great achievements be possible for the new confederacies. Dissolution would signalize its triumph by acts of wantonness which would shock and astound the world. It would provincialize Mount Vernon and give this Capitol over to desolation at the very moment when the dome is rising over our heads that was to be crowned with the statue of *Liberty*. After this there would remain for disunion no act of stupendous infamy to be committed. No petty confederacy that shall follow the United States can prolong, or even renew, the majestic drama of national progress. Perhaps it is to be arrested because its sublimity is incapable of continuance. Let it be so, if we have indeed become degenerate. After Washington, and the inflexible Adams, Henry, and the peerless Hamilton, Jefferson and the majestic Clay, Webster and the acute Calhoun, Jackson, the modest Taylor and Scott, who rises in greatness under the burden of years, and Franklin, and Fulton, and Whitney, and Morse, have all performed their parts, let the curtain fall!

While listening to these debates, I have sometimes forgotten myself in marking their contrasted effects upon the page who customarily stands on the dais before me, and the venerable Secretary who sits behind him. The youth exhibits intense but pleased emotion in the excitement, while at every irreverent word that is uttered against the Union the eyes of the aged man are suffused with tears. Let him weep no more. Rather rejoice, for yours has been a lot of rare felicity. You have seen and been a part of all the greatness of the country, the towering national greatness of all the world. Weep only you, and weep with all the bitterness of anguish, who are just stepping on the threshold of life; for that greatness perishes prematurely and exists not for you, nor for me, nor for any that shall come after us.

The public prosperity! how could it survive the storm? Its elements are industry in the culture of every fruit; mining of all the metals; commerce at home, and on every sea; material improvement that knows no obstacle and has no end; invention that ranges throughout the domain of nature; increase of knowledge as broad as the human mind can explore; perfection of art as high as human genius can reach; and social refinement working for the renovation of the world. How could our successors prosecute these noble objects in the midst of brutalizing civil conflict? What guarantees will capital invested for such purposes have, that will outweigh the premium offered by political and military ambition? What leisure will the citizen find for study, or invention, or art, under the reign of conscription; nay, what interest in them will society feel when fear and hate shall have taken possession of the national mind? Let the miner in California take heed; for its golden wealth will become the prize of the nation that can command the most iron. Let the borderer take care; for the Indian will again lurk around his dwelling. Let the pioneer come back into our denser settlements; for the rail-road, the post road, and the telegraph, advance not one furlong farther into the wilderness. With standing armies consuming the substance of our people on the land, and our Navy and our postal steamers withdrawn from the ocean, who will protect or respect, or who will even know by name our petty confederacies? The American man-of-war is a noble spectacle. I have seen it enter an ancient port in the Mediterranean. All the world wondered at it, and talked of it. Salvos of artillery, from forts and shipping in the harbor, saluted its flag. Princes, and princesses, and merchants paid it homage, and all the people blessed it as a harbinger of hope for their own ultimate freedom. I imagine now the same noble vessel again entering the same haven. The flag of thirty-three stars and thirteen stripes has been hauled down, and in its place a signal is run up, which flaunts the device of a lone star or a palmetto tree. Men ask, "Who is the stranger that steals into our waters?" The answer conspicuously given is, "She comes from one of the obscure Republics of North America. Let her pass on."

THROWING AWAY WHAT EUROPE WOULD GLADLY ACCEPT.

What how prone we are to undervalue privileges and blessings. How gladly, how proudly, would the people of any nation in Europe accept, for a much term as we enjoy it, the boon of electing their Magistrate every four years by free, equal and universal suffrage! How thankfully would they cast aside all their own systems of government, and accept this Republic of ours, with all its shortcomings and its disappointments, to obtain it with their arms, and cherish it in their hearts. Is it not the very boon for which they supplicate God without ceasing, and even wage war, with intermissions only resulting from exhaustion? How strange are the times in which we live! The coming spring season, on one side of the Atlantic, will open in a general conflict, waged to obtain, through whatever indirection, just such a system as ours; and on this side of the Atlantic, within the same parallels of latitude, it will open on fraternal war, waged in a moment of frenzied discontent to overthrow and annihilate the same institutions. Do men, indeed, live only for themselves, to revenge their own wrongs, or to gratify their own ambition? Rather do not men live least of all for themselves, and chiefly for posterity and for their fellow-men? Have the American people, then, become all of a sudden unnatural, as well as unpatriotic? and will they disinherit their children of the precious estate held only in trust for them, and deprive the world of the best hopes it has enjoyed since the human race began its slow and painful, yet needful and appointed progress?

CONCLUSION.

Heaven has not yet accomplished what good and was manifestly designed by Him who changes seasons and prescribes the duties of States and empires. No, sir; if it were cast down by faction to-day, it would rise again and re-appear in all its majestic proportions to-morrow. It is the only Government that can stand here. Woe! Woe! to the man that madly lifts his hand against it. It shall continue and endure; and men, in after times, shall declare that this generation, which saved the Union from such sudden and unlooked-for dangers, surpassed in magnanimity even that one which laid its foundations in the eternal principles of liberty, justice, and humanity.

THE VIEWS OF MASSACHUSETTS.

To understand the true state of public opinion in the whole country, our readers need to look North as well as South. Gov. Andrews, of Massachusetts, in his inaugural, gives utterance to the following sentiments. Some will regard them as extreme views, but they furnish food for reflection:

If Massachusetts, either by voice or vote, can properly do anything to avert from those misguided men the miserable consequences which threaten to succeed their violent action—the pecuniary disturbances and the civil commotions which must necessarily occur within their own borders if they persist in their career, her voice and vote should not be withheld. Not the least deplorable result of the action of South Carolina, I apprehend, will be the insecurity to life and property which will result throughout the whole South from fear of servile insurrection. Wherever slavery exists, we have the authority of Jefferson for believing that, in his words, "the hour of emancipation is advancing with the march of time; it will come; and whether brought on by the generous energy of our minds, or by the bloody process of St. Domingo, is a leaf of our history not turned away." The enslaved negro population of the South is not destitute of intelligence, nor devoid of that sentiment of resistance to tyranny which naturally inspires the oppressed to seek for freedom. If, as appears probable, it shall once conceive from the present march of events, that it has no hope of emancipation from any generous exertion of the minds of its masters, a resort to that process will be only the logical impulse of human nature. That God may be pleased to overrule the folly of man so as to avert so dreadful a calamity, must be the prayer of every American; but, in my judgment, it lies at the end of the road which South Carolina invites her sister States upon the Gulf of Mexico to enter.

This period has been one of extraordinary and intense political interest. The tenderest sentiments, the deepest convictions, the warmest emotions, have all been stirred by the course of public affairs. Bitter disappointments, the keenest sense of injustice, the consciousness of subjection to most flagrant wrong, have fallen to the lot of our people. The Fugitive Slave Bill of 1850, with its merciless severity, and the ostentatious indignity with which it was executed; the repeal of the Missouri restriction upon the extension of slavery over National territory; the violent means adopted to prevent emigrants from this Commonwealth from participating in the settlement of Kansas; the invasion of that Territory by men armed with the plunder from National arsenals; the imposition of fraudulent legislatures upon a people temporarily subjugated by ruffianism, and empowered by a Federal executive, which also forbade them to protect themselves; the indiscriminate pillage, fire and slaughter to which peaceable settlers were subjected, without cause or excuse; the repeated exertions of the National Administration in conspiracy with the enemies of freedom and good government, to impose and force upon Kansas a constitution sanctioning slavery, the attempt to withdraw the discussion of political questions from the people themselves, and to confine it to a conclave of judges; the assault upon free speech in Congress, by a murderous attack upon a Senator in his seat, for opinions expressed in debate, and for the manner of their expression; the indifference or positive approval with which this attempt to overthrow representative institutions was treated throughout a large portion of the country; the prostitution of all the powers of the Government, and the bending of all its energy to propagate a certain interest for the benefit of a few speculators in lands and negroes, and to discourage the free labor of the toiling masses of the people; the menaces of violence and war against the Constitution and the Union with which our arguments and our constitutional resistance have been met; these all are but a part of the record of the last ten years of American political history, which is burned into the memory of the people of Massachusetts.

STRANGE FUNERAL CUSTOMS.

The Chinese entertain strange ideas of death. Perhaps there is nothing in the Chinese character more striking than the apathy with which they undergo afflictions, or the resignation with which they bear them. There is so much elasticity in their disposition that the most opposite changes in their condition produce but little effect. There is no fear of death among them, though they have a character for cowardice. It is true they have the relics of the dead constantly before their eyes. The country is covered with graves, and in many places about Shanghai the coffins are openly exposed in the fields. They are even kept in the houses until a propitious day arrives for the burial, months passing sometimes before the body is removed. When the coffin is decayed, the bones are carefully gathered; and in a country walk one very often comes upon jars containing "potted ancestors."

Money is saved for the purchase of a coffin, and is put by till ready for use. The first time I saw this was in a little cottage near Shanghai. There was an old cobwebbed coffin in the corner. He quietly pointed with his thumb over his shoulder to his grandmother standing close by, and said it was for her! She was very old, and was nearly wearing out the coffin before she was put into it.

At funerals females are hired to do the "inconsolable grief" parts of the performance. It seems very ridiculous that such customs should be kept up when it is known by everybody that the mourners howl for hire,—they certainly work hard for their money, and their piteous moans would be heart-rending if they were real.

LONGEVITY OF ANIMALS.

The average age of cats is 15 years; a squirrel and hare, 7 or 8 years; rabbits, 7; a bear rarely exceeds 20 years; a dog lives 20 years; a wolf, 20; a fox, 14 to 16; lions are long-lived; the one known by the name of Pompey lived to the age of 70; elephants have been known, it is asserted, to live to the great age of 400 years. When Alexander the Great had conquered Porus, King of India, he took a great elephant which had fought very valiantly for the King, and named him Ajax, dedicated him to the sun, and let him go with this inscription: "Alexander, the son of Jupiter, hath dedicated Ajax to the sun." The elephant was found with this inscription three hundred and fifty years after. Pigs have been known to live to the age of 30; the rhinoceros to 20; a horse has been known to live to the age of 62, but averages 25 to 30; camels sometimes live to the age of 100; stags are very long-lived; sheep seldom exceed the age of 10; cows live about 15 years. Cuvier considers it probable that whales sometimes live 1000 years; the dolphin and porpoise attain the age of 30; an eagle died at Vienna at the age of 104 years; ravens frequently reach the age of 100; swans have been known to live 300 years. Mr. Mallerton has the skeleton of a swan that attained the age of 360 years. Pelicans are long-lived; a tortoise has been known to live to the age of 107.

WEIGHT OF THE HEAVENLY BODIES.

One of the most interesting of the results of astronomy is the accuracy with which the weight of the heavenly bodies is ascertained. The mass of Jupiter is found to be more than 322, and less than 323 times the mass of this globe—so accurately has this work been accomplished. The mass of the sun is 350,551 times greater than that of the earth and moon, and 700 times greater than the united masses of all the planets. The planet Saturn is composed of matter only half as heavy as water; Mercury is considerably heavier than quicksilver, and a third heavier than lead; and our own globe is twice as heavy as common rock, and half as heavy as lead—a fact which shows the density of its internal parts.

ACTIVITY OF BIRDS.

The activity of birds, when they have young, is most surprising. Dr. Macgillivery records the observations made by a friend on a pair of blue titmice, when raising their young. The parent birds began their labor of love at half-past three o'clock in the morning, and did not leave off till eight o'clock, P. M., after being almost incessantly engaged for nearly seventeen hours. Mr. Weir counted their various returns to the nest, and found them to be 475. Up to four o'clock, as a breakfast, they were fed twelve times, between five and six, forty times, flying to and from a plantation more than 150 yards from their nest; between nine and ten o'clock, they fed them forty-six times; and they continued at their work until the time specified, sometimes bringing in a single large caterpillar, and at other times two or three small ones. The number of destructive insects removed by birds, when feeding their young must be astonishing, if they are, in any degree, as active as the two titmice so patiently observed by Mr. Weir, on the 4th of July, 1832. Great as the number of returns seem to be, it certainly does not exceed that of the common window swallow.

THE MOON.

Certain recent astronomical observations seem to prove a new chapter of Life in the Moon. Hitherto our satellite has been looked upon as merely a dry, earthy mass, without water, without atmosphere, and consequently without vegetation or inhabitants. The popular imagination, indeed, has always persisted in peopling it with lunar denizens; but how were they to subsist without air? Euler thought the moon really had an atmosphere; but his observations did not convince astronomers. Later, De La Rive and others added new authority to the opinion of Euler. According to these, she has an atmosphere, but it is extremely low.

Herr Schwabe, a distinguished German astronomer goes still further. In a late number of the *Astronomical Annals, (Astronomische Nachrichten,)* he announces having seen a species of vegetation in the moon. Here is the fact on which he bases his conclusion: The surface of the moon presents numerous striped lines like so many furrows. These had been explained in a variety of ways—some considering them as dried up river beds; others, as tracks left by torrents of lava, etc. Schwabe advances quite another solution. According to him, the ridges that run down the loftiest lunar mountain sides present at seasons a green color, which they lose at the end of a few months. Thence he concludes that there exists a vegetation in the moon, coming at a season corresponding to our earthly spring, and going at a season corresponding to our autumn. Should this interesting fact receive final authenticity, it will certainly overthrow the commonly received opinion that there is no water on the surface of the moon; for, since the vegetation seen by Schwabe is green, would not analogy suggest that it is the result of chemical combinations similar to those which produce the phenomena of our earthly vegetation?

ANCIENT MONUMENTS IN ENGLAND.

While one French archeologist has been exhuming the workshops of ancient artisans at Thebes, and another has been attacking the authenticity of the Ninuveh marbles, the English archeologists have been engaged in investigating their own antiquities. Summer is the busy season of the British antiquary. During that period the meetings of the various archeological associations are held; excursions are made by companies of dilettanti to the old buildings and ancient monuments in various parts of the country; excavations are carried on upon the sites of Roman towns and encampments, and plans are laid for the restoration of ruined churches and other dilapidated edifices. Nearly every county having its local society, the meetings this summer have been numerous. The British archeological association met at Shrewsbury, the sittings continuing during one week. The members visited Ludlow and Stokesay castles, Buildwas abbey on the banks of the Severn, the Roman lead mines at Shelve, and that remarkable English Pompeii, the Roman town of Uriconium, near Wroxeter, whose forum and market places, streets and walls, have been uncovered within the past few months.

ATMOSPHERIC POISON.

People have often said that no difference can be detected in the analysation of pure and impure air. This is one of the vulgar errors difficult to dislodge from the public brain. The fact is, that the condensed air of a crowded room gives a deposit which, if allowed to remain for a few days, forms a thick, glutinous mass, having a strong odor of animal matter. If examined by the microscope, it is seen to undergo a remarkable change. First of all it is converted into a vegetable growth, and this is followed by the production of multitudes of animalcules—a decisive proof that it must contain organic matter, otherwise it could not nourish organic beings.

This was the result arrived at by Dr. Angus Smith, in his beautiful experiments on the air and water of towns, where he showed how the lungs and skin gave out organic matter, which is in itself a deadly poison, producing headache, sickness, disease, or epidemic, according to its strength. Why, if "a few drops of the liquid matter, obtained by the condensation of the air of a foul locality, introduced into the vein of a dog can produce death, with the usual phenomena of typhus fever," what inscrutable evil must it not produce on those human beings who breathe it again and again, rendered fouler and less capable of sustaining life with every breath drawn?

Such contamination of the air and consequent hot-bed of fever and epidemic, it is easily within the power of man to remove. Ventilation and cleanliness will do all, so far as the abolition of this evil goes, and ventilation and cleanliness are not miracles to be prayed for, but certain results of common obedience to the laws of God.

A GLANCE AT SURGERY TWO CENTURIES AGO—THE MODE OF AMPUTATING AT THAT TIME.

The incisions were performed with a red hot knife, that the divided vessels, seared and charred by the contact, might become plugged, and so be prevented from bleeding. Effective for the instant, the force of the circulation quickly overpowered the slender obstruction, and fatal hemorrhage, sooner or later, took place. Yet this plan continued in vogue down to the discovery of the ligature, in the sixteenth century, and was practised even later in Germany.

According to another fashion, the surgeon, after making a tedious division of the flesh down to the bone, with studied endeavor not to divide the arteries until the last moment, relied on applications of red hot irons, or of a powerful acid or astringent, to arrest the bleeding. If these were not successful, a vessel of boiling pitch was at hand, ready prepared, into which the bleeding stump was plunged. Between Scylla and Charybdis, the patient rarely escaped with life; either he died from loss of blood in a few hours, or, if the dreadful remedies succeeded, he survived a day or two to die of fever or exhaustion.

After an earlier method, a bandage of plaster was made to encircle the member so tightly that mortification attacked all the parts below, which then, after the lapse of months, dropped off, a horribly loathsome and offensive mass. Another surgeon, Botalli (1580,) invented a machine to sever the limb in an instant by a single stroke; and it was not uncommon at this period to effect the same purpose by the hatchet, or by a powerful mallet and chisel.

ABROGATION OF THE DEATH PENALTY.—Gov. Morgan, of New York, signed the act to repeal the death penalty. He now proposes to return to the course pursued before. In New York the death penalty seems to be the only terror to its mixed population, to stay the hand of murderers. It is a sad commentary upon the condition of society; but all large cities may find an apparent necessity for such severe laws.

Family Circle.

ESTHER.

A STORY FOR THE CHILDREN.

BY JULIA GILL.

In the days when our Lord Jesus Christ lived in this world, wearing the form of man, there was in one of the villages of Judea a little girl named Esther. She had been brought up by a good and pious mother, and was a very thoughtful child; and as she heard the Scriptures read, and listened to the old men who talked with her grandfather about the glory of the latter days, and the resurrection of the just, she would say to herself,

"How will it be with me when they that sleep in the dust of the earth shall awake? I have done so many wrong things—I have not always honored my father and my mother—I am so often selfish and impatient—I am fretful and discontented, and I am not one of the righteous." And day by day she was very sad.

One evening she heard these old men talking about the wonderful man who was going about healing the sick and raising the dead.

"But the most wonderful of all," said Eliezer, her grandfather's friend, "is, that he has power over evil spirits, and that he forgives sins."

"He forgives sins," exclaimed Esther to herself; "Oh that I knew where I might find him!" Then, taking her tiny water-jar, she followed her elder sister to the fountain. Thither had already come their cousin Rachel, who saluted them.

"Dost thou know, Martha," said she, "that Jesus of Nazareth has come into our village? He tarrieth at the house of Jonathan. My mother will carry to him to-morrow our little Simon."

"I wish I could go with them!" said Esther, eagerly, and then she blushed scarlet, for her sister and cousin turned to her with surprise.

"Thou art neither blind nor lame, cousin Esther," said Rachel.

But Martha, seeing her sister's confusion, bade her come home, saying it was late. "I truly hope, cousin Rachel, that he will be able to open thy brother's eyes," she said, as she took up her water-jar.

When they had left the fountain, Martha said kindly to her sister, "Why do you wish to see Jesus of Nazareth?"

"O, my sister," replied Esther, "I wish to have my sins forgiven. I am so unhappy. I fear I shall never have a part in the resurrection of the just that my grandfather and Eleazer talk about." And Esther wept.

"Thou art a strange child. But I will ask our mother what we can do to see him."

Esther thanked her sister—but during the night she scarcely slept. Should she see that great Prophet whom the common people believed to be Messiah? And was it likely, if she did, that he would notice her?

As the morning began to dawn, she fell asleep. She was awakened by her sister, who said, "It is time to rise, if thou wouldst go to the house of Jonathan."

She sprang from her couch, and robed herself hastily. She could scarcely taste the morning meal, and soon set out with her sister and mother. On the way they were joined by Rachel and her mother, who led between them the little blind lad.

There was already a crowd gathering about the house, but a man of the village passed in before them with his demoniac son, from whom the throng shrank somewhat back, and the eager women with the blind boy pressed close behind until they came into an inner room where were Jesus and his disciples. They stood in his very presence; and Esther felt her whole heart go out to him in unutterable love, as she looked on his face, so full of kingly majesty, yet so overflowing with infinite love and compassion.

He fixed his eyes on the demoniac, who began now to be fearfully convulsed, foaming at the mouth and gnashing his teeth.

"Thou unclean spirit, come out of him!" said the Master.

The young man fell to the floor like one dead, but Jesus taking him by the hand lifted him up,—living, rejoicing, a new being; for all his life long he had been tormented and distressed. The young man and his father drew back, and Simon stood before the Lord. He put his hand upon the eyes of the boy, and instantly he looked up with a new smile on his countenance, and after one long look at Jesus, turned to the group behind him, and catching his mother's hand, he drew his own over her features to be sure he knew her, and his whole face dimpled with delight. But Esther could not look away from the great and wonderful Healer.

A young mother brought up her babe, flushed with fever and moaning with pain,—her tears choked her words as she offered it to his touch. He looked graciously on her; he laid his hand on the baby's head, and it opened its heavy eyes and looked about, joyous and wondering, as though just roused from sleep to consciousness; it saw its mother's face of glad surprise, and smiled and sprang up in her arms, and caressed her in its pretty baby ways.

Other mothers were looking on, with their children, rosy in health, joyful in the fullness of life, but they pressed up to his feet—

"Oh that thou wouldst lay thy hands on our children, and leave the virtue of thy touch upon them."

Then the disciples said, "Trouble not the Master needlessly." But Jesus rebuked them, and bade the little children come to him, and he took them up in his arms and blessed them.

"O happy children!" thought Esther, "to rest in his arms and lean on his bosom!" And she, too, pressed forward and knelt before him with her head bowed almost to his feet. The prayer was in her heart, "Oh that my sins might be forgiven!" but the words died from her lips without sound.

She felt the gentle touch of his dear hand upon her head—she heard him say:

"Damsel, be it unto thee even as thou wilt!" She believed his words. She had seen his power and his goodness. She knew that he was able—she felt that he was willing to forgive her sins. She believed his words. And ever after, among the household or in the night-watches, alone in the garden or with the maidens by the fountain, she was as though she had drunk of the water of life, and felt it for ever springing up within her. She had obtained forgiveness of sin; and now should she not most carefully guard her lips, and keep her hands and feet, and watch her life, doing whatever her hands found to do with smooth unruffled brow, in cheerfulness and content, as the birds work and the lilies grow?

If she was surprised into ill-humor or impatience, she was grieved, and instantly prayed, "Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Restore unto me thy salvation, and uphold me by thy free spirit."

And she believed that Jehovah, who manifested himself between the cherubim, heard her, and answered her.

"Have I any pleasure at all that the wicked die?" saith the Lord God, "and not that *he should return from his way* and live? I will forgive thine iniquity, and thy sin I will remember no more."

As it was in the days when our Lord dwelt among men, wearing flesh, so it is now. In him is life, and the life is the light of men. We have only to ask him in ever so low a whisper; we have only to cast ourselves mentally at his feet, without words, and we may believe that he receives us.

You go to him—some of you, my young friends, who read this little story—you desire he would accept your offering of yourself, but you do not believe he does so, although you hear him saying, "Him that cometh unto me, I will in no wise cast out." You see, perhaps, waiting for some great and marvelous light to shine in on your soul; and you will not accept his simple word that he *does* receive you, and so begin at once a life of devotion to him.

Is it in your souls that he cannot do many mighty works because of unbelief.

As I was [illegible] looked out upon a pond of wa[illegible] I ceased reading for a moment, and [illegible] gaze to rest upon the water in a dreamy, listless manner. Presently I saw a tiny fly, from some mishap, fall into the water, very near where I sat. Not a breath of air was stirring. The water was placid and unruffled. The little fellow struggled bravely; but what could he do? Far from the shore, and with no friendly power to assist him, he seemed destined to perish. Yet still he struggled, but only to involve himself deeper in trouble. Just then a slight breath of air passed by, and gently stirred the overhanging trees. A leaf, as if sent on a special errand of mercy, (and who shall say it was not?) detached itself quietly from the branch, on which it had hung pendant for many days, and descended with an undulating motion, striking the water right by the side of the struggling fly. The little fellow quickly availed himself of the refuge, and climbed upon the leaf, from which, after removing the water from his wings, and preparing himself for his flight, he buzzed away in the air, and I saw him no more.

How much like the little fly is the case of all those boys and girls who have not given their hearts to Jesus! They are struggling in the dark waters of sin, and the more efforts they make in their own strength, the deeper they sink. But a breeze of mercy has caused to fall by their very side, a leaf from the tree of life.

"'Twas planted by Infinite love,
From the hills everlasting it came:
Truth eternal, they call it above;
But Bible, on earth, is its name."

And now, my young friends, let me ask you if you will climb quickly upon the Rock of Ages, which the Bible points out to you? Once there, and you are safe. Once there, and you may plume your wings for a flight to that

"Happy land, far, far away."

E. G. Benner.

LENDING MONEY.

"What have you done with your half-dollar?" said Anthony Pitt to his cousin Walter Jackson. They had each received a half-dollar at the same time from their uncle.

"I have lent it to John Sturges. He is to give me a cent a week interest till it is paid."

"Has he given you security?"

"Yes. I have a book of his worth a dollar. What have you done with your money?"

"I have lent half of it, and have the other half in my pocket."

"Who did you lend it to?"

"I lent it to the Lord."

"The Lord don't want money."

"Some of his poor ones do. I gave Mrs. Paine a quarter to get some potatoes with. I call that lending it to the Lord; for the Bible says, 'He that giveth to the poor lendeth to the Lord.'"

Ibid.

ADVICE TO SABBATH SCHOOL SCHOLARS FROM A DYING BOY.

One Sabbath evening I spoke to the scholars in the Sabbath School about him. When the school was over, they all came into the cottage to see him. The little throng stood silent round his bed, while he spoke to them, with great solemnity. "You all know what I was. I was no better than you; but the Holy Spirit opened my eyes, and I saw that I was on the very brink of hell. Then I cried to Jesus to save me, and give me a new heart. I put my finger on the promise and would not come away without it; and he gave me a new heart, and he is so willing to give you all a new heart. I have stood with you, now I would like you to come to Christ with me. You would be far happier in Christ than at your play. There are sweet pleasures in Christ. Here are two awful verses to me:—

"There is a dreadful hell,
And everlasting pains;
There sinners must with devils dwell,
In darkness, fire, and chains.

Can such a wretch as I
Escape this cursed end?
And may I hope where'er I die,
I shall to heaven ascend?"

Then, pointing to the fire, he said,—"You could not keep your finger long there; but remember hell is *a lake of fire*. I would give you all a prayer to pray to-night. Go and tell Jesus that you are poor, lost, hell-deserving sinners; and tell him to give you a new heart. Mind, he's willing. Oh! be earnest. Ye'll no get unless ye be earnest."

History of James Laing.

FOR PARENTS.

EXCESSIVE LENIENCY TO CHILDREN.

That is a mistaken policy which sacrifices the future good of the child to his present indulgence. It may be pleasant to avoid the struggle with self-will, and the effort of subduing it; but will it be agreeable in coming years, to reap the fruits of such neglect in the sad ruin of a son or daughter? Painful as it may be to harrow the young heart with the grief of chastisement, may it not, thereby, like the harrowed field, be the better prepared for the "good seed?" The experience of the world, in this respect, has amply verified the proverb:—"He that spareth his rod, hateth his son." "My father was too easy with me," exclaimed a young man in college, upon being remonstrated with for the sin of intemperance. He admitted that he was doing wrong—that he was on the road to ruin—and on being told that he was not compelled to drink, he exclaimed,—"No, not compelled; but you do not know what it is to get a taste for liquor. I am a miserable fellow. *My father was too easy with me when I was a boy.*"

UNDUE SEVERITY.

Another extreme against which the faithful parent will equally guard, is that of *undue severity*. His authority is not magisterial but parental, and its chief appeal ought, therefore, to be not to fear, but to love. We need not resort to the rod when a word or a look may suffice; and should enforce obedience not so much by the severity as the certainty of punishment. We should beware of too strongly exciting the fears of children. Most frightful consequences have sometimes ensued from thoughtless appeals to this principle. Says an English writer,—"I know in Philadelphia, as fine, and sprightly, and intelligent a child as ever was born, made an idiot for life, by being, when about three years old, shut into a dark closet by a maid servant, in order to terrify it into silence." A wholesome, kind, and judicious discipline will be found sufficient for every emergency; and being once firmly established, will become the basis upon which to rear the throne of love, and will prepare the way for affection to exert its constraining power, and bring its subjects beneath its sway.

The Christian Home.

ESTABLISHED IN 1796.

McALLISTER AND BROTHER,

OPTICIANS,

No. 728 Chestnut Street,

PHILADELPHIA,

Nearly Opposite Masonic Hall.

(Lately removed from the Old Stand, Chestnut St., above Second.)

Spectacles, Mathematical Instruments, Spy-Glasses, Philosophical Apparatus, Opera Glasses, Thermometers, Microscopes, and Microscopic Objects, Tape Measures, Platina Points, Magic Lanterns, Stereoscopes and Stereoscopic Pictures. By Wholesale or Retail.

☞ Our priced and illustrated Catalogue furnished on application, and sent by Mail, Free of Charge. 4y1

LINDSAY AND BLAKISTON,

PUBLISHERS, BOOKSELLERS AND IMPORTERS,

No. 25 South Sixth Street, above Chestnut,

PHILADELPHIA.

A LARGE STOCK OF MEDICAL, SCIENTIFIC, THEOLOGICAL, RELIGIOUS, AND MISCELLANEOUS BOOKS, ALWAYS ON HAND.

Particular attention given to supplying Miscellaneous Orders from Booksellers, Public Institutions, or Private Individuals, at the lowest prices.

☞ Libraries and Cabinets supplied at a liberal discount from the retail prices. 1y 1, 1y

Rose Lindsay. Parsley Blakiston. Ca. H. Fenkald.

MEGARGEE BROTHERS,

Nos. 3 and 5 Decatur Street, Philadelphia,

Manufacturers of every description of papers. Highest cash price paid for rags. 1y 1, 1y

Warerooms, 607 C[illegible]

Since the period in which [illegible] Hobed this house, 23,000 Pianos have been constructed under his supervision and that of his Sons, for the superiority of which THIRTY-EIGHT PRIZE MEDALS have been awarded them at exhibitions in the United States, being the highest premium ever all competitors. They also received the

PRIZE MEDAL at the World's Fair in London in 1851.

The names of Thalberg, Benedict and D. Black need only be referred to, to show what class the judges upon this occasion were composed.

The attention of the public is specially requested to the new styles plain and overstrung GRAND and SQUARE PIANO FORTES, which, for quality, strength, and purity of tone, delicacy of action, and general style of finish, are unsurpassed by any Pianos now offered to the public. This fact has been attested to by the leading artists of this country and of Europe.

It may be satisfactory to our patrons and friends among the public at large to state, that testimonials have been received from all the leading artists who have visited, or are now residing in the United States, a few of whose names we append:

Gottschalk,	S. Osterhoudt,	Arthur Napoleon,
L. Berly,	Alfred Jaell,	Otto Letzre,
M. Strakosch,	Gustav Satter,	H. Hoffman,
Miss. Louise Abel,	R. Goldbeck,	J. Benedict,
John Veith,	H. Parabeau,	F. Mayle,
Leopold de Meyer,	Chas. Lole,	Earnest Perring,
S. Thalberg,	W. Scharfenberg,	M. H. Cross,
Jullien,	J. N. Pyrhowski,	Chas. H. Jarvis,
	And many others.	

Second-hand PIANOS at all prices.

PIANOS to Rent, Tuned and Repaired.

Catalogues of Pianos and prices, sent upon application. A liberal discount to the Clergy, and Seminaries of Learning. We also keep a full supply of Melodeons, Harmoniums, &c., at manufacturers' prices.

YOUTH'S SCRIPTURE QUESTION BOOK

Nothing in the whole range of "Sabbath School requisites" has been so much needed as a question book for youth. It has become a felt necessity in the experience of every intelligent Sabbath School teacher. The work announced has been prepared by the able author of the "Explanatory Question Book" for adults, and marks an era in text books for the study of the Bible, in advance of anything of the kind hitherto published. It is, indeed, a miniature commentary—concise and, practical and historical—as those portions of the Scriptures which are the subject of the lesson. The book contains fifty-two lessons—one for each Sabbath in the year—on the life, teachings, and miracles of our Lord, commencing, however, with two on the Prophecies concerning Christ, and one on the Ministry of John the Baptist. Then follow lessons on the birth of Jesus, the shepherds, the circumcision and presentation in the temple, Simeon and Anna, the wise men, the flight into Egypt, Herod's cruelty, the return from Egypt, visits to the temple, &c. Among the prominent features of the book are—

I. The entire series of lessons is arranged in chronological order—each event, sermon, conversation, parable, and miracle, occupying the place it is started to have occupied in the progress of our Lord's history.

II. The designation of the place where the teachings of Jesus were uttered, and his miracles performed, is a new and interesting feature of the book. The locality is placed at the head of each lesson.

III. Many of the questions, the answers to which involve an acquaintance with the geography, history, and manners and customs of Palestine, are answered in accordance with the latest authorities; thus furnishing to teachers and others facts and explanations drawn from sources not easily accessible to families in general.

IV. In short, if not all the lessons, there are questions interspersed, having a direct application to the hearts of the scholars. This will prove a great desideratum to teachers, and open the way for personal conversation with each member of the class. Copy for examination sent, pre-paid. Price 12 cents.

HENRY HOYT,
9 Cornhill, Boston.

For Sale by

WM. S. & A. MARTIEN,
606 Chestnut St., Philadelphia.

TO THE PUBLIC.

The undersigned would invite the attention of Builders and Housekeepers to his new CULVER WARM AIR FURNACE which has been in use in this city for the last two Winters, and is now offered to the public as the most complete heating apparatus in this market for producing a pleasant, soft, and healthful atmosphere, with the consumption of a moderate quantity of fuel; in entirely free from the dry burnt air usually produced by the ordinary red hot cheat iron Furnaces. An examination of the construction of this Furnace will satisfy the most credulous of its superiority.

JAMES LEEDS' PATENT CAST IRON VENTILATING and DRAFT CHIMNEY will secure a perfect draft and ventilation at all times and in all winds, and a large saving of heat. No good house should be without it.

COOKING RANGES of all sizes and with the latest improvements, guaranteed in all cases.

COLBOUN'S ANNULAR VENTILATOR, which is that taking the place of the many worthless ones now in use, and are pronounced by those who have them in use as perfect. With a full stock of Five-pace Stoves, Registers of all sizes and styles, Bath Boilers, Gas Grates, and a full assortment of all goods pertaining to the trade. Personal attention given to all descriptions of heating and ventilating. CHARLES WILLIAMS,

No. 1122 Market street.

ANNOUNCEMENT

I shall publish in a few days an original and extremely valuable work of 400 pages, by Rev. A. UNDERWOOD entitled

MILLENNIAL EXPERIENCES;

Or, the Will of God Known from Moment to Moment.

Can we know the will of God at all times, in a question of the highest consequence to us, and to every thinking mind. This book is an answer to the inquiry. It is full of Bible illustrations and facts drawn from the experience of eminent Christian men, and to every redeemed heart panting to enter upon the Higher Christian Life, will prove as cold water to the thirsty.

HENRY HOYT, 9 Cornhill, Boston.

For Sale by

WM. S. & A. MARTIEN,
606 Chestnut St., Philadelphia.

THE CHILD'S ILLUSTRATED SCRIPTURE QUESTION BOOK.

The most perfect and desirable work of the kind ever issued.

Containing forty-five lessons, with an ORIGINAL AND NEWLY ENGRAVED CUT, made expressly for, and adapted to each lesson. This work has been prepared by the able author of the Explanatory Question Book for adults, and the Youths' Scripture Book on the New Testament, and marks an era in text books for children in advance of anything of the kind hitherto published. The beautiful engraving at the head of each chapter—the questions and answers carefully written out in parallel columns—and the original hymn with which each subject closes, gives this book unquestioned pre-eminence over all others in the market. By all who have seen it, this work is pronounced a gem of excellence, and destined to a wide and unusual sale. Parents and pastors, superintendents and teachers, will find in this Child's Illustrated Question Book all that can well be desired as a manual of instruction for the Sabbath School, or the "little ones at home." Price 12 cents

HENRY HOYT, 9 Cornhill, Boston.

For Sale by

WM. S. & A. MARTIEN,
606 Chestnut St., Philadelphia.

THE EXPLANATORY QUESTION BOOK FOR ADULTS.

With Anal

CHRISTIAN RECORDER.

Methodist Episcopal Church in the United States, for the Dissemination of Religion, Morality, Literature and Science.

PHILADELPHIA, JANUARY 26, 1861. No. 3.

THE CHRISTIAN RECORDER

Is published every Saturday on behalf of the

AFRICAN METHODIST EPISCOPAL CHURCH,

BY

REV. ELISHA WEAVER,

General Book Steward,

No. 619, Pine Street, Philadelphia,

To whom all communications should be addressed. And to insure their insertion, should be in the hands of the editor on Tuesday.

TERMS.

Two Dollars a year, payable in advance. Single copies, four cents.

ADVERTISEMENTS.

We exhibit Advertisements of all descriptions, suitable for a religious newspaper, which will be published as follows:—

Cards or Advertisements, inserted for one year, provided they do not exceed eight lines, ten dollars, paper included; no eight dollars without the paper,—six months for six dollars, paper included.—three months, four dollars,—one month, $1.50, paper to each case included.

Poetry.

For the Christian Recorder.

PARTING.

BY ESTHER A. PALMER.

'Tis sad to part from those we love,
'Tis sad to say, Farewell—
That word the starting tear may move,
The hidden love may tell:

We know not what a friend is worth,
Till we pronounce "good-by;"
Ah! then the dew-drops leave the earth,
Ah! then the burning sigh.

Thy merry laugh, thy well known voice,
Thy evening stroll and converse sweet,
Emotions now in truth disclose;
We hope again to meet.

And now, farewell, a long farewell;
Oh! sometimes "think of me,"
For if the past will ever speak,
'Twill say I've thought of thee.

For the Christian Recorder.

THE DEATH OF THE REV. JOHN CORNISH.

A champion of the cross is smitten down
Upon the battle field. His soul away,
On snow white clouds, to heaven was borne.
His voice no more on Zion's walls shall ring.
Unhelmeted, unarmed, his warfare o'er—
The victory won, the laurels gathered,
Behold the man of God with glory crown'd.

Is heard in Israel's host, the sound of woe;
Along the lines a lamentation breaks—
The trumpet mourns a great man fallen low,
But has a triumph in its measured tone,
For not ingloriously he fell. The shout
Of victory hung upon his dying lips, e
'en death's cold terrors could not chill him.
He stood on Jordan's shore, and longed
To be with Christ.

Voices from heaven are in the still air—
Loud songs are heard of holy minstrelsy,
As Cornish' spirit wings empyrean space.
He's clothed in white—the starry gems surmount
His sainted brow: an angel's harp he strikes,
And sweeps the soul sounding chords with songs divine.
In memory's deep recess his image lies;
For in the temple of his God is found
The pillars that he wrought with workmen hand—
The lovely plants he reared and taught to bloom
In gardens, watered with his tears—all speak
His pious care.

Forget thee and thy prophet's harp? Oh, no!
The strings are broken, but thy voice is still
Abroad—it wakes in gospel thunderings,
Arousing hearts on which thy counsel poured.
Farewell
Thou man of God, till heaven collapse, till graves
Abandon—till the trumpet sounds an alarm
In heaven—then, oh, my brother, shall we meet
And part no more. C. Dansfield.

THE AFRICAN SLAVE.

BY MISS M'LOUGH.

Heavy chains thy limbs enfold,
Brother of a darker skin,
Brother of a coarser mould—
Yet no less our human kin:
Heavier chains than iron bind
All thy soul and heart and mind.

Yet thou dost the image still
Of our common Father bear,
Tho' defaced and shattered, till
Scarce a trace now lingers there
Of the man who Eden trod,
Walking face to face with God.

Dash thy chains from each strong limb!
Use thy might! thy captors brave!
Ah! thine eye is dull and dim,
Soul and body of a slave!
E'en the dog looks down on thee,
Thou 'rt more abject far than he!

Who hath done this? Who has made
A God-given human soul
But a thing wherewith to trade?
Vain the sea-borne questions roll:
Gold rings louder o'er the wave
Than the cry of tortured slave.

But the time must come at last—
Brothers! strive that it come soon—
When the slave drinks knowledge fast,
As a right, and not a boon.
Even now his dim eye turns
Where yon lamp of wisdom burns.

Light! more light! The faintest ray
That o'erlooks this land of ours,
Would, to him, be glorious day;
And the meanest drops that showers
From yon fountains fresh, would be
Life, to him, and liberty.

Cast your light across the wave,
And hide it not. Oh, brothers! show
To the thirsting, dying slave,
Where the living waters flow.
He who doth most blessings pour,
Finds his own cup running o'er.

Selections.

THE WANT OF A PRACTICAL BELIEF OF MAN'S DEPRAVITY.

A profound and practical belief of the *depravity of man*, the depravity of man as such, is of the greatest importance in several respects. Without it, we are liable to judge of human character, and of all moral subjects very superficially.

We look only on the *surface* of things, not penetrating to the depths of the soul, where virtue and vice have their origin, where alone the color and complexion of motives can be ascertained. Without this belief, we are not in a position to estimate any moral subject aright, but shall certainly form erroneous or inadequate views. Our own personal character, too, will be laid on an insufficient basis. A thorough conviction of the sins and imperfections which characterize man, all men, ourselves as individuals, forms the only true foundation of character. Genuine humility, or what the Scriptures denominate brokenness of heart, is an *indispensable* element in human character. If we cherish only faint impressions of our sinfulness, the Gospel of Christ will be an insolvable riddle, will be robbed of its chief worth and significance. It is a remedial system, an extraordinary provision of grace, only to those convinced of their personal and urgent necessities. It is not singular that the condition of the heathen awakens but little interest among all those classes of religionists who deny or doubt the melancholy truth of man's lost estate. It is only by a deep and all-pervading conviction of the churches that the pagan is actually in this moral ruin, that adequate and immediate relief will be supplied. If he possesses *germs of goodness* which will be likely to thrive under the dews and light of the religion of nature, then it is not difficult to justify our tardiness or reluctance in sending to him the gospel. "They that are whole need not a physician."

But important as this deep-seated conviction is, it is not easy of attainment. No task is harder than to obtain a practical and influential belief in a truth which is so vital, but still so humiliating. The impediments are numerous; the counter-influences are insidious and ever operating.

First, there is the pride of personal opinion, which is hard to be overcome; the inherent and overweening selfishness, the proud or the vain self-conceit, which may admit that there is depravity in general, but which will perseveringly deny it in particular—which is ready to confess to weaknesses if they are not made too specific, and if they are not represented as flowing from a hidden fountain of corruption.

Secondly, there is the reluctance to judge harshly of others. It seems to be repugnant to the laws of courtesy and of Christian charity, to think or to speak of our neighbors and friends as the subjects, one and all, of a deep-seated radical moral disorder. It may shock our ideas of propriety, and of what is due in social intercourse, to apply to all men indiscriminately those elements of moral character, which seem to belong only to the most abandoned of the race.

Then, thirdly, we may find it difficult to distinguish between the different exercises or states of our minds. We find it hard, for example, to discriminate between the dictates of reason and the impulses of a depraved heart. When we listen to the voice of reason, mark its pure light, take cognizance of its possible exceptions, and consider its possible growth and culture, we can hardly bring ourselves to the belief that such a faculty can dwell in the midst of moral impurity, can be subjected to the law of sin and death; or we *confound* its operations with the darker movements of the heart. Because *one* seems to be heavenward in its tendency, we fondly imagine the other to be so likewise.

Then, fourthly, there is the same obstacle resulting from the want of discrimination between the dictate of the moral sense and of the heart. We know and approve what is good, and we are tempted to think that in this knowledge and approbation there is the feeling of complacency, the emotion of true virtue. We do not yield an implicit obedience to the commands of this moral sense; yet, because its voice is not entirely hushed, nor its authority over the soul utterly set at naught, we may imagine that the heart beats responsive, and that we are gradually gaining the mastery over the evil that is within us. We fail to distinguish between the voice of conscience and those feelings which give the tone and coloring to our character as it is in the sight of God.

Allied to this, there are certain aspirations of the soul towards God, constitutional it may be, the product partly of imagination, partly of a reflective turn of mind. There are brief moments when the downward motion of the soul seems to be suspended—when the depraved tendencies are in a kind of abeyance; when there is a gleam of light from that brightness which originally surrounded the soul; when there are certain mysterious sounds from that cunning harp whose strings are not quite all broken. This momentary experience may be mistaken for true virtue. These occasional and almost unaccountable states of mind may seem to be proof positive, that the soul is actually gaining the mastery over its powers of evil.

There is also the feeling of natural gratitude, a joyousness of the heart when prosperity attends us, a spontaneous going forth of the affections towards God as the benefactor of his creatures, which is not the perennial, spiritual, practical feeling required by the Gospel, but which may be readily confounded with it.

There are also natures which are constitutionally generous, high-minded, endued with the nicest perceptions of what is true and honorable; shrinking, like the sensitive plant, from aught which is corrupt and mean; persons endued with singular delicacy and purity of feeling, to whom it were a bitter thing to inflict on another the slightest pain.

There is, besides, the large class whose social sympathies are quick, who in all the common relations of life are kindly, overflowing with good will towards all around them, or who have made the culture of a symmetrical and beautiful domestic character the object of special attention, and who would really be the ornaments and bright examples of any community.

Now these and many other classes of feeling, these and many other descriptions of character, so common in a highly civilized and Christian community, render it difficult to convince ourselves and others that there may be in connexion a radical and alarming depravity; that the moral fountain still sends out its bitter water; that beneath this fascinating exterior there is not one throb of truly virtuous emotion; that the heart is cold, utterly indifferent, towards the Creator and Redeemer; that there is no complacency in those spiritual objects which *should be* the continual boast of man's immortal spirit. In short, we are misled; we do not discriminate between true virtue, the characteristics of Scriptural holiness, and certain qualities or elements which may co-exist with, or which may form the staple of, a character that is predominantly selfish.

At the same time, if we fail to become thoroughly convinced that *man, all* men, are involved in a common and melancholy apostacy, that both Jews and Gentiles, the high and the low, the learned and the ignorant, are lying under the condemnation of the law, it is not for want of sufficient evidence. The truth is supported by the amplest proof. Nature and revelation, man's voice and God's, the sinless yet suffering animal creation, the records of the past, the forebodings of the future, the sad consciousness of the present, one and all give in their fearful verdict.

Prof. R. H. Edwards.

BROKEN VOW.

"O God! in pity spare my boy; take not my first, my only son; I cannot give him up." Those words were uttered by a youthful mother, as she knelt by the side of her darling child, who seemed to be on the verge of death. He was her only love on earth, for the father had gone to an early grave. Beauty of person and an amiable and loving nature combined to rivet him closely to his mother's heart. She lived alone for him, and centered all her hopes upon him. To see him wise and great, to hear him praised and see him honored, was her highest wish. But now disease was wasting that frail frame, and in the prospects of the tomb, she remembered her great lack—she had not taught him piety of heart to God; and again she prayed: "If I have made thy gift an idol in my heart, forgive, O God! but spare my child, and I will consecrate him to thy service." Her hands were clasped and her eyes raised to heaven; and as thus she knelt, a soft voice said, "Mother." She started, and with bursting heart bent over the sick one. The flush had left his cheek—the hue of death was on his brow. "Mother," he faintly said, "shall I die? Is this death? I am cold; oh! take me in your arms." Despair seized her heart; she clasped him to her breast, and in agony she again said; "Will not God hear me? Father, spare, oh! spare his life. He shall be thine!"

Her prayer was answered. The hand of death was stayed. The boy recovered, and was soon restored to health. But did that mother remember that vow? Did she lead that youthful heart to God? Ah! no; she saw her son rejoicing in life, and dared not mar his peace by thoughts of death or eternity. He grew up to manhood, intelligent and admired, but in a moment most unexpected he was called to die. Having left home, on a pleasure excursion, he was thrown from his carriage, and almost instantly killed. When his mother saw him brought to her door a bleeding corpse, she thought of her solemn vow, and in her heart a voice whispered: "If thou hadst not forgotten thy vow, thy son might have lived: but now it is too late!"

In a few days, Arthur L——, was carried forth to his long home. His mother soon followed a penitent, heart-broken woman, trusting that she had found forgiveness. And now in the churchyard, side by side, are seen three graves, where sleep the father, mother, and son; and as we read their names, let us remember the broken vow, and never forget that God will not be trifled with.

THE DREAM OF PILATE'S WIFE.

Matt. xxvii. 19. "Have nothing to do with that just man, for I have suffered many things this day in a dream because of him."

By this circumstance we know that the fame of our Lord had reached the family of Pilate. How Pilate's wife was informed of the business he was engaged about, we do not know, but she must have obtained the information that morning; because the Lord had been arrested late in the evening before, and was brought to Pilate at an early hour, and probably before she arose from her bed. It is not probable she had seen her husband since the commencement of the business, or she would have personally told him her impressions and her fears. Evidently she was deeply impressed with the urgency of the case, or she would not have resolved upon a measure so unusual. Unless this disquietude of her mind had been deep, it is not probable that she would have had the courage to interfere in this public way. Some ancient authors have ascribed her dream to Satanic influence. Other authors have ascribed it to a Divine influence, the design being, as they suppose, to cast any additional restraints upon Pilate, as well as to attest publicly in this way the sanctity of our Lord's character as a man. Upon these opposite suppositions, we may remark the latter is the most probable. It would be easy to prove that the mystery of our Lord's person was at that time hidden from Satan and evil spirits, although they felt his power in a manner they could not resist.

We have no reason to think that Satan ventured to approach his person, or directly to molest him, from the time he departed from him after his temptation in the wilderness, Luke iv. 13, until he entered into Judas the evening of the betrayal. At that time Satan was formally absolved from the restraint our Lord had exercised over him, and speedily destroyed his own power by accomplishing the death of the Lord Jesus. Heb. ii. 14. Had Satan been aware of this consequence of the death he was intent upon accomplishing, we may be sure, on the ground of our Lord's reasoning in Matt. xii. 24–26, he would not have instigated Judas, the priests, the Jews, and Pilate to pursue the work of his destruction, and we have also for this opinion, the authority of the Apostle Paul, i. Cor. ii. 8. The fact is, our Lord's Divine nature was hidden from devils, as well as men, and with it the mystery of redemption through his death. His resurrection from the dead, and his ascension to glory and power, revealed this mystery to Satan, but not to the masses of mankind, who are still deceived and led captive by Satan at his will. Those only of mankind who are taught by the Spirit of God, really comprehend this mystery even now. But a time is coming when it will be openly revealed to all men, and shall be universally acknowledged by all in the earth, and all under the earth, as well as in heaven. Philip. ii. 9–11. Those who have entertained the first of these opinions, suppose that Satan began to perceive the true character of the Lord, and the consequences of his death, and therefore adopted this means to prevent it, as if he had repented or changed his purpose. But it is more reasonable to suppose that Satan, as well as Pilate and the Jews, regarded him merely as man, or as a mere creature, not as Jehovah incarnate. As to the other supposition, we know that in ancient times God imparted knowledge by means of dreams—as the examples of Pharaoh, of Nebuchadnezzar, and of Joseph, the husband of Mary, attest.

Whether the dream of Pilate's wife was divinely inspired, we are not informed. If God did not produce it, he permitted it, and the Evangelist thought it worthy of being recorded. Some suppose that the whole scene through which Pilate had passed, appeared to her in a vision, and that thus she was apprised of the transaction in which her husband was engaged. In this way they account for the haste and urgency of the message.

It is certainly true, that God sometimes warns men who are bent on wicked courses, in an extraordinary way. Of this Balaam is an example, and it is not incredible that God should in this way convey an intimation of the guilt he was incurring to Pilate.

One thing is remarkable—that while every Jew, so far as we know, was either an enemy of the Lord, or silent, Pilate and his wife were the only persons who publicly proclaimed his innocence—a sign if we may interpret it by the event, that the glory of the true religion was departing from Israel for a time to rest upon the Gentiles.

Jones' Notes on Scripture.

IDEAS OF THE HINDOOS RESPECTING A FUTURE STATE.

Hindooism, like other Pantheistic systems, teaches the doctrine of the transmigration of souls; all creation, animate and inanimate, being, according to the Hindoo system, nothing else but the deity Brahm himself, parcelled out, as it were, into innumerable portions and forms, (when these are reunited, the world will be at an end,) just as a quantity of quicksilver may be broken up into innumerable little balls or globules, which all have a tendency to go together again. At long intervals of time, each extending over some thousand millions of years, Brahm does bring the world to an end, by re-absorbing it into his spirit; then Brahm goes to sleep, and slumbers for thousands of ages more; and during this time nothing at all exists but himself, and the universe is hushed and silent. At length, after thousands of ages are past, Brahm awakes, and instantly creates a new universe, with its suns, moons, stars, gods, demons, men, beasts, trees, minerals—all complete. This universe lasts again its appointed time, or thousands of ages; at the end of which period, Brahm re-absorbs it, slumbers again, and so on *for ever*; the duration of a universe being a *day* of Brahm, and the interval between two universes his *night*.

When, therefore, a man dies, his soul, according to the Hindoos, must either be absorbed immediately into the soul of Brahm, or it must pass through a series of transmigrations, waiting for the final absorption which happens at the end of every universe, or at least until such time as it shall be prepared for being re-united with the Infinite Spirit. The former of the two is according to the Hindoos, the highest possible reward: to be absorbed into Brahm immediately upon death, and without having to undergo any further purification, is the lot only of the greatest devotees. By far the largest portion of mankind must undergo transmigration after death; that is, their souls must pass into other bodies! But even here there is room for difference, in the reward of virtue and the punishment of vice. When good men die, their souls, not quite fit yet for re-union with Brahm, pass into the bodies either of heroic men, or of a higher class of beings, such as the inferior gods; and thus, after a few ascending transmigrations, they may be sufficiently ennobled and purified to merit the final absorption. When, on the other hand, wicked men die, their souls pass into the bodies of debased creatures, beasts, reptiles and vermin, or even the weeds that sprout on the dung-hill, and thus descending, unless they repent, lower and lower in the scale of creation, they wander farther and farther from Brahm, until the great final period arrives, when even they, like all unclean things, shall be re-absorbed into the universal spirit.

Such, mingled with vague images of a heaven and hell, are the ideas of the Hindoos respecting a future state. The great aim of all their religious observances and penances is, that they may either be absorbed into Brahm immediately when they die, without requiring to undergo the misfortune of a second birth, or that at least they may ascend after ages in the scale of created beings—*Chambers' Miscellany.*

Not Given to Change.—The pilot of the steamer plying on Seneca (N. Y.) Lake, has averaged a trip, up and down, three hundred days in each year for twenty-one years; he has thus travelled five hundred and seventy thousand six hundred miles, on this little lake in that time.

LOVE IS POWER.

The following incident, illustrative of the power of unmerited kindness to subdue the heart, is taken from Chambers' Miscellany—"Many years ago, a warehouseman published a scurrilous pamphlet, in which he endeavored, but very unsuccessfully, to hold up the house of Grant Brothers, England, to public ridicule. William remarked that the man would live to repent what he had done; and this was conveyed by some tale-bearer to the libeller, who said, "Oh, I suppose he thinks I shall some time or other be in his debt; but I will take good care of that." It happens, however, that a man in business cannot always choose who shall be his creditors. The pamphleteer became a bankrupt, and the brothers held an acceptance of his which had been endorsed to them by the drawer, who had also become a bankrupt. The wantonly-libelled men had thus become creditors of the libeller! They now had it in their power to make him repent of his audacity. He could not obtain his certificate without their signature, and without it he could not enter into business again. He had obtained the number of signatures required by the bankrupt law, except one. It seemed folly to hope that the firm of the brothers would supply the deficiency. What! they who had cruelly been made the laughing-stock of the public, forget the wrong and favor the wrong-doer! He despaired. But the claims of a wife and children forced him at last to make the application. Humbled by misery, he presented himself at the counting-house of the wronged. Mr. William Grant was there alone, and his first words to the delinquent were, 'Shut the door, sir!'—sternly uttered. The door was shut, and the libeller stood trembling before the libelled. He told his tale, and produced his certificate, which was instantly clutched by the injured merchant. 'You wrote a pamphlet against us once,' exclaimed Mr. Grant. The supplicant expected to see his parchment thrown into the fire. But this was not its destination. Mr. Grant took a pen, and writing something upon the document, handed it back to the bankrupt. He, poor wretch, expected to see 'rogue, scoundrel, libeller,' inscribed, but there was in fair round characters, the signature of the firm. 'We make it a rule,' said Mr. Grant, 'never to refuse signing the certificate of an honest tradesman, and we have never heard that you were anything else.'

The tears stood in the poor man's eyes. 'Ah,' said Mr. Grant, 'my saying was true! I said you would live to repent writing that pamphlet. I did not mean it as a threat, I only meant that some day you would know better, and be sorry you had tried to injure us. I see you repent of it now.' 'I do, I do!' said the grateful man; 'I bitterly repent it.' 'Well, well, my dear fellow, you know us now. How do you get on? What are you going to do?' The poor man stated that he had friends who could assist him when his certificate was obtained. "But how are you off in the meantime?" And the answer was, that having given up everything to his creditors, he had been compelled to stint his family of even common necessaries that he might be enabled to pay the cost of his certificate. 'My dear fellow, this will not do; your family must not suffer. Be kind enough to take this ten pound note to your wife from me. There, there, my dear fellow. Nay, don't cry, it will be all well with you yet. Keep up your spirits, set to work like a man, and you will raise your head among us yet.' The overpowered man endeavored in vain to express his thanks; the swelling in his throat forbade words. He put his handkerchief to his face, and went out of the door crying like a child."

AN EXAMPLE.

"He endured, as seeing him who is invisible."—Heb. xi. 27.

Moses had much to suffer; and who has not, if loved and honored of God? Satan and the world are leagued against God's children. In Egypt they are persecuted and ruled by their carnal neighbors; in the desert they are tried by a variety of vexing dispensations; and in Canaan, or the Church of God, they often meet with enough to make them weary of life. But Moses *endured*, he bore his trials patiently. He pressed on, notwithstanding difficulties; he courageously faced a proud and angry monarch at God's bidding. How was this? He realized the presence of an invisible God. He feared his frown. He dreaded his displeasure. He sought his favour. He prized his blessing. If God is with us, all is well. But God is with us, though unseen. Let us, therefore, endeavour to suffer, with the eye of faith fixed on God as our heavenly Father, who will support us; on Jesus, as our great Pattern, who, for the joy that was set before him, endured the cross, despising the shame; and on the Holy Spirit, as our present, perpetual, and powerful Comforter. Troubled Christian, God is with thee, only thy natural eye cannot see him. He is supporting thee at this moment. He has promised never, never to leave thee nor forsake thee. He is faithful to his word, therefore patiently endure until he set thee free. He will not be long ere he will appear for thee, set thee on high from affliction, and make thee full of joy with his countenance. The present is the worst condition. Once over the Jordan of death, and all will be peace, prosperity, and pleasure.

Strong Tower.

THE HOLY SPIRIT GIVEN AFTER DEATH.

"Have ye received the Holy Ghost since ye believed?" Acts xix. 2.

God gives us the Spirit at first, to convince us of our need of Christ, lead us to Christ, and enable us to find salvation in Christ. Afterwards the Holy Spirit is given more fully to reveal Christ, to lead us into closer fellowship with Christ, and to make us happy in Christ. He takes up his dwelling in us as the joy-inspiring, peace-imparting, confidence-producing, Spirit. He brings us from under the law, and places us under the gospel. He shows us that there is a fulness of joy in Jesus, and that it is there for us; and that it is our privilege to be happy,—happy under all circumstances, as it is written, "Rejoice in the Lord always; and again I say, Rejoice." He sets up God's kingdom in our hearts, which is "righteousness, peace, and joy in the Holy Ghost." Those who received this blessing are said to be "full of joy and of the Holy Ghost." The "fruit of the Spirit is joy." And of believers, though persecuted, tried, and tempted, it is written, "Whom, having not seen, ye love; in whom, though now ye see him not, yet, believing, ye rejoice with joy unspeakable and full of glory." "After that ye believed, ye were sealed with that Holy Spirit of promise." Heavenly Father, give us the Comforter in fulness and power! Blessed Spirit take full possession of us, set in us, and raise us above our sins, doubts, fears, and sorrows, and fill us with joy and peace in believing. Holy Jesus, give the Spirit anew to all thy believing people, that they may be strong in faith, active in duty, patient in tribulation, peaceful in trouble, courageous in the prospect of death, and may anticipate thy glorious advent with unspeakable delight.

Rev. James Smith.

OUR MENTAL POWERS DECAY.

Our mental powers do fade as the leaf. A life of impenitence is a continual wasting away of the spiritual powers of man. The intellectual faculties may often burn with great brilliancy, but in the absence of the fear of God, this very vigor gives a beauty like the hectic flush on the cheek of the consumptive, consuming the vitality of the system, while exciting the admiration of those around. Education and culture may counteract, to some extent, this decay, but the seeds of death are there: even if the man do not waste away his powers prematurely by the corroding effects of dissipation, he will find them failing under the withering blight of sickness, or the gathering frosts of age. And when we look at cases like the great-est of English statesmen, William Pitt, a wreck in the prime of manhood; or Robert Hall, with his magnificent mind and matchless eloquence, a maniac in the vigor of his days; or Robert Southey, standing in the proudest position among literary men, with the mind that had charmed nations, sinking into the imbecility of a second childhood; we are made to feel that even in the possession of the highest intellectual powers, there is nothing beyond the reach of decay; for even those do fade as a leaf.—*Pacific Expositor.*

THE LIFE OF TRUST.

We have already taken occasion to speak of the remarkable Narrative of George Mueller, lately published under the above title. Its tendency is to cultivate the daily exercise and habit of trust in the Christian heart and life. We have no doubt our readers will derive profit and instruction from the extracts we give:

Reason for Establishing the Orphan House.—Through my pastoral labors, through my correspondence, and through brethren who visited Bristol, I had constantly cases brought before me which proved that one of the especial things which the children of God needed in our day was, *to have their faith strengthened.*

My spirit longed to be instrumental in strengthening their faith, by giving them not only instances from the word of God of his willingness and ability to help all those who rely upon him, but *to show them by proofs* that he is the same in our day. I well knew that *the word of God ought to be enough;* but I considered that I ought to lend a helping hand to my brethren, if by any means, by this visible proof to the unchangeable faithfulness of the Lord, I might strengthen their hands in God; for I remembered what a great blessing my own soul had received through the Lord's dealings with his servant, A. H. Francke, who, in dependence upon the living God alone, established an immense orphan house, which I had seen many times with my own eyes. I therefore judged myself bound to be the servant of the church of Christ in the particular point on which I had obtained mercy; namely, *in being able to take God by his word, and to rely upon it.*

This then, was the primary reason for establishing the orphan house. I certainly did from my heart desire to be used by God to benefit the bodies of poor children, bereaved of both parents, and seek in other respects, with the help of God, to do them good for this life. I also particularly longed to be used by God in getting the dear orphans trained up in the fear of God—but, still, the first and primary object of the work was and still is, that God might be magnified by the fact that the orphans under my care are provided with all they need, only *by prayer and faith*—without any one being asked by me or my fellow-laborers, whereby it may be seen that God is faithful still, and hears prayer still. That I was not mistaken, has been abundantly proved since November, 1835, both by the conversion of many sinners who have read the accounts which have been published in connexion with this work, and also by the abundance of fruit that has followed in the hearts of the saints, for which, from my inmost soul, I desire to be grateful to God, and the honor and glory of which not only is due to him alone, but which I, by his help, am enabled to ascribe to him.

On the 9th of December, 1835, a public meeting was held in Bristol, at which Mr. Mueller disclosed his plans, without taking up a collection. On the next day, he sent to press a statement—being the substance of what had been said at the meeting—so that he was very far from discarding the use of means; but these were the only means he employed besides earnest, daily prayer, in which he explicitly stated to the Lord his wants, and asked for their relief. Frequently, while upon his knees, or just after rising from prayer, the needed help came. On the 21st of April, 1836, the Orphan house was opened with seventeen children.

Remarkable Answers to Prayers.—There was given by a brother one hundred pounds, fifty pounds of which were previously promised, to insure the rent for premises. It is a remarkable fact, concerning this donation, that I had, in December of last year, repeatedly asked the Lord to incline the heart of this brother to give this hundred pounds, and I made a memorandum of this prayer in my journal of December 12, 1835. On January 25, 1836, fifty pounds were promised by him, and on November 5, fifty pounds besides that sum were given; but it was not till some days after that I remembered that the very sum for which I had asked the Lord had been given: when it came to my mind that this prayer had been noted down in my journal, and I showed it to the donor, we rejoiced together; he, to have been the instrument in giving, and I, to have had the request granted.

* * * * * *

Never were we so reduced in funds as to-day. There was not a single half-penny in hand between the matrons of the three houses. Nevertheless, there was a good dinner, and by managing so as to help one another with bread, etc., there was a prospect of getting over this day also; but for none of the houses had we the prospect of being able to take in bread. When I left the brethren and sisters at one o'clock, after prayer, I told them that we must wait for help, and see how the Lord would deliver us at this time. I was sure of help, but we were indeed straitened. When I came to Kingsdown, I felt that I needed more exercise, being very cold, wherefore I went, not the nearest way home, but round by Clarence place. About twenty yards from my house I met a brother, who walked back with me, and after a little conversation, gave me ten pounds to be handed over to the brethren, the deacons, towards providing the poor saints with coals, blankets, and warm clothing—also, five pounds for the orphans, and five pounds for the other objects of the Scriptural Knowledge Institution. The brother had called twice while I was gone to the Orphan Houses, and had I now been one half minute later I should have missed him. But the Lord knew our need, and therefore allowed me to meet him.

* * * * * *

This is perhaps, of all days, the most remarkable as yet, so far as it regards the funds. When I was in prayer this morning respecting them, I was enabled firmly to believe that the Lord would send help, though all seemed dark as to natural appearances. At twelve o'clock, I met as usual with the brethren and sisters for prayer. There had come in only one shilling, which was left last evening anonymously at the Infant Orphan House, and which, except twopence, had already been spent on account of the great need. Lower we had never been, and perhaps never so low. We gave ourselves now unitedly to prayer, laying the case in simplicity before the Lord. Whilst in prayer there was a knock at the door, and one of the sisters went out. After the two brethren who labor in the Orphan Houses and I had prayed aloud, we continued for a while silently in prayer. As to myself, I was lifting up my heart to the Lord to make a way for our escape, and in order to know if there were any other thing which I could do with a good conscience, besides waiting on him, so that we might have food for the children; at last we rose from our knees. I said—"God will surely send help." The words had not quite passed over my lips when I perceived a letter lying on the table, which had been brought whilst we were in prayer. It was from my wife, containing another letter from a brother with ten pounds for the orphans. The evening before last I was asked by a brother whether the balance in hand for the orphans would be as great this time when the accounts would be made up, as the last time. My answer was that it would be as great as the Lord pleased. The next morning this brother was moved to remember the orphans, and to send to-day ten pounds, which arrived after I had left my house, and which, on account of our need, was forwarded immediately to me.

* * * * * *

This morning our poverty, which now has lasted more or less for several months, had become exceedingly great. I left my house a few minutes after seven, to go to the Orphan Houses to see whether there was money enough to take in the milk, which is brought about eight o'clock. On my way, it was especially my request that the Lord would be pleased to pity us, even as a father pitieth his children, and that he would not lay more upon us than he would enable us to bear. I especially entreated him that he would now be pleased to refresh our hearts by sending us help. I likewise reminded him of the consequence that would result, both in reference to believers and unbelievers, if we should have to give up the work because of want of means, and that he, therefore, would not permit its coming to naught. I moreover again confessed before the Lord that I deserved not that he should continue to use me in this work any longer. While I was thus in prayer, about two minutes' walk from the Orphan Houses, I met a brother who was going at this early hour to his business. After having exchanged a few words with him, I went on: but he presently ran after me and gave me one pound for the orphans. Thus the Lord speedily answered my prayer. Truly, it is worth being poor and greatly tried in faith for the sake of having day by day such precious proofs of the loving interest which our kind Father takes in everything that concerns us—and how should our Father do otherwise? He that has given us the greatest possible proof of his love which he could have done, in giving us his own Son, surely he will with him also freely give us all things. It is worth also being poor and greatly tried in faith, if but thereby the hearts of the children of God may be comforted and their faith strengthened, and if but those who do not know God, and who may read or hear of his dealings with us, should be led thereby to see that faith in God is more than a mere notion, and that there is indeed reality in Christianity. In the course of this day there came in still further thirteen shillings.

HOME.

BY MRS LYDIA H. SIGOURNEY.

Some critical people who have watched our sex at informal visits, sewing societies, etc., assert, that after current gossip is despatched, the most fervent talking is about *home, children,* and *servants.* Very well. Are they not nice themes, and capable of copious illustration?

Let's try the first of the three,—*home.* What other Saxon word of few letters suggests stronger or more varied imagery? To the thirsting traveller in the tropics, it brings back the trickling of the cold water, and the creak of the well-sweep at his father's shaded door. The sea-boy shuts it firmly in his heart, as he rocks on the giddy mast. The western emigrant hastens to nail the last board on his shanty, that he may speak it again to his wife and little ones. It contents the Greenlander, as he creeps into his subterranean cell, and the Switzer climbing to his bird's-nest lodge among the cliff.

Why does yonder fair school-girl fly with such a fairy foot? She is packing her trunk for *home.* What kindles such exultation on the student's brow, as he mounts the rapid car? *Home* and vacation. Side by side, in the soul of the sick voyager, returning to his native land to die, are two words, *home* and heaven.

And how is it my weakness or want of taste, that this home, this place of repose and refreshment, this nursery and garner of the affections and virtues, should be the central point in woman's heart? Is would be a deception if it were not so. It is committed to us as our own sphere;—let us give thanks for it. Where else could we find or impart so much happiness? Do we sometimes covet a more lofty or exposed position? If admitted to the disturbed political arena, should we not lose more than we gain? and forfeit things of peculiar value to ourselves, for the uncertain acquisition of those that are not.

What should we do at the head of our armies? The shade of Boadicea answers. What steerage should we make in the navigation and command of a ship? The ghosts of those at the bottom of the sea would probably reply. In our own quiet and assured realm, in the study of its polity, in the promotion of its welfare, is our own safety, satisfaction, and glory. Need we seek higher honor, or purer happiness, than appertain to what the poet of lost Paradise has defined as

"The sacred and homefelt delight,
The sober certainty of waking bliss."

Sad, indeed, is the condition of the homeless. A cadence more mournful than I can describe dwells in my memory; the tones of a woman whose prime of days was past, and whose reason faltered. Continually was she repeating, in thrilling recitative, as she rocked her body to and fro—

"No home! No home!"

Broken snatches of what in better years she had read from her Bible lingered with her, and she sometimes murmured, "Foxes have holes, and birds of the air have nests"—

The rest she had forgotten. But back came the burden of the heart-dirge with added force—

"No home! No home!"

To obviate so fearful a calamity, Christian Charity labors without weariness in her Master's strength. She erects domes, and endows and consecrates them, and gathers the old and helpless, and the outcast wandering orphan, that they may find under the shadow of her wing the semblance of a home.

We, who possess such a treasure in fee simple, how can we best express our gratitude? Should not our first thought be, how to render it happy? This cannot be successfully done without studying its polity. No code of laws can be well administered, if not understood and appreciated.

The minor modes of consulting its welfare sometimes fail of receiving due attention. I knew a lady who made a pleasant home with small means and a restricted space. She cherished the perception of beauty. If there was a crevice in which to plant a vine, she placed it there. It clasped its little prop, and gave her a cluster. Where there was no room for a flower-bed, she set a root of pansies, and they looked up and blessed her. She managed to plant two trees. They were content with their narrow quarters, and reached her some fruit for the rent, and a nest of living songbirds took tenantry among their branches. She discovered that the rural element harmonized with home happiness.

Domestic anniversaries are a species of enjoyment especially salubrious to a money-seeking and care-marked people. Some of these usages we have borrowed from our friends, the Germans, who, more than most other races, seem in possession of the secret of quiet, unostentatious home happiness. We have taken from their teaching that beautiful festival of the "Golden Wedding," which makes the old younger, by the renovation of their brightest life passage,—and the young wiser by impressing the example of those hallowed virtues which through the changes of half a century have disarmed toil of its trouble, and sorrow of its sting. At a recent festivity of this nature, one of our own poets (Dr. J. G. Holland) thus melodiously sang:—

"The little ones have come and gone,
The old have passed away;
But love, immortal love, lives on
And blossoms 'mid decay;
O chain of love! O ring of gold!
That have the years defied,
And still with growing strength unfold
The old man and his bride.

"The golden bridal! Hark! how sweet
The music of its bell,
To those whose hearts the vows repeat
Their lives have kept as well
O chain of love! O ring of gold!
O marriage true and tried!
That bind with tenderness untold
The old man and his bride."

The "Silver Wedding," or the twenty-fifth anniversary, we derive from the same Teutonic source, and also that denominated "The Diamond," or the sixtieth anniversary, which so few in this uncertain pilgrimage can hope to celebrate. I am told that ingenuity has recently devised intermediate festivals, by dividing into half-decades the period antecedent to the "Silver Wedding." Thus, the fifth is denominated the wooden,—the tenth, the tin,—the fifteenth, the glass,—the twentieth, the China,—designating the character of the gifts to be presented by the guests. Those who have attended these congratulatory occasions speak of them as peculiarly agreeable, and tending to promote both domestic and social happiness.

Home reveals heightened charms after an occasional absence. How unspeakably do they brighten at our return. One of the chief benefits of journeying, to our sex, may be to deepen the sense of its attractions and the love of its duties. We may have been cheered by visits to relatives and friends,—gay at the watering-place, or delighted by the scenery of wider exploration. But the *welcome home* is worth them all. The sight of our own roof-tree, however humble, the greeting of the faithful servant, the seat upon the sofa at twilight, one hand in that of our best beloved,—the child climbing to our knee, bring a home-thrill that surpasses all outer joy. Even amid foreign lands, and the strong associations of classic climes, the waving of the trees in our own far-off lawn, the flitting of the garments of the little ones playing beneath them, have been suddenly shaken before us by Memory, eclipsing the gorgeous palace, or castle, or temple where we wandered.

We have felt anew that the pleasures of home outweighed the excitements of curiosity, the flatteries of fame, and the enticements of worldly honors. For the life of woman is in the heart.

The smile, the sweet voice, the kind word, the self-forgetful services of love, these are the home-flowers that we would ever wear in our bosom. Obeying the injunction of the eloquent apostle, to "learn to show piety at home," may our

The Christian Recorder.

Philadelphia, January 26, 1861.

THE DAUGHTERS OF CONFERENCE.

The Daughters of Conference, Bethel Church, Philadelphia, met in Bethel Church on last Thursday night, the 17th inst., to have a lecture delivered to them, to increase their fund. The Rev. J. M. Brown, being in the city, delivered a discourse to them from the 2d Chapter of Habakkuk, 4th verse. It was very appropriate for the occasion. After the discourse, there was a collection taken up for the benefit of the society. The President of the society is Mrs. Williams, and Mrs. Highgate, Treasurer. The Lord bless the dear sisters for the good they have done for some forty years, and for what they are still doing for the spread of the gospel of our blessed Saviour.

CONGRATULATIONS.

We are continually receiving letters from our friends, congratulating us on behalf of our paper; among which is one from our friend and scholar of Hamilton, O., Mr. A. J. Anderson, who is one of the leading Trustees of the Wilberforce University. He is doing what he can for the cause.

We also have one from our friend, Mr. Wiggins, which appears in this week's paper.

PROTRACTED MEETING.

The Rev. C. Woodyard is holding a protracted meeting in his charge, Little Wesley. May the Lord guide the battle.

DEDICATION.

The Rev. Bishop Nazrey will, the Lord willing, dedicate a new Church, built by Rev. Jos. Smith, at Gouldtown, N. J., next Sabbath, the 27th inst., at half-past 10 o'clock, A. M. We hope that they will have a large and interesting meeting.

QUARTERLY MEETING.

Rev. J. Woodlin's quarterly meeting, in Bethel Church, on Sabbath, the 27th inst.

NOTICE.

The Publication Society will meet next Thursday evening in Bethel Church. All the members and friends are requested to meet, as the cause is a worthy one. We bespeak a full house for them. Mark, it is the first Thursday in February.

DEATH OF BROTHER CARR.

We publish the following letter that we have received from Miss Carr, though it was not intended for publication. We publish it because it is worthy. Another good man, a local preacher, SNIDER CARR, has fallen from the ranks of laborers; our loss is, indeed, his gain. He leaves behind him a dear and affectionate companion, and a lovely daughter. The Lord take care of them.

Gaysport, Jan. 18th, 1861.

MR. E. WEAVER.—

Dear Brother:—I drop you these few lines to inform you that my dear father departed this life on last Sabbath morning. We have certainly met with a great loss, though father still told us that our loss would be his gain. Our great consolation is, he died a Christian death, and we hope is now gone to a better world to reap the reward of his labor. The remainder of the family are in good health, and I hope when these few lines reach you they may find you and family enjoying the same sweet blessings of life. Your Sister,

SARAH A. CARR.

LETTER FROM FRIEND WIGGINS.

REV. ELISHA WEAVER:—

Dear Sir:—It is with pleasure that I have just read the second number of your valuable paper, *The Christian Recorder*. Allow me to say that it is a perfect triumph. There has not been issued a paper under the auspices of our down-trodden race to compare with it, either as regards its moral tone or spirituality. The information to be gathered from its columns, is of the most instructive character, especially as regards information on spiritual teachings. We predict, ere long, there will not be a city, town, village, or hamlet, where the *Christian Recorder* will not be found on file.

I shall contribute to its columns occasionally.

Truly yours,

NATHANIEL WIGGINS.

For the Christian Recorder.

CALIFORNIA MISSION.

I will here call the attention of the ministers and members of the different districts in the A. M. E. Connexion, to the doings of the General Conference of 1860, at Pittsburgh, in relation to the California Mission. (See Minutes of the Conference, page 27.)

I wrote to the Bishops and Conference of the Philadelphia district, that met immediately after the rise of the General Conference. But I see nothing said or done in the Conference about the matter. I also gave Bishop Quinn a letter to the Indiana Conference, in relation to the same, but I have not seen the proceedings of that Conference, and cannot tell what was done there.

The Ohio Conference had taken action to raise their proportional part, and send it as follows: to the Rev. Stephen Smith, No. 319 Lombard Street, Philadelphia. Send it by Adams & Co's. Express, taking a receipt for the same.

If I can get the means, I shall leave for the Pacific coast as soon as the New England Conference is over. WILLIS NAZREY.

CONFECTIONERY.

It will be seen by referring to an advertisement or card, that our friend, Mr. Peer, in South street, is prepared to accommodate his friends at a very short notice. We hope he may get a fair share of patronage, for he and his good lady keep excellent articles.

UNDERTAKER.

Mrs. Duterte's advertisement will be found under that head, in one of our columns. We would recommend her as being always ready to accommodate any one in her line of business. We hope she may receive a fair share of patronage, for she is worthy of it.

NOTICE.

Our Correspondents and Subscribers will please take notice that all letters, or anything sent by mail, must be directed to Box No. 480, Philadelphia, Pa.

We would be very glad if those brethren, who received the General Conference Minutes, would have the kindness to forward us the money for them, for we need it; also those brethren who hold the money called the Free-will Offering, should obey the General Conference.

TRUTH, JUSTICE, TEMPERANCE, PRUDENCE AND FORTITUDE.

Truth is a divine attribute, and must be admitted to be, by every impartial man or woman, the foundation of every virtue. God is the author of truth, and it may be blamed, as it often is, but it never can be shamed. To be good and true, is the first lesson we are taught in Scripture; by the great I AM. On this theme we should contemplate, and by its dictates endeavor to regulate all our conduct toward God and toward man. Hence, while one is influenced by this principle, deceit and hypocrisy are not to be found lurking about the man. And why so? It is because sincerity and plain dealing distinguish the man, and thus the heart and tongue join in promoting each other's welfare, and rejoice in each other's prosperity. Let truth be impressed upon the young and tender mind, and become ingrafted in every mind.

Justice—is a standard or boundary of right, which enables every man to do unto all as he would wish to be done by. This virtue, as we may with propriety call it, is not only considered with divine and human laws, but in the very essence and support of civil society; "and as justice, in a great measure, constitutes the real good of man, so should it be the invariable practice of every friend, never to deviate from the minutest principles thereof."

Temperance—is restraint from a temptation upon our affections and passions; it is temperance which renders the body tame, and gentle, governable, and frees the mind from the allurements of vice. And here we claim for her the constant practice of every man, as he is thereby taught to avoid excess, or from contracting any licentious or vicious habits, the indulgence of which might lead him to ruin. Let a stranger come to our city and behold the many groggeries, he would at once conclude that there is but little temperance, from all appearance. If we had one-fifth of the money spent daily, just in the ward we live in, there would be no trouble to publish a paper of any kind.

Prudence—teaches us as accountable beings to God, to regulate our various departments in this life, agreeably to the dictates of reason; and is that habit by which all men may wisely judge and prudently determine on all things relative to our present as well as to our future happiness. We see no reason why this virtue should not be the peculiar characteristic of every man. A prudential man may also be considered a wise man. Then we say to our readers be prudent in all things, for this is right.

Fortitude—we remark upon this head that fortitude is that noble purpose of the mind, whereby we are enabled to undergo any pains, peril or danger, when prudentially deemed expedient. This virtue is equally distant from rashness and cowardice; and, like the former, should be deeply impressed upon the mind of every man, as a safeguard or protection against any illegal attack that may be made.

COLORED MEN CANNOT WRITE.

This was the language uttered by one, who, of course, considers himself a scholar, and represents himself as a true friend of the colored man. He said he did not know of more than one or two colored persons who could write a good article, such a one as would suit to be copied into the columns of any paper published by the *Anglo-Saxon*.

Well, we must confess that he has a very poor and imperfect knowledge of those of whom he speaks, (viz., colored) and especially in relation to their talent. He has had and still enjoys all the rights and privileges of a *freeman*, and ought to know more in point of a literary view.

The class of people to whom he refers, are the oppressed in this country, and have been more or less deprived of rights and facilities for the improvement of the *mind*, which the Creator of all intended. Now we ask the friend in question, to consider the advantages of education enjoyed by one class, and then impartially compare the productions of colored writers with those which he thinks so superior, and we think that he will at once acknowledge that his conclusions were hasty,—without a knowledge of what he was saying, and a proper consideration of the mental ability of colored writers.

Will the friend carefully read the CHRISTIAN RECORDER, and we think that he will find that that paper contains articles which will compare well with those who have had all the advantages this country affords?

The experience of not a few of our race has been much like our own: left a fatherless and motherless boy at the age of ten years, in old North Carolina, and thrown on the cold charity of the world without a penny, and nothing to look to for support but the mind and the two hands God has given us. Not one has given us aught for our education. We have had to fell trees, maul rails, till the ground, and by the light of our candles, study at night, after working hard all the day long, and we would hardly ever close our eyes before twelve o'clock, and then up by five A. M., as we are now in writing this article, and reading and arranging matter for our paper.

For the Christian Recorder.

BANNEKER INSTITUTE.

At a special meeting held Jan. 16, 1861, the decease of Mr. Jesse Ewing Glasgow, Jr., was announced, whereupon a committee, consisting of Messrs. O. V. Catto, W. H. Minton and H. B. Black, was appointed to draft resolutions. The following were unanimously adopted.

Whereas, a dearly beloved friend and fellow-member has, through the inscrutable ways of an Overruling Power, been suddenly and unexpectedly torn from us, and whereas, we were attached to him by all the ties formed in a long and friendly association, therefore, be it

Resolved, That we consider the demise of Jesse Ewing Glasgow, Jr., a great affliction; an irreparable loss to the community, to this Institute, and to us as individuals.

Resolved, That his death, when so near the termination of the curriculum to the completion of which all his energies were bent, and which, judging from the character of his past scholarship, he would have finished with the highest honors, is, under the circumstances, peculiarly painful.

Resolved, That while this afflicting dispensation deprives us of one of the brightest ornaments of our association, and fills us with inexpressible grief, we humbly bow, acknowledging the wisdom and power of Him who doeth all things well.

Resolved, That in the death of our brother, we find an eloquent subject upon which to offer our heart-felt condolence to the University of Edinburgh, in having lost from her array of splendid scholars one of the brightest of her intellectual lights. Pre-eminent among the emotions caused by his demise, we acknowledge the lamentable fact, that one potent and living evidence of the black man's ability in the higher walks of knowledge, has been forever withdrawn.

Resolved, That we tender to the family of the deceased our sympathy with them in their deep afflictions, with the hope that He who tempers the wind to the shorn lamb, may pour into their hearts the balm of consolation, and fit them to bear up under this bereavement, sad and insupportable though it seems to be.

Resolved, That copies of these resolutions be sent to the family of the deceased and the University of Edinburgh, and that they be published. JOHN W. SIMPSON, President.

(Attest,) J. C. WHITE, Secretary.

For the Christian Recorder.

OBSERVATIONS OF BISHOP HAZREY.

THE PEOPLE AND THEIR OCCUPATION.

Commencing in the western part of Pennsylvania, we find a large portion of the colored people, of both sexes, depending entirely for a living upon the steamboats plying on the various rivers and lakes—but the many events combined in the last few years, have caused a great number of them to begin to seek other employment; and the same remark will, as a general thing, apply to the people all along the Ohio river. There is another, but a small class, who are farmers, and who will compare favourably with their neighbors; and there are some who are engaged in the mercantile business, and after that we may find them generally employed as our people are in the East. But, when we leave the river and advance to the interior of the country, we find the people more engaged in an agricultural direction, and many of them on a large scale. There is a large settlement in Mercer County, Ohio, among whom are some very thrifty, industrious, and able farmers. The same is true in relation to Vauwert County,—they are also making rapid progress. There is also a large number of able farmers in the vicinity of Xenia, Ohio. But we are sorry to say that there are too many in the town of Xenia, and the same is true in relation to all the towns and cities in this country, many of whom are wasting what they have, and getting nothing more; and many have nothing, nor the prospect of any thing before them in those cities and towns.

There is a large farming operation going on among our people in Cass County, Michigan, and other parts of that State. W. NAZREY.

(To be continued.)

For the Christian Recorder.

DEVOTIONAL CHOIR SINGING.

MR. EDITOR:—You will please pardon the boldness I have assumed in imposing the following article upon your columns. I would not have presumed thus, but for the future good of our people. In perusing your paper of the 19th, my attention was arrested by an article under the caption of Arts and Sciences; being prompted by the sensibility that God has placed us on this terrestial ball to assist and inform each other, I thought it would not be out of place to say something to the musical department of our Churches.

There is a great deal being said, and in fact, being done, in some directions in the musical training of our young people and children, and we think a few hints will not be out of place, with regard to devotional choir singing. For the last ten years we have had an uninterrupted intercourse with all the different musical associations where it was possible for a colored man to be admitted, and even where there were said to be objections, we have planned some way or other to get even a proscribed seat, in order to get some idea of the due and proper performance of church music, or even secular music, and we have come to the conclusion that we are, as yet, behind the age in that direction. According to our chance and knowledge of the art, of course there is exception to this remark, we know of several competent vocalists among our people, such as a E. T. G., or T. C. B., or a H. S., a Mr. A. W. L. Those, with a few others, are all Philadelphia can boast of as vocalists. But more of this anon: our subject is devotional choir singing; allow us, brother editor, to assert that we have a very little of it at this present time in our church choirs, yea even in the days of yore, when our people were more ignorant of the science than they are at this present day, we had better and more devotional singing in our choirs. We do not wish to be understood that we want the old fogyism kept up in our choirs: by no means; be it far from us: there is no one interested in the progress of musical science more than we are at present, but when we sing, let us sing with the spirit and understanding. This is the great fault of our choir singing, and the reason of so many members of different congregations finding fault with what they call note singing; the great evil is that the members of our choirs have lost the idea of church Psalmody and devotional singing. There can be a vast deal of improvement in this direction. The fault, in some cases, is on the part of the teachers and leaders, and on the other hand, on the part of the pupils, which we shall notice hereafter.

I hope you will pardon me for intruding upon your columns thus far.

A. BURRIS.

For the Christian Recorder.

CURIOUS FACTS IN SCIENCE.

MR. EDITOR:—Resuming the subject where we left off in our last, we purpose saying somewhat more on the curious property of *Allotropism* in Carbon. This element, as we remarked in our last, presents itself to us in several remarkably different forms or states, each displaying properties entirely unlike any of the others. Thus we have the Diamond, Plumbago (or Black Lead,) Lamp-black, Charcoal, Anthracite Coal, &c. All these are so dissimilar in their physical properties, that it might seem almost like presumption to say, that they are one and the same thing, if we had not the most positive proof that such is the fact. It is no assertion or admission discreditable in the least to the science of chemistry, or to its votaries, to state, what is true, that the chemist, judging solely and only from chemical combinations and affinities, could not distinguish the diamond from common charcoal, nor could he, shutting his eyes to physical phenomena, tell that precious gem from lamp black! They are the same, chemically speaking; but physically how different!

The diamond is regarded as pure carbon crystallized. It usually crystallizes in the form of two pyramids, base to base. Its crystalline faces are curved, and the edges of these curved faces are much used for cutting glass and other hard materials, which it does with the greatest ease. The diamond is the hardest of all known substances. No other substance will scratch or cut it in any way. It can only be cut and wrought by rubbing one diamond against another, or by the use of diamond dust, and hence the old saying, "Let diamond cut diamond." It has a specific gravity of three and a half; that is, it is three and a half times heavier than water, bulk for bulk. Among most of the nations of the earth it is the most valuable of any kind of treasure. In some parts of Asia it is not, however, so highly prized as the white sapphire. The sapphire is not so hard as the diamond, and much less brilliant. It is not an elementary substance like the diamond, but is composed of aluminum and oxygen; it is alumina crystallized: when red it is called the ruby—when yellow, the topaz. We have the authority of Prof. Fraser, of the Pennsylvania University, whose learning is an ornament to his profession, for saying that this gem is valued so highly in some parts of Asia, because the sovereigns and millionaires there can scarcely obtain it at any price.

The form in which the diamond is most highly prized, is as a pure, limpid, transparent, colorless solid. When it is snow-white and perfectly transparent, it is said to be of the "first water." But it is found often of different colors. A perfectly coal-black diamond has recently been discovered, which is much harder than the limpid ones of the first water, and hence it has been seized upon by the lapidaries of Holland, where most of our gems are wrought, as admirably fitted to grind down and polish the precious gems of the "first water." A specimen of this jet black diamond was sent a few years since by the Philosophical Society of Great Britain to the Philosophical Society here in Philadelphia. The specimen was placed on a table, and each member of the society, as he passed by, was to give his opinion as to what it was by simply looking at it, without being allowed to touch it, and without knowing the opinion of any one who had examined it before him. Every one of these learned gentlemen pronounced this precious gem a piece of anthracite coal, so perfectly did it resemble the latter in appearance. The mistake was, of course, readily corrected when they came to test it by very simple means.

Diamonds are found in the south-east of Asia. The mines of Golconda formerly furnished them in great abundance; those mines are not now worked. In Brazil, at the time of its discovery, they were found quite plentifully by the natives, who did not seem then to know their value. They have been recently found abundantly at Dia Mostino, a small town of about 5,000 inhabitants in Brazil.

It seems to be well settled, that the diamond is found wherever gold is found in abundance. Now, gold is found almost everywhere in moderate quantities, but only here and there plentifully; so that the mere presence of gold would not warrant us in concluding that the diamond might also be found—only when gold exists *abundantly*.

We shall continue the subject in the next issue of these columns, as the space allotted to us for this line of remark is filled for this impression.

B.

For the Christian Recorder.

THE ARTS AND SCIENCES.

PORCELAIN AND POTTERY.

We shall not enter into a history of this branch of the industrial arts, nor of any other that we may hereafter mention, because their history belongs properly to literature, and we only want to give that kind of information which is practicable, as our people have lived upon theory too long. We have too long breathed the gas of our so-called leaders, until the atmosphere has become obnoxious and pestilential, and has ended in filling St. Mary and Baker street taverns, and many other low haunts of vice and misery. But we hope that that gun, fired by Mr. H. Garnett, of New York, at our "Negro Aristocracy," may effectually clear the atmosphere of their miasmatic gas. Our leaders have done nothing but made us, poor, ignorant (rejected by them) people, clap our hands and stamp our feet in applauding them for letting off their superabundance of gas at public meetings. We shall always preface our writings with such like characteristic remarks; but we are done with them, hoping that our people may become wiser, and follow their leaders with their "eyes" wide open.

Now, in the manufacture of porcelain and pottery are included the following, and many other articles: China babies, doll heads, children's tea sets, boys' marbles, door knobs and plates, cane heads, pipes, smokers, or rather meerschaums, fancy porcelain ornaments, artificial teeth, &c.

The materials used in making them are kaolin, spar, quartz, silica; and the various metallic oxides are employed to make their coloring materials. The articles of the manufacture are formed by moulding or casting, and turning. Furnaces and muffles are used to bake them in. The materials, apparatus, and tools, used in the manufacture, can be bought at the potteries, wholesale drug stores, and dental depots, in large or small quantities. We could not expect any one person to manufacture all the articles mentioned above, but any one of them might be attempted and carried on successfully. The division of labor is so great, in every branch of the industrial arts, that it is almost impossible to become perfect in them all.

A porcelain article is first composed of a body, and then the covering to that as an enamel or glaze. The body is the strongest part of it, and is made by mixing clay or kaolin, spar, quartz, &c., in certain proportions, in a mortar of wedgewood ware. The materials should be wet with pure rain, or distilled hydrant water; and after mixing and grinding thoroughly in the mortar, first dry, and then wet, till it feels very smooth between the fingers, and when it becomes of the proper thickness or consistency, the articles are formed of the body thus made. It is set away to dry; and when thoroughly dry, so as not to crack, introduced into the muffle of the furnace, for the purpose of giving it the first burning, which is only to harden it, and should only be allowed to remain in the furnace till it has acquired a dull red color. When cold, the article is covered with the enamel, which is done by a brush. The enamel is composed of a flux, that is, lead, glass, and borax, united as a compound, to which is added a metallic oxide, according to the color wanted. The colors are prepared by mixing their different ingredients thoroughly, and with the same care as is used in mixing the body. After the colors are put on, they must be well dried, and then burned until the enamels begin to melt or flow into a smooth and glassy surface. While burning the porcelain, it must be constantly watched, or the whole might melt down into a shapeless mass upon the plank, or slide, upon which the article stands. There must be also a trial piece used while baking, which can be drawn from the muffle from time to time, and will indicate how far the baking process has advanced on the articles in the muffle.

We don't intend to give a very detailed account of the various processes adopted in the manufacture of porcelain and pottery, but just enough to call attention to it. A more extended information can be obtained from dictionaries and encyclopedias of the arts and sciences, also from experimenting.

We think a company of young men might be formed for the purpose of manufacturing children's toys. They could take those now existing, as patterns, and make moulds of them in plaster of Paris, and otherwise model, color, &c., after the patterns. They could in this way, and by studying earnestly and zealously, produce children's toys of our own (colored people's) make. Our people might be induced to spend their dollars on our own manufactures, rather than spend it on that of our enemies.

It is a fact not to be denied, that we, as a people, would present a better front to oppose the evil influences of prejudice and slavery, if we were united, not for political purposes directly, but to "promote the self-acquisition, or otherwise, of trades and professions, and the prosecution of them as a business—thus encouraging our own industrial arts and sciences, and the acquisition of wealth." We say this is the doctrine that should have been preached by the leaders of church and State years ago. It should not only have been preached, but worked upon by the formation of societies for that purpose. Why didn't our leaders do so, if they were so much in earnest about elevating our condition, &c.? No, no, not they; they could not mix with you and me, because you and I are inferior—not of the first circle—don't belong to the "negro aristocracy," &c. This false pride caused them to stand still and see white people forming parties and societies working on principles that were directly opposed to our progress, for every political institution that does not oppose slavery, does not favor us. We shall in our next make some proposals, which we hope will meet with some approbation, but we shall continue our remarks on porcelain and pottery. BRISBEN.

For the Christian Recorder.

THE RIGHTS OF COLORED PEOPLE.

Decision of the District Court against Colored People Riding in the City Railway Cars.

MR. EDITOR:—The colored people of Philadelphia, as you know, have, within the last week, had a second edition of the Dred Scott decision, from the District Court of Pennsylvania, sitting here, in the case of George W. Goines vs. McCandless.

The defendant, McCandless, was a conductor on one of the city railways, who, some time back, ejected Mr. G. in a forcible manner from the cars on account of his color. As will be remembered, Mr. Goines immediately sought redress in the criminal court, but failed to obtain it.

The court, on that occasion, (a judge noted for his pro-slavery feelings and predilections was on the bench,) seemed to take especial delight in showing that colored people have no rights that white men are bound to respect, and, naturally enough, went against us.

But the defendant had confidence, notwithstanding this defeat, that he could take it to a higher court and obtain all he contended for; hence, he carried it to the District Court, where arguments were heard, pro and con, on the rights of colored people to ride, &c.; and, as might have been expected at a time like the present, and from the way the affair was managed, the decision went against us—most lamentably so.

Judge Hare, in rendering the verdict, said—"We obviously ought not to decide this question adversely to the defendant, nor overrule the regulation on which he relies for his justification, unless we are prepared to say that there is nothing either in the nature or condition of the negro, or in the views and feelings of the superior race by whom he is surrounded, to justify his exclusion, or which would render his admittance a source of danger and evil, rather than advantage."

"If further proof be needed of what is thought and felt generally on this subject, it may be found in the isolation of one race and its exclusion from the society of the other,—in our theatres, our schools, our lecture rooms, our churches, and, in fine, in all places where men congregate, in public or private, for the transaction of business in common, or for enjoyment."

If this decision is not cruel and inconsistent with the spirit of Christianity and civilization, where under the sun can we go to find cruelty? How much better is it than the Dred Scott decision?

But, it would seem, on this vexed question the judges in rendering their verdict, were not capable of coming to a decision without making very palpable contradictions. For instance, here is one:—

"Certainly, the law ought not to move a hair's breadth from its course, nor sacrifice the rights of the humblest and most forlorn individual, in obedience to the caprice or will of the greater number; mere will being no fit basis for law, which should always be the annunciation of what is right and fit for the good of the whole, and not the expression or gratification of the wants and wishes of those who legislate."

"Consistency—thou art a jewel!"

In the name of justice, why was the doctrine just here announciated not carried into practical effect, and then the "rights of the humblest" would have been righteously regarded—as it "certainly" would have been both humane and just to have done?

But as the result now stands, I suppose we shall be compelled to submit to this grievance, as we have hitherto been obliged to do under similar circumstances.

Nevertheless, an obvious feeling of mortification and sadness must fill the hearts of all reflecting and intelligent colored people in view of this monstrous blow from this high source, at the present time. Especially when they reflect that this blow comes from the city of brotherly love—the place where the memory of Wm. Penn, Franklin, and hosts of other philanthropists, have lived and been revered—where there is a larger Quaker element than in any other large city in the Union—and where the colored people are taxed, as other people are, to the amount of many thousands of dollars, to support the public highways, &c. At a time when all other northern cities, I believe, accommodate colored people, and the "Jim Crow car" can scarcely be found—when all the steam cars running from Philadelphia carry colored travellers, and nearly all of them admit them to first class seats,—is it possible, therefore, that Philadelphia is more deeply steeped in prejudice against the colored man than any other northern city? Would the admission of decently apparelled colored people cause a greater sensation in Philadelphia than in New York or Pittsburgh? Such apprehensions may seem apparent to some strongly prejudiced people, we admit,—but in reality the masses would be no more moved by the presence of colored persons in the city passenger cars than they are at seeing them every day on the ferry boats plying between this city and Camden, nor than they would be in seeing them in the Germantown cars, so much travelled in by the elite of the city.

Further[illegible] so potent in r[illegible] not manifest itself[illegible] deal? Neither th[illegible] not even in the mos[illegible] pretend to proscrib[illegible] them with the slighte[illegible] many white customers may [illegible] lored people are on hand to buy go[illegible] people are treated the same as other peop[illegible] am sure the tax collector is just as polite to col[illegible] tax payers—no matter how great the crowd may be in the office—as they are to the most aristocratic tax-payer of the superior race.

But, as I before remarked, this decision is no worse than what might have been expected, all things considered; indeed many intelligent colored men predicted that the result would be as the verdict now proves. Evidently a great mistake was made in urging this suit under the circumstances, before proper preliminary steps were resorted to; such as the aid of the press, the co-operation of influential persons, the use of petitions, the securing of the very ablest counsels, &c., all of which was in the power of the proscribed to have accomplished before entering a suit. And it was well known that some among us were earnestly laboring to compass these ends, even before the suit was instituted, which steps found encouragement from some of the most philanthropic and leading citizens, who were quite willing to co-operate with us for our rights. Also the "North American," "The Press," "Friends' Review," "The Friends' Intelligencer," "The Friend," and other papers, contained well written articles, favorable to our rights in the cars.

Hence, it appeared obvious, by a little wise management and earnest effort, that the obstacles could soon be removed. In fact, the President of the Fourth and Eighth street line, when waited upon by an influential committee, at once said there was "no proscription on his road, nor could there be." Also the Second and Third street line, on being approached by a committee, so far as the President was concerned, readily acknowledged the right of colored people to ride; discarded the front platform arrangement, and the conductors were all left free to carry colored persons the same as other people. Had I time, I might make mention of what had been done in other directions to further the good cause, but I must forbear.

In conclusion, I do not wish it to be understood that I am not in favor of contending for our rights in the courts, for certainly this would be a mistake, but in doing so, I deem it highly important in a case that affects the entire colored community, as this case does, to bring to bear all the influence imaginable, to win the day. This, I regret to say, was neglected, and thereby, I fear, we have been wofully damaged for years to come.

Railroads and public places will feel now, that they can reject us by law, whereas before, they had nothing more than a corrupt public sentiment to stand upon. W. S.

Philadelphia, Jan. 23d, 1861.

LAW AND GOVERNMENT.

Amid a general uncertainty and confusion of ideas on questions of public expediency, it is well that there are certain fixed principles around which the scattered thoughts and unsettled judgments of men may rally. To meet this or that emergency of the times in which we live, may be difficult; but to recognise truths which do not vary through all time or eternity either, and to feel the claims of duty towards interests of paramount sacredness and utility, is sufficiently easy. Those who have the guidance of public opinion at the present time, cannot do better than to fix these great indisputable facts boldly upon the minds of men, and both promote their inward peace and calmness, and prepare them promptly to perform their duty.

Law and Government have their foundations in the deepest principles and necessities of the divine and human mind. They are founded on conscience, on the will of God, and on their adaptedness to promote the highest happiness of all beings. There is nothing more sacred or more precious among human interests than those bound up in the maintenance of Law and Government. There is nothing more vital or more majestic among divine things, than the Law and Government of God. There is no surer symptom of a deeply depraved nature, than contempt and disregard of these things. Violence must be done to the plainest behests of conscience, the will of God must be spurned, and the highest happiness of man must be set at naught. If a government is good, if, like that of God, it is perfect in its justice, and infinitely benevolent in its tendencies and workings, then the least resistance to it, is heinous and malignant, and deserves, as it shall suffer, tremendous penalties. Whosoever shall offend in one point is guilty of all.

The best human governments are imperfect: imperfect in structure, and imperfect in working. The best of men cannot construct or carry on a government without imperfections. Too often a blind and selfish reserve hinders the best men in a community from active participation in the affairs of government; so that through a faulty executive, its defects are unnecessarily multiplied. But the necessary imperfection of human governments does not rob them of their sacred character, or release us from our obligations to them. Conscience, the will of God, and the highest interests of men demand that they should be upheld and obeyed. Loyalty to government does not forbid, but much rather encourages us to labor for the removal of its defects, and the general improvement of its character. This work can be done in a spirit of obedience, and with an honest desire to make the government still more worthy of reverence and more nearly conformed to its high purposes. If we cannot at once remedy these imperfections, we are bound to render obedience to a government which, in the main, accords with the requirements of conscience and the will of God, and whose prevailing tendency is to promote the true welfare of its subjects. Rebellion, opposition to such a government, is an unpardonable crime. It is a grievous offence against society, against posterity, and against the human race.

When, indeed, a government is totally perverted from its true ends, so as to work disastrously upon the welfare of its subject. When it tramples upon conscience, and compels men to violate the plain commands of God, then it has slipped off of its grand supports, and can no longer claim reverence and duty from men. It is no longer government but usurpation. Rebellion then becomes justifiable, and just so far as it has prospect of success, to be followed by the establishment of a righteous government, it is a duty.

American Presbyterian.

A SCENE IN PHILADELPHIA.

THE UPS AND DOWNS OF LIFE.

In a neat, quiet, back street there is now living a young man and his wife, with their three children, the latter ranging from the cradle up to six years of age; their small house is neatly furnished, with a rag carpet on the floor, and a large stove, with table and chairs to suit, while here and there hangs an oval picture upon the walls—all indicating a happy home. The other day I called in and induced the mother to give some little of their history. The father, who learned the trade of silver plating, found himself during the summer of 1859 entirely out of employment, and fast running into debt to keep his little family from hunger and want, but when the winter of that year commenced, it brought with it his work again, and at it he went fully determined to pay off his debt, support his family, and, standing firm at his post, to carry to his wife his earnings of seven dollars each week.

The spring came, and during it and the last summer he has had work but for three days in each week, until some four months ago it stopped

[illegible] uncertain[illegible] [illegible]s family may well b[illegible] [illegible] the necessaries of life.

DR. BRECKENRIDGE'S FAST DAY ADDRESS, DELIVERED AT LEXINGTON, KY.

We have read this able production with deep interest and much satisfaction. It is eminently patriotic and judicious, and coming from such a quarter, will have weight with those who stand in especial need of its counsels. Those who think treason against our government in behalf of slavery justifiable, and those especially in the border States who anticipate greater security for slave property and a general increase of prosperity in a Southern Confederacy, will derive little comfort or confirmation from this document. Dr. B. thinks "that there are inestimable blessings connected with the preservation of our National Union, and that there are intolerable evils involved in its destruction."

Among the evils which he enumerates as already experienced, is the substitution of a Colonial for the Union flag, and "a community thrown into a paroxysm of rage, because in the harbor of Charleston our national flag, instead of being still further dishonored, yet floats over a single tower."

"What then," he asks, "did they expect who sent to the harbor of Charleston, to occupy the national fortresses there, the son of a companion of Washington, a hero whose veins are full of revolutionary blood and whose body is covered with honorable scars, won in the service of his country? Why did they send that Kentucky hero there, if they did not intend the place they put into his hands to be kept to the last extremity?"

"These," he says, "are but the beginning of sorrows. If we desire to perish, all we have to do is to leap into this vortex of disunion."

With all the power and subtlety of his uncommonly astute and vigorous mind, Dr. B. resists the assumed right of secession as mere usurpation. "If it is the constitutional right of any State to do this, then we have no national government and never had any." As to any justifying cause for rebellion, it is his professed conviction that nothing of the kind has occurred or exists. "All that the South has to complain of, terrible as it is, affords no justification for the secession of any single State of the Union." On this point he has a telling paragraph.

"They who make the attempt will find in it no remedy for the evils from which they flee. They who goad others to this fatal step, will find that they have themselves erred exceedingly. They who have had the lead in both acts of madness, have no hope for good from coming ages, half so great as that they may be utterly forgotten. Posterity will receive with scorn every plea that can be made for thirty millions of free people, professing to be Christian, in extenuation of the unparalleled folly of their self-destruction, by reason that they could not deal successfully with three or four millions of African slaves, scattered amongst them."

On the supposition that the cotton States will actually secede and maintain a separate confederacy, he stoutly denies that Kentucky or the border States must necessarily go with them. There are other interests besides those of slavery and cotton in the border States, which would be inadequately protected in such a confederacy. "The very instant you enter a confederacy in which all is regulated and created by the supreme interest of cotton, everything precious and distinctive of you is jeopardied."

Ib.

DISCOVERY OF FAULTS.

Three things may be said truly of every fault in a professing Christian, viz.: 1. It injures the Christian himself. 2. It is displeasing and dishonoring to God. 3. It is likely to injure our fellow-creatures, especially those we love best. Therefore, it should be the earnest desire of every Christian to discover all his faults and sins, that he may repent of and correct them.

It is difficult, very difficult to know one's self. Too many Christians seem more concerned to discover the faults of others, than their own, and more sharp-sighted too; and yet their aim seems not to be the improvement of their brethren, but rather the pleasure of censuring them. David prayed earnestly to be enabled to discover his secret sins, and herein he was wise. Sins may be unknown to us whilst apparent to others; and all sins lie open to the eyes of God.

Our best friends are those who tell us of our faults for our good. The pious Baxter said:

"If ever you would have peace, resolve against sin to the amount of your power. Never excuse it, or cherish it, or favor it more. Confess it freely. Thank those that reprove you for it. Desire them about you to watch over you, and tell you of it, though it be evident. And if you do not see so much pride, worldliness, unpeaceableness, or other sins in yourself as your friends think they see in you, yet let their judgment make you jealous of your heart, seeing self-love doth so oft blind us, that we cannot see that evil in ourselves which others see in us; nay, which all the town may take notice of. And be sure to engage your friends that they shall not smooth over your faults, or mince them, and tell you of them in extenuating language, which may hinder conviction and repentance, much less silence them for fear of displeasing you; but that they will deal freely and faithfully with you. And see that you distaste them not, and discountenance not their plain dealing, lest you discourage them, and deprive your soul of so great benefit. Think best of those as your greatest friends, who are least friends to your sin, and do most for your recovery from it."

Wise suggestions are these; but obviously correct and important as they are, it requires considerable grace to make us willing to know our faults. Strange as it surely is, we have to proceed more cautiously in telling our friends of their faults than of their excellencies; although it is far more important that they should be made acquainted with the former than with the latter. Let us ask and pray to know ourselves.—*Exchange.*

THE LEGACY.

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you."—John xiv. 27.

Jesus knows from experience what his people need. His life on earth was a life of trial, trouble and grief. He was the "Man of sorrows." Yet, in the midst of all, he enjoyed peace. His spirit was generally at rest. His faith was in lively exercise, and his repose on his Father's love was perfect. When all was confusion and strife without, he had peace within. And when he departed out of this world, to go unto his Father, he left us this as a legacy:—"Peace I leave with you, my peace I give unto you." Our souls may be peaceful, let our outward circumstances be what they may. By the exercise of faith in Jesus, by staying the mind on Jesus, and by acquiescing in the will of Jesus, we shall have peace. So it is written, "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee." My soul, I charge thee to cast every care on Jesus. Submit to his will, nay, *prefer* his will to thy own. Let the word of Jesus be thy rule and comfort, let the glory of Jesus be thy aim and object, and let the legacy of Jesus be taken to the throne of grace, that it may be paid thee by his heavenly Father. Pray, for a holy tranquility of mind amidst all the storms of time, and expect an inward calm of the spirit both in life and death. Believe, and the legacy is thine. Pray in faith, and the legacy will be paid thee. Thy Saviour, who left thee this legacy on earth, lives in heaven to see it paid to all applicants. Therefore, present it in confidence, expect to receive it, and you shall soon enjoy it. We that believe do enter into rest.

Rev. James Smith.

...stated meeting of ...Bible house, Astor ...at 3½ o'clock, C. S. ..., assisted by Wm. ..., and Francis Hall.

...ttle house ... gardens round ... are now clothed, and sit like true Christi...

At one time, thousands of people came to ... from all parts of the country to a heathen fe... in the city of Rangoon. Some of these came to Dr. Judson, who lived there, saying, "Sir, we have heard there is an eternal hell; we are afraid of it. Do give us a writing that will tell us how to escape from it." Another time, a little boy came to the missionary and said, "Are you Jesus Christ?" "No," said he, "but I am his friend." And then he told the little fellow about Him whom he was seeking, and that boy became Jesus Christ's friend, too. Will you, dear children, become his friends?

THIRSTING FOR THE GOSPEL.—The following very affecting letter was lately read in the noon-day meeting by a missionary from Africa.

"DEAR SIR: I am a man in authority in the Pessi country, but I and my people are ignorant as relates to the things of God. I have been informed that there is a God and a Saviour, but there is no one to instruct me and my people in the way of salvation. O, dear sir, I have a town over which I am chief, containing 80 houses and 400 people, and we reside 100 or 200 miles from the sea coast. I am willing to do all I reasonably can to encourage some Christian man or family to reside in or near my town for the purpose of imparting the necessary instruction. Will any one come? Will any one come and have compassion on us? Does no one love our souls? Must we be lost because no one cares for us? Is there no heaven for us as well as for Americans? I am poor and ignorant, and can say no more, but hope some one will give me a favorable answer."

THE AUTHOR OF THE BIBLE.—That martyr to the missionary cause, Rev. John Williams, of the London Missionary Society, relates an interesting answer made by a native of the South Sea Islands to a question proposed by Captain Waldgrave and Rev. Mr. Watson, of the British ship Seringapatam. These officers doubted whether these ignorant savages could be real converts to Christianity.

Captain Waldgrave said to a shrewd old pagan priest, then a devoted Christian, "Do you believe the Bible is the word of God, and that Christianity is of divine origin? And why do you believe it?"

Instead of replying at once, he held up his hands and rapidly moved the joints of his wrists and fingers; he then opened and shut his mouth; and closed these singular actions by raising his leg and moving it to various directions. Having done this, he said, "See, I have hinges all over me. If the thought grows in my heart that I wish to handle anything, the hinges of my hands enable me to do so. If I want to utter anything, the hinges of my jaws enable me to say it; and if I desire to go anywhere, here are hinges on my legs to enable me to walk. Now I perceive great wisdom in the adaptation of my body to the various wants of my mind; and when I look into the Bible and see there the proofs of wisdom which correspond exactly with those which appear in my frame, I conclude that the Maker of my body is the Author of that book."

NEW EAST AFRICAN MISSION.—The *Wesleyan Times* says:—"A providential opening for a mission to Eastern Africa has manifested itself. A correspondence took place between the Committee of the United Methodist Free Church and the Rev. Dr. Krapf, which resulted in his coming over from Germany to confer with them on the subject of a mission to that part of the African continent. Finding that the doctor's theological views substantially accorded with their own, the Committee had no hesitation of availing themselves of his offers of service. Mr. Eckett and Mr. Cheetham have been deputed to visit a missionary seminary in Switzerland, brought by Dr. Krapf under the notice of the committee as likely to supply them with young men qualified for the intended mission. The proposed plan is to send out four missionaries, two from Switzerland, and two who are now preaching among the United Methodist Free Churches, with Dr. Krapf, who has engaged to give two years to their introduction. The two Englishmen will be unmarried preachers, either local or connectional. The party will sail in April."

PROTESTANT ARMENIA.—Mr. Heath, refers to a community of Protestant Armenians in Russia, at Shirwan, on the Caspian, and says: "We have received a letter from them recently. We gather in brief, from the bearer of it—a Nestorian and a former pupil of our seminary—that the community numbers about fifty houses, to which additions are constantly being made; that they have outlived persecution, and are now recognised by the Government as a separate community, and enjoy a good degree of protection. There is a great deal of harmony and love among them. They ask for the sympathy and prayers of evangelical Christians here and in America, and for good books, but say they do not ask or need pecuniary aid. Five or six of their young men propose to come here in the fall, to avail themselves of the advantages of our seminary. Their light was obtained from the evangelical Germans of Tiflis, and not from America, as we were at first informed."

MISSIONARY COLLEGE AT BASLE, SWITZERLAND.—I visited Basle the other day. I lodged for the night in the Missionary College there. Let me tell you a little about this noble institution. It is purely of a missionary character. It has eight professors. Ninety-six young men are training there for foreign fields. No one is received who does not intend to be a missionary. It contains forty-eight male missionaries in India. With their character I am well acquainted. We have no abler, nor more devoted men in the East. It also has thirty men in Western Africa, and three in China. Day after to-morrow it sends out fifteen persons by the overland route to India, eight ordained men and seven ladies. The course of study in this institution occupies six years. The students are thoroughly drilled in Greek and Latin and Hebrew, and receive also a partial training in English. I attended morning prayers, and was deeply interested. First, a hymn was sung. Sweet were the words. They ran something in this way:

"Now is the true light come,
And the weary night is gone by."

It was melodiously uttered, for German students know how to sing. After the hymn, the professor whose turn it was to lead the day, stood up and prayed. He then read out of the annual text-book of the Moravians, the Scripture citation for the day, with the verse of a hymn. This was followed by a chapter from the Bible, and a short exposition. Then all the students arose, and one of their number offered an earnest, simple prayer. The room rang with a closing verse of song, and they dispersed. Since I came to Switzerland, I have been over the Wengern Alp, and I have climbed the Gorner Grat, and my eye has rested upon landscapes of rare beauty and surpassing grandeur; but as I stood in the chapel of the Missionary College at Basle, in front of those ninety-six disciples of Jesus, all of whom have girded their loins for a career among the heathen, I thought the sight—being a spectacle of grace, sweet and sublime—far transcended any natural landscape on which I had ever gazed. Among those young men were three Hindus, and four Africans. My heart yearned toward those dear brethren who are fitting themselves for labor among their countrymen as ordained missionaries. As I looked upon those young men I sweetly realised the brotherhood that there is in Jesus; and as I witnessed the spirit which moved them, my soul was stirred within me, and I sighed, and thought, When shall we see such an institution in my own dear land?

H. M. Scudder.

SANDWICH ISLANDS.—As the fruit of the revival on Oahu, more than a hundred backsliders have been reclaimed, three-fourths of whom were from other Islands; over two hundred have been received to the churches; about five hundred were to be admitted on the first Sabbath in January, and above five hundred others are regarded as converts. The *hula* dances are suppressed. Many of the Mormons and Catholics attend the meetings.

...new auxiliaries were recognised, of which ...ere in Missouri, three in Texas, one in Kansas, and one in Mississippi. Seven of these are west of the Mississippi, the other in the State of Mississippi.

Communications were received from auxiliary societies and agents in different parts of the country, giving encouraging accounts of the progress of the work, especially the increasing interest of the German population; from Rev. E. P. Thompson, the agent in Mexico, showing increasing facilities for his work in that country, and increasing demand for the Scriptures; favorable reports from agents in Texas, Alabama, and Arkansas; from Rev. L. S. Jacoby, Bremen, in regard to publishing a German pearl reference Bible, and printing the Scriptures in that city; from Rev. Dr. Wentworth, Fu Chau (China,) with statement of the expenditures in the mission there of funds granted by this society; from Rev. N. Chevalier, Gonzales, (Texas,) asking for books for distribution there, which were granted; from Thos. J. Montgomery, secretary of Pettis county Bible Society, Missouri, asking a grant of books, to complete the supply of that county, their depository with all its contents having been destroyed by fire. The request was complied with.

The meeting, owing to unfavorable weather, was small, but it was one of interest and encouragement.

The Unspeakable love of Jesus for Little Children.—"Since the publication of the conversion and triumphant death of Seovell Haynes McCollum, the little boy of eleven years old, of Syracuse," said a speaker in the Fulton street prayer-meeting, "I have endeavored to keep, as nearly as possible, some trace of the conversions among children, wrought by means of reading that most interesting and touching story, and as nearly as I can ascertain, not far from twenty hopeful conversions have been reported. A great work of grace is going forward among our little children. God is giving faith to believing parents that their little children may be converted, and he is thus fulfilling his promise that he will turn the hearts of fathers to the children, and the hearts of children to the fathers. This was to be a feature of the latter day glory which was to come upon the Church. Never, since the world began, was there so much believing prayer in regard to the conversion of little children, in all branches of the Church, as now. Never was there a time when so many were converted as now. The present manifestation of faith for the conversion of little children is only the *beginning* of what is to be, in this turning of the hearts of parents to the children, by this strong faith in Jesus as their salvation in early childhood."

Churches in Boston.—The following carefully compiled statement exhibits the number of places of worship in Boston:—

Year.	Cong. Unitarian.	Cong. Trinitarian.	Baptist.	Episcopal.	Methodist.	Roman Catholic.	Universalist.	Presbyterian.	Others.	Total
1841.	10	11	10	6	7	4	4		6	48
1851.	21	14	12	11	12	11	6	1	9	97
1861.	23	17	14	13	12	11	6	4	11	110

The Saints in High Glee.—Official information just received from Utah represents the saints in high glee over the prospects of disunion and Mormon independence. Brigham Young proclaims to have prophesied the present condition of things—that the Lord would overthrow the despoilers and deliver his chosen people.

Boy Preachers.—A writer in the New York *Examiner* thinks that those who regard boy-preachers with approval, could not consistently refuse to take the advice of boy-lawyers upon their worldly rights, or of boy-doctors upon their health and life.

An Intermission for Coughing in Churches.—A correspondent of the New York *Evening Post*, writes: "I once spent a Sunday at Lyons, on my way to Italy. I attended the French Protestant Church. The form of worship is very much like the Presbyterian; and the minister, after preaching about fifteen minutes, stopped rather abruptly, pronounced a word which I took to be "alles," and sat down. Immediately the whole congregation, which had hitherto been extremely quiet and attentive, appeared to be seized with fits of coughing, and expectoration—some blew their noses, some took snuff. By degrees the noises ceased, and after an interval of five minutes, the minister resumed his discourse, and finished it without further interruption. A curious custom, indeed.

INTOLERANCE IN PIEDMONT.—The following is an extract from a letter from Italy:—"A Piedmontese ex-canon, Pietro Doro, who about ten years ago became a Protestant, was selling copies of the Gospels in the town of Acsta, when he suddenly had an apoplectic seizure and died. As there was no place of burial in that town for Protestants, now numerous enough, and as several scandalous scenes had taken place there before, with respect to the interment of Protestants, M. Curie, the evangelical pastor of the place, deputed by the Vaudois community, begged the intendant of Aosta to kindly point out to him some honorable spot in the cemetery where poor Doro could be buried. The intendant, however, far from comprehending the spirit of our liberal laws on these matters, refused. The police came by night, took the coffin away by force, and buried poor Doro as a malefactor in the leper-ground, to the great horror and disgust of all the Protestants and of the unhappy widow. This conduct is an open violation of the "Statuto," which consecrates the rights of all the citizens. The King's Government—a liberal one—is apprized of this affair; let us hope it will render prompt justice."—*Methodist.*

PROTESTANTISM IN PARIS.—A new Protestant church is in course of erection in Paris; when it is completed Paris will have twenty Protestant churches and one hundred and four working clergymen. The number of children attending Protestant Sabbath schools is 2600. The Paris correspondent of the London *Post* speaks highly of the state of affairs at the English church in the Rue d' Agousseau, of which the Rev. E. Forbes is minister:—"One of the most valuable of his introductions has been that of Mr. Moore, the Scripture reader, who is charged with the important duty of reading the Bible to poor people who are neither able to read it for themselves nor to leave their own homes to attend church.—*Presbyterian.*

THE WALDENSIAN CHURCH.—Not more surely are Garibaldi, Cavour, and Victor Emmanuel the agency chosen of God for the political emancipation and reconstruction of Italy, than is the Waldensian Church his instrument for its moral renovation. That church has had a long discipline of poverty, privation, persecution; but its faith, tried by fire, has proved more precious than gold. Long hemmed up in the mountain fastnesses of Piedmont, existing by no recognised civil right, having but the most capricious toleration from a Catholic government, this little band have not only preserved the traditional faith of their fathers, but have maintained this intelligently and devoutly as the faith of God's holy Word. Never have we witnessed a purer, simpler piety, than in the cottages of Waldensian peasants, on the very sides of the mountain where

"bloody Piedmontese had rolled
Mother with infant down the rocks."

Now, after more than two centuries, the sublime invocation of Milton is answered:

"Their martyr'd blood and ashes sow
O'er all the Italian fields, where still doth sway
The triple tyrant; that from these may grow
A hundred fold, who, having learn'd thy way,
Early may fly the Babylonian woe."

Simultaneously with the advance of civil and religious freedom in Sardinia, secured by the Constitution of 1848, the Waldensian Church experienced a spiritual awakening which has resulted in an enlightened missionary zeal for the evangelisation of Italy. Taking advantage of the new order of things, the Church at once established congregations in Turin, at Nice, at Genoa, and other conspicuous points, wisely but truly contending for the freedom of worship guaranteed by the Constitution. Realising the value of education for the work of evangelisation, the Synod inaugurated the Church College at La Tour, while at the same time young men of piety were sent first to Florence, to correct the imperfection of their *patois* and to acquire a pure Italian pronunciation, and afterwards to Edinburgh or Belfast to secure the advantages of a higher theological training.—*Independent.*

Mr Bernasko, the English Wesleyan missionary at Whydah, a province of Dahomey, Africa, writes that he "left for Abomey on the 11th of July, and arrived in that blood-stained capital on the 14th. Fourteen days afterwards, the Grand Funeral Custom commenced. About fifty human beings have been sacrificed during this period of preparation. The paths leading from Abomey were all stopped, and exit was impossible during the continuance of the custom; and Mr. Bernasko believes that a thousand lives were then offered up. Even this enormous waste of life has not sufficed to appease the demon of superstition. The close of the funeral custom is adjourned to the period of the next annual custom, when the attendance of all European residents will be again required."

In the interval, Mr. Bernasko has been permitted to return to Whydah, which he did on the 21 of September, and has since received a formal summons to attend on the next occasion, the precise date of which, however, he does not specify. Let our readers remember this miserable country at the mercy seat. It is matter for thankfulness that Mr. Bernasko has returned in safety to his former habitation, and remains undisturbed in the King's dominions, though he had been threatened with ejectment. The daring attempts of the revival of the slave trade at Whydah, of which recent accounts make mention, (not less than twelve hundred slaves having been shipped there in a store-steamer during the last month, and got clear off for Cuba,) will greatly increase the difficulty and peril of his position, and furnish an additional reason for commending him and his work anew to the Almighty Keeper of Israel.

REVIVAL MOVEMENT.—During the present month the revival movement has powerfully manifested itself in Motherwell, a populous village in Lanarkshire, which forms the centre of a busy and teeming artisan and mining population. The meetings for prayer have increased from small beginnings, till the largest hall in the place, capable of receiving a congregation of fifteen hundred, was filled to overflowing. Union prayer meetings continue to be held night and morning.

THE TERCENTENARY IN EDINBURGH.—The ecclesiastical celebration of the Tricentenary of the Scottish Reformation took place in May, when the several Presbyterian Churches of Scotland embraced the opportunity of their annual Assemblies to expound the principles of the Scottish Reformation, specially from their own point of view. What may be called, for the sake of distinction, the catholic celebration, was held in August, under the auspices of the Scottish Reformation Society, where not only the various Presbyterian and Dissenting Churches of Scotland were represented, but other branches of the great Presbyterian family in all parts of the world, together with the more liberal sections of the Episcopal and other churches. The commemoration services on the 20th of this month may be regarded as more directly the national celebration. The meeting of the first General Assembly of the Church of Scotland on the 20th of December, 1560, is the date on which the First Reformation in Scotland may be said to have been completed, and it was natural that the three-hundredth anniversary of that day should be selected as the most fitting occasion for a grand, united demonstration.

WORK AMONG THE FALLEN.—A gathering was held at Mr. Hanbury's, M. P., to receive a report of the Female Mission to the Fallen, and to consider the question of such agency. It appeared that this mission, which employs female agents to visit them in hospitals and in their own houses, as well as to speak to them on the streets, has been the means of rescuing many from the paths of vice, and leading them to the house. The impression among the numerous parish clergy and others of experience present, was, that this is the most hopeful means of action. The midnight meetings were not disapproved, but their influence was regarded as more uncertain. A deplorable picture was drawn by some of the incumbents of the largest parishes in London, of the increase of vice among the lower classes within the last few years. The abuses to which the art of photography was put were said, among other things, to produce frightful evils.

We may mention that the Female Mission to Fallen Women was begun in 1858. In the last half year it has rescued one hundred young women. The office of the Union is 118, Pall Mall, London, South-West, by writing to which all the information can be got. This is a mission which ought to be imitated in all towns and cities.

Domestic News.

Resumed Operations.—A part of the manufactories at Manayunk have been working on short time during the monetary depression, but some are now preparing to extend the hours of labor. Messrs. E. W. & J. Preston, who are quite extensive manufacturers of jeans, after having suspended work for some weeks, resumed operations recently. Work was also recommenced at the establishment of Mr. D. W. Wallace, where jeans are also manufactured. These establishments employ over two hundred hands.

The Rogues' Gallery.—This collection is rapidly increasing in extent and value. Almost every pickpocket who makes Philadelphia his stamping-ground is to be found there in *fac simile*, while the entire fraternity and sisterhood of shop-lifters known in these parts are pictured upon the walls. A citizen losing his valuables has only to examine the collection, and the chances are that he can at once find the counterfeit presentment of the guilty party. Perhaps the best group in the entire collection is the portraits of the six German burglars recently sentenced. Their faces are a study worthy of Lavater himself.—*U. S. Gazette.*

A Decided Change.—The Charleston correspondence of the *Philadelphia Inquirer*, under date of January 12th, says:—

"A decided change is going on through all classes, and if not absolute regret or a desire to recede, it is a puzzled hesitancy as to future action. It would be wrong to doubt that a very large number of persons here will not long tamely submit to see their best interests destroyed—their whole devotion to business blown to the winds—by the action of any misguided set of political gamesters."

Gov. Ellis, of North Carolina has written to the President, informing him that the forts which were recently seized without authority, will be promptly restored to the custody of the Government, accompanied by a becoming expression of his condemnation of the lawless act.

Washington, Jan. 16.—The demand of the independent State of South Carolina, that Fort Sumter should be forthwith evacuated, has been stoutly refused by the President, and Lieut. Hall will take with him, this evening, to Charleston, the decision, with instructions to Major Anderson that should the fort be attacked he will defend it to the last.

Col. Hayne, the Commissioner from South Carolina, has, it is understood, moderated his views since his arrival here. He will remain here for several days longer. The opinion is almost unanimous, in secession circles, that all collision for the present should be studiously avoided. He has been in daily consultation with the leaders of the secession movement, who are opposed to precipitating hostilities.

Virginia, Tennessee and Missouri have passed acts calling for a convention of the people. The question of calling a convention in Arkansas is to be submitted to the people.

Government Drafts Dishonored.—Mobile, Jan. 15.—The collector of the port has refused to honor the Federal drafts, until orders have been received from the Governor of Alabama.

Arkansas.—Augusta, Jan. 16.—Intelligence has been received here, that the Arkansas Legislature has unanimously passed a bill submitting the Convention question to the people, who are to decide at an election to be held on the 18th of February. In case of a majority favoring it, the Governor is to appoint the day for the convention to assemble.

The U. S. Government to be Coerced by Florida.—South Carolina having passed in her active warfare against the United States, Florida is about to try the same game of coercion, probably with the same result. Fort Pickens, which is a strong fortress, held still by the United States troops, is to be attacked by a large force, if Florida can borrow the troops from Louisiana, and the opinion of the New Orleans News' correspondent is, that Fort Pickens will surrender. Fort Pickens is about as strong as Fort Sumter. It is at the mouth of the Pensacola Bay. It is embarrassed for two tiers of guns, under bomb-proof casements, besides having one tier of guns in barbette. The guns radiate to every point of the bargain, with flank and enfilading fire at every point of approach. Its complete garrison is 1200 soldiers, but only a few troops are within its walls. Enough, probably, to successfully defend it. It has 210 guns, 63 of which are 42 pounders. Fort Pickens, if it has any thing of a garrison, ought not to be taken.—*Public Ledger.*

Gen. Scott is the largest man in the American service. He is six feet six inches tall, and weighs two hundred and sixty pounds. He is seventy-four years old, yet his health is good, and his whole system is apparently vigorous; much of which is owing, doubtless, to his very temperate habits.

Virginia.—A proposition is now before the Virginia Legislature, that the State act as mediator between the North and the South.

Secession of Georgia.—Milledgeville, Jan. 16.—The State Convention to-day passed the ordinance of secession from the United States, by a vote of 208 yeas to 89 nays.

Major Anderson's Father and Mother, says "The Boston Transcript," were both Virginians,—the former, Richard C. Anderson, a lieutenant-colonel in the Continental army at the end of the Revolutionary war, and the latter a Miss Marshall, a cousin to chief-justice Marshall. It may not be generally known that the son is a man of deep though unobtrusive piety, and that the bold and wise act by which he lately thrilled the country was performed under a deep sense of religious as well as military responsibility.

Senator Toombs brought up in Washington a mechanic and boatman with his family a few days ago, who, hearing what was going on from our Danton of the Revolution, and thinking it their last chance, took to their heels immediately after their arrival, and have not yet been heard of. The Toombs family have had ever since to ride in hacks, to their great disgust.

Judge Smalley of the United States District Court, New York city, has charged the Grand Jury that South Carolina is guilty of treason. But this is not all. The gentlemen who are furnishing arms and munitions of war to be used against the Union, are guilty of treason also.

Yankee Doodle hissed in Philadelphia.—On Saturday night, during the performance at the Academy of Music, the Tune of Yankee Doodle was performed by the orchestra. The air was hissed by a party of young men in the upper tier, and a terrible excitement followed. There was a rush made upon the offenders, and but for the interference of the police they would have been roughly handled. They were promptly ejected from the building. The blessing gentry are said to have been Southern medical students. After the men were removed, the audience cheered loudly for the Union and the Constitution, and it was some time before the performances could be continued.

A New Class of Emigrants.—Within a few weeks, some seventy-five colored families, who have emigrated from Charleston, S. C., have come to this city, and taken up their abode in the negro quarter of the town. They left their old homes because of the going into effect, in South Carolina, of a law which requires all free negroes to wear a badge. These families are mostly mulattoes, quadroons, and others of mixed blood, and having some means at their disposal, they chose to emigrate hither rather than wear the proscribed badges. Their arrival here has caused quite a sensation in colored circles. I understood that New York has also received a share of these emigrants.—*Cor. of World.*

Joseph Mazzini.—Horace Greeley, in the Independent, says:

I met Joseph Mazzini, the oracle of "Young Italy," at the house of a mutual friend in London, in May, 1857. I am sure he confided in and spoke frankly to me; but in what I shall say of him and his ideas, no reference will be made to that conversation. Personally, he dwells in my memory as rather shorter than Louis Kossuth, of a clear olive complexion, with an earnest, restless, melancholy countenance, and that general air of mingled sadness and resolution so often marking the faces of exiles. One of his colleagues in the Roman triumvirate, Aurelio Saffi, was with him, but only hovers in my recollection as a pale reflection of the master-piece from whose voice and eyes he drew all his inspiration. Of the other Italians who were in his company, even the names have escaped me. The evening passed—the company separated—and I shall probably never in this life look on that sad, strong face again.

Foreign News.

A Boy who had been in the habit of playing at hanging, hanged himself effectually at Nottingham, England, Dec. 14.

Through the influence of the Emperor and Empress, shops in Paris are now shut on the Sabbath to a great extent.

The Paris Courts value a lady's teeth at eight thousand francs. An English governess was recently knocked down by a carriage, and by the accident lost all her teeth. She brought an action of damages, and the tribunal awarded the above amount.

The Required Repairs of the "Great Eastern," now lying securely and snugly on the beach at Milford Haven, have been commenced, and are vigorously being carried on. They will be completed early in the spring.

Among the Curiosities of London Life, may be mentioned the appearance of Lord Caithness in the metropolis, guiding his steam carriage. He is said to have driven through the most crowded parts without frightening the horses, and threaded the vehicles, thickly strewn as they are in the city, with ease and elegance.

The Winter is very severe in Great Britain. The London papers say that the heavy snow storms and keen frosts now visiting the country, find no parallel, even in the remembrance of that veracious individual, the "oldest inhabitant." No part of the kingdom appears to have escaped the visitation of winter in its severest aspect.

The Rectory of St. Stephen's, Walbrook, vacant by the death of Dr. Croly, has been filled for one hundred and twenty-six years by three clergymen only, namely, Rev. Mr. Wilson, fifty years, Rev. Mr. Townley, fifty-one years, and the late rector twenty-five years.

There are in London thirty-six refuges, homes, and industrial schools—fifteen for boys, and twenty-one for girls. In these institutions four hundred children are at this present moment being fed, clothed, and lodged, and taught how to earn their daily bread.

The Ladies of Rome manage with much ingenuity to combine in portions of their dress or ornaments, the three Italian colors, without making the intention so apparent as to look like a challenge to the authorities. A white dress, with red flowers and green leaves in the hair, is a favorite costume, but, as it would be imprudent to adopt it too generally, combinations and badges on a similar scale are used.

An Extraordinary Lion Tamer, is now exhibiting his skill and courage at Astley's Amphitheatre, London. He has half a dozen of the huge monarchs of the brute creation at his command, and coolly romps with them in their cage. Among other things he takes a plate full of raw pieces of beef into the den, and distributes them capriciously, now to one beast, now to another, while the rest patiently await their turn.

English Prisoners in China.—The sufferings of the English prisoners in China were terrible. After the first day, Lieut. Anderson became delirious, and remained so, with a few lucid intervals, until death, which occurred on the ninth day of his imprisonment. Two days before his death his nails and fingers burst from the tightness of the cords, which his captors placed upon him, and mortification set in, and the bones of his wrist were exposed. They left the body there three days, and then took it away. Five days after his death a soldier, named Rawdon, died in the same state. Three days after this, Mr. de Norman died.

In Russia, within a few days, twenty millions of serfs have acquired liberty. The Emperor of Russia has done this to strengthen his Empire by elevating the masses and depressing the nobles, whose power was dangerous by the conspiracies they were hatching. It is, without exception, the greatest experiment of modern times, one that must and will change the whole constitution and character of the Russian Empire most vitally.

The King of Prussia is Dead.—The official Prussian Gazette announces that the prince regent assumes the reins of government as King William V.

France.—The *Moniteur* publishes an account of the reception of the diplomatic corps, which took place at the Tuileries on the 1st. Lord Cowley, the spokesman for the diplomats, confined himself to presenting to the Emperor the respects and congratulations of the diplomatic corps.

The Emperor replied: I thank you for the wishes which you have expressed to me. I regard the future with confidence, being convinced that the friendly understanding between the powers will maintain peace, which is the object of my desires.

Abolishment of Passports.—The Swedish government commenced recently the abolishing of passports. Napoleon has determined that from the New Year no passport shall be required from any British subject travelling in France—a step toward the total abolition of the system. Americans will claim the privilege of the exception, and all others who can speak the English language, of course.

By the arrivals of the steamers Bremen, Edinburgh, Canadian, Teutonia and Axia, we have advices up to January 5th. We select the following items from the "Inquirer" and "Bulletin."

England.—The formidable and iron-cased frigate, the Warrior, the largest man-of-war ever built, and more than 1,500 tons larger than the largest vessel in the world, after the Great Eastern, was safely launched on the river on Saturday. Sir John Packington himself named the ship.

An address signed by 5000 inhabitants of Glasgow, complimenting his lordship for his conduct on the Italian question, has been presented to Lord John Russell.

The prize money taken at the emperor's summer palace, amounts to about £23,600, and is made up of £14,000 of silver, which the French handed over as British share, and £9000 realized by the sale by auction of articles taken by British officers. General Montalban is said to have realized £3,000 as his share.

The London *Times* says that Captain Forbes' new work on Iceland, which offers some remarks as to the advantages of making that island a station for telegraphic communications with America, also disposes of the supposed difficulties arising from icebergs or shore ice.

The Morning *Chronicle* says:—We have reasons to believe that in spite of the apparent obstacles to a settlement of the questions which are perplexing the diplomatists of Europe, the great powers, with, perhaps, the exception of Austria, are determined to prevent a general war.

The Asia brings upwards of $1,500,000 in specie.

The Cork *Examiner* starts a rumor that the Prince of Wales is to be Lord Lieutenant of Ireland, but it is not generally credited.

It is reported that the British Government had sent a strong note to France against the extension of the French occupation of Syria.

It is reported that the correspondence between France and England relative to the French fleet before Gaeta, is most unsatisfactory.

Advertisements.

FINE CAKE BAKERY.

CONFECTIONERY AND ICE CREAM SALOON,

No. 804 South Street.

Ellis J. Pear would announce that he keeps constantly on hand a general assortment of all kinds of Cakes, Creams, Jellies, and Pastries.

Festivals, Balls, and Private Parties served upon the shortest notice, and warranted to give general satisfaction. jan. 19—3m.

MRS. H. S. DUTERTE,

General Undertaker and Furnisher,

Respectfully informs her friends and the public, that she still continues the Undertaking business at the old establishment, No. 634 Lombard St., and being thankful for past favors, hopes still to obtain a share of the patronage of the public.

Ready made Coffins always on hand. Also a handsome Hearse and Carriages, with careful drivers, to attend funerals on the most moderate terms.

JUST RECEIVED.

From England, a fine assortment of

BIBLES AND TESTAMENTS,

WITH THE

PSALMS OF DAVID IN METRE.

ALSO: Beautiful and low-priced Colored Pictures for Family and Sabbath school instruction, of

SCENES IN THE HOLY LAND.

ALSO: On Muslin, colored Missionary Pictures, for Lectures; at the

PRESBYTERIAN BOOK STORE,
1334 Chestnut street

LOVING JESUS

A FAVORITE SONG TO CHILDREN, by the late Rev. Thos. H. Stevenson. Price 2c. For sale at W. S. Young's, 1029 Race st. Smith & English 23 North Sixth st.

It is written in such an easy and natural style, that it can be readily understood by any child of ordinary capacity. It contains much religious truth.—*Presbyterian Witness.*

It will be of service in imparting instructions of a most important character. We have a copy of it, will be put into the hands of every little boy and girl throughout the church.—*Christian Instructor.*

It is such a book as that classic simplicity of style so characteristic of its author.—*Press.*

The book will be sent by mail, pre-paid, to any address, on the receipt of two cents. Sabbath schools supplied at the rate of thirty per cent.

Orders may be addressed to WM. S. YOUNG,
1029 Race street.
Or, JOHN BLAWELT, 1731 Ratten wood street, Phila.

THE AMERICAN TRACT SOCIETY,

Instituted in 1814 at Boston,

have recently published a

SPLENDID COLLECTION OF BOOKS,

For the Young,
For the Family, and
For the Sabbath school.

All the Publications of this Society can be found at

GAUT & VOLKMAR'S,
609 *Chestnut street,*
Philadelphia.

JUST PUBLISHED

—BY—

SMITH, ENGLISH & CO.,

BOOKSELLERS AND PUBLISHERS,

No. 23 North Sixth Street, Philadelphia.

I.

THOLUCK ON THE SERMON ON THE MOUNT.

Commentary on the Sermon on the Mount. By Dr. A. Tholuck. Translated from the Fourth Revised and Enlarged Edition; by the Rev. R. Lundin Brown, M. A., Translator of "Dillman on the Shekinah or Jesus." 8vo. Cloth. $2.25.

II.

LYONS' CHRISTIAN SONGS.

Christian Songs, Translations, and other Poems. By the Rev. J. G. Lyons, La. D. 12mo. Cloth. 80 cts.

The present Volume contains all the Christian Songs hitherto published, together with eight Sacred, and fifteen other Poems, not included in the last edition.

Also, Lately Published.

HENGSTENBERG ON ECCLESIASTES, and other Treatises. 8vo.	$ 50
FLEMING'S VOCABULARY OF PHILOSOPHY. Second Edition, just ready. 12mo. Cloth.	1 75
PULPIT THEMES AND PREACHERS' ASSISTANT. 12mo.	1 00
KURTZ'S CHURCH HISTORY. 2 vols. 12mo.	1 50
FARRAR'S SCIENCE IN THEOLOGY. 12mo.	63
WISER'S GRAMMAR OF THE NEW TESTAMENT DICTION. Second Edition. 8vo.	2 00

☞ The above can be had of Booksellers generally, or will be sent by mail, on receipt of price, by the Publishers.

A BEAUTIFULLY

ILLUSTRATED EDITION

In Elegant Bindings, for Presentation,

OF

MRS. SIGOURNEY'S ILLUSTRATED POEMS,

By Mrs. L. H. Sigourney, with designs by Felix O. C. Darley. Engraved by Hamphreys and others. The letter-press beautifully printed on cream tinted paper.

LIST OF ILLUSTRATIONS.

1. Portrait of the Authoress—Frontispiece 2. Vignette Title Page—A Landscape. 3. The Ancient Family Tomb. 4. The Scottish Widow. 5. The Indian Summer. 6. Erin's Daughter. 7. The Aged Pastor. 8. The Divided Burden. 9. The Beautiful Maid.

Handsomely bound in half morocco, gilt tops. Price, $3; in full cloth, elegantly gilt, $3.50; in Turkey morocco, antique, $5.

ALSO, NEW EDITIONS OF

MISS MAY'S AMERICAN FEMALE POETS, with Biographical and Critical notices and selections from their writings. Octavo Edition. Nine Steel Plates.

DR. BETHUNE'S BRITISH FEMALE POETS, with Biographical and Critical notices and selections from their writings. Octavo edition. Nine Steel Plates.

THE PARABLES OF FREDERICK ADOLPHUS KRUMMACHER. From the seventh German edition. Elegantly illustrated by 25 Designs.

WELDE'S SACRED POETICAL QUOTATIONS; or, Scripture Themes and Thoughts Paraphrased by the Poets. Octavo edition. Nine Steel Plates.

WATSON'S NEW DICTIONARY OF POETICAL QUOTATIONS, consisting of Elegant Extracts on every subject, compiled from various authors, and arranged under appropriate heads. 8vo. cl. Nine Steel Plates.

MONTGOMERY'S POETICAL WORKS; the only complete edition edited by himself, with Portrait, 8c Octavo.

AN ILLUSTRATED LIFE OF MARTIN LUTHER. Edited, with an Introduction, by the Rev. Theophilus Stork. 16 Illustrations. Royal 8vo.

THE CHRISTIAN'S DAILY DELIGHT, with Eight Illustrations on Steel. Octavo.

All the above in elegant bindings for presentation.

JUVENILE BOOKS

in great variety. Bibles, Standard Miscellaneous Books, &c., all for sale at

VERY LOW PRICES.

LINDSAY & BLAKISTON,

PUBLISHERS, BOOKSELLERS AND IMPORTERS,

25 South Sixth Street, above Chestnut.

EVERYBODY'S LAWYER

AND

COUNSELLOR IN BUSINESS,

BY

FRANK CROSBY,

OF THE PHILADELPHIA BAR,

Tells you how to draw up Partnership Papers, Bonds and Mortgages, Affidavits, Powers of Attorney, Notes and Bills of Exchange, and gives general forms for Agreements of all kinds, Bills of Sale, Leases, Petitions, Receipts, and Releases.

CROSBY'S LAWYER tells you the Laws for the Collection of Debts, with the Statutes of Limitations and amount fixed of property exempt from Execution, in every State; also, how to make an Assignment of property, with forms for Composition with Creditors, and the Insolvent Laws of every State.

CROSBY'S LAWYER tells you the legal relations existing between Guardian and Ward, Master and Apprentice, and Landlord and Tenant—also, what constitutes Libel and Slander, and the Law as to Marriage Dower, the Wife's Right to Property, Divorce and Alimony.

CROSBY'S LAWYER tells you the Law for Mechanics' Liens in every State, and the Naturalization Laws of this country, and how to comply with the same—also, the Law concerning Pensions, and how to obtain one, and the Pre-emption Laws to Public Lands.

CROSBY'S LAWYER tells you the Law for Patents, with mode of procedure in obtaining one, with Interferences, Assignments and Table of Fees—also, how to make your Will, and how to Administer on an estate, with the law and requirements thereof in every State.

CROSBY'S LAWYER tells you the meaning of Law Terms in general use, and explains to you the Legislative, Executive, and Judicial Powers of both the General and State Governments—also, how to keep out of law, by showing how to do your business legally—thus saving a vast amount of property and vexatious litigation by its timely consultation.

CROSBY'S LAWYER AND COUNSELLOR IN BUSINESS contains 384 pages, printed in a clear and open type, and will be sent by mail, postly bound and postage paid, to every Farmer, every Mechanic, every Man of Business, and every body in every State, on receipt of $1, or in law style at $1.25.

ONE THOUSAND DOLLARS A YEAR

can be made by enterprising men everywhere, in selling the above work—as our inducements to all such are very liberal.

For single copies of the book, or for terms to agents, with other information, apply to, or address,

JOHN E. POTTER, Publisher,
No. 617 Sansom street, Phila., Pa.

LINDSAY AND BLAKISTON,

PUBLISHERS, BOOKSELLERS AND IMPORTERS,

No. 25 South Sixth Street, above Chestnut,

PHILADELPHIA.

A LARGE STOCK OF MEDICAL, SCIENTIFIC, THEOLOGICAL, RELIGIOUS, AND MISCELLANEOUS BOOKS, ALWAYS ON HAND.

Particular attention given to supplying Miscellaneous Orders from Booksellers, Public Institutions, or Private Individuals, at the lowest prices.

☞ Libraries and Clergymen supplied at a liberal discount from the retail prices. jy 3, 17

ROBT. LINDSAY. PERSIFOR BLAKISTON. CH. H. FERRALL.

INSURANCE.

NORTHERN FIRE AND LIFE ASSURANCE

Miscellany.

A TRUE STORY.

BY BAYARD TAYLOR.

On the 15th of October, 1856, a celebration of a peculiar character was held in a small village near Jena. It was an occasion of an entirely local nature, and might have passed over unobserved and unknown to all except the immediate vicinity, but for its connexion with a battle which, fifty years before, annihilated the power of Prussia. An account of it, however, was published in most of the German newspapers; and by this circumstance the sequel of the story which I am about to relate, was brought to. At the time the celebration took place, I was residing in Gotha, not more than fifty miles distant, and heard the story almost in the very words of the chief actor in it.

On the 14th of October, 1806, the windy uplands north-east of Jena, witnessed the terrible combat which resulted in the triumphant entry of the French army into Berlin a few days after—during which time Prussia had lost 60,000 men, 65 standards, and 600 cannon. A portion of the French army was encamped on the battle-field, or quartered in the villages around. The poor inhabitants, overwhelmed by this sudden avalanche of war upon their quiet fields, where for a hundred years or more they had reaped their harvest in peace, submitted in helpless apathy, while their homes and barns were plundered by the lawless soldiery.

Davoust—the "Butcher of Hamburg," as the Germans called him—took up his quarters for the night in one of the most comfortable houses in the neighborhood of the scene of slaughter. After giving orders to his troops, he was about retiring for repose, when an officer entered: "Pardon me, General," he said, "but there is a case which requires attention. The German *canaille* must be taught to respect us. Ten soldiers of the 4th Infantry, quartered in the village of Waldorf, have been driven away by the people, and two or three of them are severely injured."

Davoust's cold eye glittered, and his moustache curled like the lip of a mastiff. "Send a lieutenant and twenty men to the village, pick out ten of the vagabonds, and shoot them!" was his brief order.

* * * *

The next morning, at sunrise, Lieutenant Lamotte, with twenty men, marched over the trampled hills, to seek Waldorf. On reaching a ridge which overlooked the intersection of two or three valleys, more than one village was visible through the cold fog now beginning to rise. "*Quel est Waldorf?*" inquired the officer of a man whom he met by the way. "Das," answered the man, "ish ober Waldorf," pointing to a village on the left. "*En avant,*" said the officer, and in a few minutes more, the Frenchmen marched into the little hamlet.

Halting in an open space near the church, the officer summoned the inhabitants together. The whole village was already awake; but few had slept during the night. Their cots were still stanned by the thunders of yesterday, and visions of burning and pillage still danced before their eyes. At the command of their lieutenant, the soldiers seized all the male inhabitants, and placed them in line before him. The women and children waited near in terrible anxiety, for none understood the words spoken, and these ominous preparations led them to imagine the worst.

At this juncture, the village pastor's son appeared upon the scene. He was a young man of twenty, who was studying theology, in order to become his father's successor, and fortunately had some knowledge of the French language. He begged Lieutenant Lamotte for an explanation of the proceedings.

"I am ordered to punish this village," answered the latter, "for your treatment of our soldiers last night. The Marshal orders that ten of you must be shot. You can either draw lots among yourselves, or point out those concerned in the outrage."

"But," said the young man, "your General has been misinformed. No French soldiers have visited our village before you. There are, also, the villages of Middle and Lower Waldorf, which lie farther down in the open valley. You can soon satisfy yourself, sir, that this village is entirely innocent; and I entreat you not to shed the blood of our harmless people.

"There is no time for investigation," said the officer. "I was ordered to go to Waldorf, and I am guided hither. I will wait till you make your choice of ten to be sacrificed, but have no authority to do more."

By this time the people had learned the fate in store for them. The women, with tears and appealing gestures, crowded around the officer, begging him to spare their sons and husbands, the men stood silent, with bloodless faces, and dumb, imploring eyes. The scene was evidently painful both to the officer and the soldiers, accustomed as they were to the unmerciful code of war. They were anxious to put an end to it, and then leave; but the clergyman's son, inspired with a belief that the fate of ten men rested upon his efforts, continued to urge his plea with a zeal and eloquence that would not be set aside. Lieutenant Lamotte, struggled awhile between his sense of duty and his natural humanity, while the young advocate appealed to his consciences, and to the obedience which he owed to a higher commander than Davoust. Finally, he consented to wait while a sergeant was sent to head-quarters, with a guide. A few lines hastily pencilled stated the facts in the case, and asked for further instructions.

Meanwhile the inhabitants waited in a state of suspense scarcely to be endured. Lieut. Lamotte who, as a thorough Frenchman, soon wearied of a painful emotion, shaking it off at the risk of appearing heartless, said: "The morning is keen, and a walk before sunrise doesn't diminish the appetite; can you give us some refreshments from your hidden supplies?" At a word from the young man, the women brought the coffee they had prepared for their own breakfast, with black bread, beer, cheese, &c.—sufficient for a rough meal—of which the soldiers partook. The victims looked on in silence, and more than one muttered: "We are feeding our executioners."

"Even if that should be true," said the young man, "it is but doing as Christ taught us. Whether or not we obtain Christian charity from these men, let us, at least, show them that we are Christians."

This rebuke had its effect. A few of the men assisted in entertaining the soldiers; and the latter, with their facility of fraternization, soon made themselves at home. As the stomach fills, the heart enlarges, and the soldiers began to say among themselves: "It is a pity that these men should be shot by mistake."

The sergeant soon returned, and handed the Lieutenant a note, which he hastily tore open and read: "Waste no time in parley. It is indifferent which village is punished; an example must be made. Do your duty, and return instantly." So ran the pitiless answer.

"Choose your men!" said the Lieutenant, rising to his feet, and grinding his teeth, to keep down his faltering heart. But now the lamentations broke out afresh. The women clung around the men who were dear to them; and many of the latter, overcome by the general distress, uttered loud cries and prayers for mercy. The young man knelt down in front of them, saying to the officer: "I do not kneel to you; but pray that God will remove the sin of slaughter from your soul."

As the officer met his earnest eyes, full of a sublime calmness and courage, his own suddenly filled with tears. He turned to his men, who stood drawn up in a line before, but no word was spoken. There was a silent answer in theirs. The former turned to the young man, and whispered, in an agitated voice:

"My friend, I will save you by stratagem. Choose ten of your most courageous men, place them in a line before me, and I will order my soldiers to shoot them through the head. At the instant I give the order to fire, they must fall flat on the ground; my soldiers will aim high, and no one will be injured; as soon as the valley is fired, I will give the order to march; but no one must stir from his place until we are out of sight."

These words were instantly translated to the people, but so great was the panic, that no one offered to move. The pastor's son then took place alone, in front of the soldiers, and called upon others to stand beside him. Young Conrad, a sturdy farmer, and but newly a bridegroom, joined him, casting as he did so, a single encouraging look upon his wife, who turned pale, but spoke not a word. One by one, as men who have resolved to face death, (for the most of them had but a trembling half-confidence in their escape,) eight others walked out, and took their places in line. The women shuddered, and hid their eyes; the men looked steadily on, in the fascination of terror; and the little children, in awed but ignorant curiosity. The place was as silent as if devoid of life.

Again the Lieutenant surveyed his men. "Take aim!" he commanded. He continued, "Aim at their heads, that your work may be well done!" But though his voice was clear and strong, and the tenor of his words not to be mistaken, a clairvoyant flash of hidden meaning ran down the line, and the men understood him. Then came the word "*Fire!*" but in the second which intervened between the word and the ringing volley, the ten men were already falling. The crack of the muskets, and sound of their bodies, were simultaneous. Without pausing an instant, the Lieutenant cried, "Right about, wheel! forward!" and the measured tramp of the soldiers rang down the narrow village street.

The women uncovered their eyes, and gazed. There lay the ten men motionless and apparently lifeless. With wild cries they gathered around them; but ere their exclamations of despair had turned into those of joy, the last of the soldiers had disappeared in the wood. Then followed weeping embraces as all arose from the ground—laughter, and sounds of hysterical joy. The pastor's son uncovered his head, and kneeling down, while all reverently followed his example, uttered an eloquent prayer of thanksgiving for their merciful deliverance.

What this young man had done was not suffered to go unrewarded. A blessing rested upon his labors and his life. In the course of time he became a minister, filling awhile his father's place for the people he had saved, but was afterwards led to a wider and more ambitious sphere. He was called to Leipzig, received the degree of Doctor of Divinity, and finally became known throughout Germany as the founder of the *Gustav Adolf Verein*, (Gustavus Adolphus Union,) which has for its object the dissemination of Protestant principles by means of voluntary contributions. Many churches, built by this association, are now scattered throughout the United States.

The inhabitants of Waldorf never forgot their pastor, nor he them. He came back, from time to time, to spend a few days in the quiet little village of his youth, and where the most eventful crisis of his life was passed.

In 1850, three out of the ten pseudo-victims of Davoust were still living in their old homes, and the people bethought them that the semi-centennial anniversary of such an event deserved a special celebration. Dr. ——, of Leipzig, (formerly the pastor's son,) was invited to be with them. He came—he would have come from the ends of the earth—and after a solemn religious service in the church, proceeded to the very spot on which he had stood and faced the French muskets, and there related to the children and grand-children of those he had saved, the narrative which I have here given in less moving and eloquent words. Those who were present described the scene as singularly impressive and affecting. The three old men sat near him as he spoke; and the emotions of that hour of trial were so vividly reproduced in their minds, that, at the close, they laughed and wept as they had done on the same day fifty years before.

In conclusion, the speaker referred to the officer, whose humane stratagem had preserved their lives. "Since that day," said he, "I have never heard of him. I did not even learn his name; but he is ever remembered in my prayers. Most probably, he died a soldier's death, on one of the many fields of slaughter which intervened between Jena and Waterloo; but if he should be living, it would cheer my last days on earth if I could reach him with a single word of gratitude."

In the same year there lived—and, doubtless, is still living—in Lyons, an invalided and pensioned captain of the Napoleonic wars. After a life of vicissitudes, he found himself in his old age, alone, forgotten, poor. Men no better and braver than he had achieved distinction by some happy chance; fortune had come to others; and others begotten children to cheer and vitalize their declining days. Him the world had passed by, and for years he had been living a quiet, silent, pinched life, by the aid of his scanty pension. His daily resort was a café, where he could see and read the principal European journals, and perhaps measure the changed politics of the present time by the experience of his past life.

One day in November, 1850, he entered the café as usual, took his accustomed seat as he was wont to do, and picked up the nearest paper. It happened to be the *Augsburg Allgemeine Zeitung*; but he had spent some years in Germany, and understood the language tolerably. His attention was attracted by a letter dated Jena. "Jena! Jena!" he thinks—"I was there too: what is going on there now?" He reads a little further: "Celebration at Waldorf! The name is familiar; where have I heard it?" As he continues his perusal, the old captain's excitement, so unusual a circumstance, attracts the attention of all the other *habitues* of the café. "*Grand Dieu,* Davoust—Waldorf—the ten men—the pastor's son! Did I dream such a thing, or is this the same?" Forgotten for years and years, and effaced by a hundred other military adventures, overlaid and lost in the crowded storm of a soldier's memory, the scene came to light again. The pastor's son still lived, still remembered and thanked the preserver of his native village! Many a long year had passed since such a glow warmed the chambers of the old man's heart.

That evening he wrote to Dr. ——, in Leipzig. He was ill, and but a few months distant from his last hour; but the soldier's letter seemed like a providential answer to his prayers, and brightened the flickering close of his life. A manly and affectionate correspondence was carried on between the two while the latter lived. The circumstance became public, and the dead was officially recognised in a way most flattering to the pride of Capt. Lamotte. The Grand Duke of Saxe Weimar and the King of Saxony conferred upon him the orders of their respective houses, which were followed soon afterward by the cross of the Legion of Honor from Louis Napoleon, and an increase of his pension, which insured him ease and comfort the rest of his life. A translation of the Doctor's narrative, published in the French papers, drew attention to him, and he was no longer a neglected frequenter of the café. He was known and honored, even without his three orders.

"Cast thy bread upon the waters, and after many days thou shalt find it."

RICHARD WEAVER.

The London correspondent of the *Presbyterian Banner* thus describes the appearance and preaching of this noted evangelist, whose labors among the masses in London and other places have been so blessed.

Richard Weaver, to whom I have so often referred in former communications, has recently returned from Scotland, and, in company with Reginald Radcliffe, is preaching to the masses in London. Two nights ago I had the opportunity of hearing him in Southwark. When I arrived at the appointed place, although it wanted about half an hour of eight o'clock, the church (Presbyterian) was fast filling. Repairing to the vestry, I found about six or seven persons uniting in special supplication for a blessing on what was about to be spoken. All were on their knees. One voice was loud and impassioned, and a special petition was offered that the speakers might be emptied of *self*. This was the voice of Richard Weaver. When each person present had prayed briefly all stood up. Then I recognised Mr. Radcliffe, pale and worn, but saying he was in better health than when last I saw him. Two ministers were present beside myself. I was introduced to Richard Weaver, a man under the middle height, about thirty years of age, of comparatively spare frame, but lithe and quick in his movements, his voice in conversation unusually quiet, his manner calm, his face frank and kindly. He was dressed in a kind of tweed frock coat, and had on a cravat, *not* white, but colored.

The service was begun by Mr. Weaver, by giving out a hymn, which he led himself with a voice both powerful and sweet.

Next came a prayer, began in a low voice, but soon swelling to loud and beseeching importunity. This over, Mr. Radcliffe gave out a second hymn, and addressed the congregation very solemnly on the words, "Except a man be born again," &c.; exposing the false and common idea that people who, like Nicodemus, are observers of public worship, are quite safe, and concluding with a vivid exposition and application of the words, in the same discourse, "As Moses lifted up the serpent," &c.

He was followed by Richard Weaver, who led another hymn, and who then, for three quarters of an hour, continued to pour forth, with vehement earnestness, a series of illustrations, anecdotes, awful and open denunciations of open sinners, both male and female, united with closing appeals to come to Christ without delay. His action is somewhat like that of John B. Gough. He wants his refinement and imagination; but he is a true orator, and a God-made messenger to the masses. On that night as well as previously, a number of persons remained to be conversed with.

THE SINAITIC MANUSCRIPT.

The recent discovery by Professor Tischendorf of a biblical manuscript of great value has been repeatedly mentioned in the papers. Our readers may be interested in a more particular account, extracted from his own statements, regarding it. His first journey to the East in 1844, led him to the Convent of Saint Catherine at Mount Sinai. As he was there rummaging in a basket of torn and mutilated fragments of manuscripts which had been thrown aside as useless, and were destined to the flames, he drew forth several pages of a very ancient copy of the Septuagint. A few, which were the least seemly, he was allowed to take with him. But the monks, who thus suddenly obtained some idea of their value, refused to part with the others, containing Isaiah entire, first and fourth Maccabees, and portions of other books. In his second visit, in 1853, he was not able to find those precious fragments, nor to learn anything respecting them, whence he was led to suppose that some one else had obtained them and carried them to Europe. On the 31st of January, 1859, he visited St. Catherine for the third time. He had already sent his servant for camels, and made his arrangements to leave for Egypt on the 7th of February; when, upon the 4th, in a walk with the Superior of the convent, he spoke of the Septuagint, and of his own edition of it, copies of which, as well as of the New Testament, he had brought to present to the monks. On returning from the walk they entered the Superior's chamber, who remarked that he possessed the Septuagint, and laid it before him wrapped in a cloth. Upon opening it he saw what he had never ventured to hope for, the oldest Greek manuscript in existence. There were the identical pages which he had snatched from destruction in 1844, with a goodly number more, forming together a considerable portion of the Old Testament; and what was more precious still, a perfect copy of the New Testament, *ne minima quidem lacuna deformatum*, to which was added the Epistle of Barnabas complete, and the first part of the Pastor, neither of which was previously known to be extant in Greek. The volume, or rather fragments of a volume, for many of the leaves were torn, and there was no cover but the cloth, he at once took to his own room, by permission of the Superior. The first night was spent in transcribing the Epistle of Barnabas, *quippe dormire nefas videbatur*. On the next day he came to an agreement with the monks that, upon the receipt of an order from their superiors at Cairo, this manuscript should be sent thither to be transcribed.

Tischendorf reached Cairo on the 13th of February, and by the 24th he had the coveted treasure in his hands. Within two months the whole Codex, containing upwards of one hundred thousand verses, was transcribed by himself, with such help as he could obtain from a couple of friends, whose work he revised letter by letter. The difficulty of the task was greatly enhanced by the careful examination necessary in about eight thousand places containing corrections, which, though ancient were of a date posterior to the text. Meanwhile, the monks of Sinai were persuaded to offer the original manuscript to the Russian emperor, Alexander II., under whose auspices this journey was undertaken. As the archbishop of their order was dead, however, and his unanimously elected successor had not yet been consecrated, on account of the opposition of a pretender to the place, the college consented that Tischendorf might take the manuscript to St. Petersburgh, in order to prepare an accurate edition of its text, and that it might be regarded as a temporary loan, until the archbishops should signify in their name that the gift was perpetual. With this understanding the manuscript was surrendered to him at Cairo, September 28.

Princeton Review.

STRAY TOPICS.

——It is hinted abroad that his Holiness, the Pope, since the sale of Venitia is proposed, might possibly be induced to settle the affairs of the Holy See for a "consideration;" the terms of the transaction to be arranged between Victor Emmanuel and himself, subject to the approval of the French Emperor. The rage for selling States spreads, indeed, when the Holy Father bargains for the Eternal City. What would Hildebrand say, could he know of this in the other world; and Leo-X. how would he bewail the fate of his successors? Those proud pontiffs, who trampled on the necks of Emperors, and disposed of provinces as they would of pardons, who divided continents between rival sovereigns, and laid kingdoms under interdicts, how will they receive the present Vicar of Christ, when he goes to meet them in Hades? or do the Popes, having the keys of heaven, let themselves directly in, without stopping at intermediate places like Purgatory? And those keys, will they be sold when Rome is bidden for? Are they movables, or attached to the freehold? But to bargain for the seven hills; to chaffer about the Vatican; to set a price on the Coliseum! And will the goods be exposed previous to the sale?

May one look closely to see that no trickery exists; that it is really St. Peter's and the Tarpeian Rock that are offered; that the halls that echoed to the tread of either Brutus, and the streets crowded with the recollections of twenty centuries, are the very ones that can be purchased for gold? Then, again, will they be sold separately, or in the mass? Will Trajan's arch be thrown in to boot, and the Via Sacra be jumbled in one parcel with some modern church or banker's palace? The ghosts of the old Romans will rise indignantly when their tombs are appraised, and the successors of St. Peter will haunt the degenerate occupant of their place—"to push him from his stool." Rome is for sale.

——The Queen Dowager of Sweden died recently of apoplexy, while witnessing the performance of a play entitled "Life is but smoke." She probably little thought, when the piece began, what an illustration of the truth of its title she should furnish before it closed.

THE ARAB'S AFFECTION FOR HIS HORSE.

When a Persian Envoy was encamped near Bagdad, an Arab rode a bright bay mare, of extraordinary shape and beauty, before his tent, until he attracted his attention. On being asked if he would sell her, "What will you give me?" was the reply. "That depends upon her age; I suppose she is past five?" "Guess again," said he. "Four?" "Look at her mouth," said the Arab with a smile. On examination she was found to be rising three. This, from her size and symmetry, greatly enhanced her value. The Envoy said, "I will give you fifty tomans," (a coin nearly of the value of a pound sterling.) "A little more if you please," said the fellow, apparently entertained. "Eighty—a hundred." He shook his head and smiled. The offer at last came to two hundred tomans. "Well," said the Arab, "you need not tempt me further; it is of no use. You are a rich elchee (nobleman.) You have fine horses, camels and mules, and I am told, you have loads of silver and gold. Now," added he, "you want my mare; but you shall not have her for all you have got."

Cassell's Popular Natural History.

THE CERTAINTY OF SCIENCE.

More than once we have had the gratification of testifying in favor of the great scientific attainments of Lieutenant Maury, head of the Hydrographical department at Washington, and of the admirable manner in which he has practically applied them for the public advantage. He has literally mapped the Ocean, and has enabled navigators to traverse it, with as much ease as landsmen pass over the earth—by the shortest and safest routes. Where navigation, whether by sailing vessels or steamers, was formerly pretty much a matter of guess-work, it is now almost a certainty.

Maury's reputation, like that of many other eminent persons here, is even greater abroad than at home. The greatest authority, which we quote with the deepest respect and veneration, has declared that a prophet has little respect in his own country. Assuredly, Maury is esteemed as highly as any scientific man, all over Europe. A recent instance illustrating this, lately occurred in England.

The Prince of Wales left Portland harbor, for England, on the 20th of October, in the *Hero*, a screw war steamer of ninety-one guns and large tonnage. It was expected that he would reach his native land some time before the 9th of November, which happens not only on the Lord Mayor's day, in London, but also the anniversary of the Prince's birth-day. Mail steamers from Boston and New York, which departed several days after the *Hero* quitted Portland, reached England before the above named day. Some anxiety, if not actual apprehension, was felt as to the safety of the royal squadron. At the request of Queen Victoria several steamers were despatched from Portsmouth by the English Admiralty to look out for the *Hero*, and afford assistance if requisite. Each returned without any tidings. In this emergency, the Admiralty applied to Lieutenant MAURY, who had left this country on a mail steamer, on a short leave of absence to visit Europe, and had left New York on the 27th of October—seven days after the Prince of Wales left Portland.

Lieutenant Maury immediately made the desired report, which certainly shows how

> Old Experience doth attain
> To something like prophetic vein,

for he distinctly described what weather the *Hero* had encountered; what part of the Atlantic the winds had operated adversely on the voyage; what course the *Hero* must have been compelled to take, namely southerly; and about what time the Prince might be expected, after the delay caused by this *detour*. In a word, his report reassured the public mind—for Lieutenant MAURY is acknowledged as authority wherever white-winged Commerce extends her rule.

Immediately after, and precisely at the time indicated by Maury—namely, on the 15th November—the Prince of Wales did arrive, much to the satisfaction of his family and the public.

Moreover, the exact course which Maury said the *Hero* must have taken, turned out to have been an actuality,—indeed, a necessity induced by the particular winds occurring about the place and time mentioned by Maury's report. The exactitude of science—that is of Maury's science—was exemplified here, and Maury stands before the world as a prophet:—*before* and not *after the fact*, as is the case in most modern instances.—*Press.*

THE MOON.

Certain recent astronomical observations seem to prove a new chapter of Life in the Moon. Hitherto our satellite has been looked upon as merely a dry, earthy mass, without water, without atmosphere, and consequently without vegetation or inhabitants. The popular imagination, indeed, has always persisted in peopling it with lunar denizens; but how were they to subsist without air? Euler thought the moon really had an atmosphere; but his observations did not convince astronomers. Later, De La Rive and others added new authority to the opinion of Euler. According to them, she has an atmosphere, but it is extremely low.

Herr Schwabe, a distinguished German astronomer, goes still farther. In a late number of the *Astronomical Annals*, (*Astronomische Nachrichten,*) he announces having seen a species of vegetation in the moon. Here is the fact on which he bases his conclusion: The surface of the moon presents numerous striped lines like so many furrows. These had been explained in a variety of ways—some considering them as dried up river beds; others, as tracks left by torrents of lava, etc. Schwabe advances quite another solution. According to him, the ridges that run down the loftiest lunar mountain sides present at seasons a green color, which they lose at the end of a few months. Thence he concludes that there exists a vegetation in the moon, coming at a season corresponding to our earthly spring, and going at a season corresponding to our autumn. Should this interesting fact receive final authenticity, it will certainly overthrow the commonly received opinion that there is no water on the surface of the moon; for, since the vegetation seen by Schwabe is green, would not analogy suggest that it is the result of chemical combinations similar to those which produce the phenomena of our earthly vegetation?

ANIMAL HEAT.

Although the body can take in a greater number of degrees of heat than it gets from its own furnace, the stomach, yet its capacity is limited in this respect. For example, when the hand is warm, you cannot hold it in the air of a hot oven for a second; but when it is cold, and especially when damp also, you may hold it there for some time without feeling the heat very sensibly, and for a long time without being obliged to withdraw it. And so of the whole body. It appears then that the body may carry less, as well as more heat, than the quantity supplied by its own furnace. Its extremities and its surface often become painfully cold.

In winter, a traveller occasionally finds in a hotel a deficiency of bed covering; or in the sensitiveness of disease, he may require more than in health. The newspaper for which he paid two cents on the cars, spread under the upper cover will be equal to an additional blanket.

A piece of silk oil-cloth, stitched in the folds of a shawl, is more flexible than the paper, and will last a whole winter. It has the advantage of securing inward warmth without the additional weight of a thicker garment.

ANSWER TO PRAYER.

As an encouragement to observe the week of special prayer for the extension of the Gospel among the heathen, the substance of the following fact was given. Rev. Mr. Wood, U. S. Chaplain, in a recent statement, said:—

"When leaving Japan, the missionaries united with myself in the opinion that a small and decent church edifice was much needed there, both for the accommodation of foreigners, and as an outward manifestation of Christianity to the Japanese. As they had no means, I engaged to raise $1,000 for this particular object.

We left, directing our course for California. But a gale, of great violence and long continuance, compelled our Commodore to shift his course and run down to Honolulu. Happening to mention my engagement to Rev. Mr. Damon, seamen's preacher there, he surprised me by saying the money had been collected already, and had been waiting a half a dozen years. The people there, natives and foreigners, had taken a deep interest in Japan at the time Commodore Perry made his treaty, and then raised $1000 to be appropriated to the first American Mission that should be established there, sending the money for keeping to the American Board.

A meeting of the Committee of the Directors was called, and a statement made at their request, when they unanimously voted to appropriate the sum to this object."

Christian Herald.

FUAD PASHA AND THE PROTESTANTS.—It is a fact that Fuad Pasha is appointing Protestant members of the Mijlis (Council) in all the various districts of Syria, and is giving land for cemeteries to the Protestants in every town and city. These and other movements tend to give the Protestants a recognised status among the sects, which will be of great value in all the future. On the whole, I regard the prospects of pure Christianity in Syria as brighter than ever before."

Family Circle.

FOR PARENTS.

TEACHING CHILDREN THE DOCTRINES OF RELIGION.

Instruction in the Catechism.

We have much evidence that the attention of the churches is more and more directed to the instruction of their youth in the doctrines of religion. Whatever truth may have been in the reproaches of former times that our denomination was indifferent to its doctrinal standards, we question whether any portion of the Presbyterian family are at present more scrupulous in teaching them to their youth than our own. In this is exemplified once more in the history of the Church, how a free, intelligent piety can be trusted to secure doctrinal soundness, quite as well as a subscription to creeds *quatenus verbis*. We know of a Presbytery in Pennsylvania, where the Shorter Catechism is not only taught in every church, but with unusual faithfulness in nearly every family with youth. In some congregations sermons are preached statedly and frequently to children, and a public examination is held to test the proficiency of the youth in religious knowledge. On one occasion of this kind, the last Sabbath of the year just closed, in the First Presbyterian Church of Carlisle, thirty-eight young persons received each a beautiful copy of the Bible, the gift of Mr. L. Brewster, of New York city, for reciting to their pastor personally, at one time, separate from others, and without a single prompting, the whole of the Shorter Catechism. Many of these were colored children, in whose day-school this Catechism is taught, with its proof-texts, by a lady who is a member of that church, and who has been engaged in instructing them thus for more than fifteen years. The number who thus received a reward is, however, no complete evidence of the number in the habit of reciting the Catechism in that congregation; for the strictness of the terms prevented many from applying who yet were well instructed in it. More than fifty Testaments, a present from the same hand, were also distributed at the same time, with numerous other presentation books, to the teachers and pupils, for fidelity and diligence in other things. The occasion was improved by the pastor, for counselling the youth of his flock with respect to the importance of personal piety, an attention to the Word of God as the only guide of life, and an immediate practical application of their knowledge. Parents and others were reminded that they were here training the future Church of that place, and all were exhorted to enter upon the ensuing year with resolutions of increased faithfulness and prayer. Such seasons cannot but be useful.

Evangelist.

FOR THE CHILDREN.

FIRST STEP TO RUIN.

"My first step to ruin!" exclaimed a wretched youth, as he lay tossing from side to side on the straw bed in one corner of his prison-house,—"My first step to ruin was going fishing on the Sabbath. I knew it was wrong; my mother taught me better; my minister taught me better; my master taught me better; my Bible taught me better. I didn't believe them, but I didn't think it would come to this. I am undone! I am lost!"

Perhaps he said, "It is not pleasant to be cooped up in church. What harm is there in taking a stroll into the woods? What harm in carrying my fishing-tackle, and sitting on the banks to fish?" What harm? Why, the harm is that God is disobeyed, who says, "Remember the Sabbath-day to keep it holy." The moment a youth determines to have his own way, choosing his own pleasure before God's will, that moment he lets go his rudder, his compass, his chart; nothing but God's word can guide you safely over the ocean of life. Give that up, and you get bewildered; you are drifting; you will be lost.

NO "TILL" IN ETERNITY.

"Oh, mother, I do not know how to think of eternity, for there is no "till" in eternity—*till* next year—*till* to-morrow—*till* New Year's." Yes, there are measures for time; we know none to measure eternity. It is enough for us to know that heaven and hell are there. One of these will be our final home. How can we reach the one; how escape the other? Jesus says, "Except ye repent, ye shall all likewise perish." "I am the way, the truth and the life; no man cometh unto the Father, but by me." If you reach heaven, there will be no fear of a "till" to disquiet your perfect peace; if you are among the lost, there will be no hope of "till" to end your sorrow. Do not delay to choose the better part *till* it be for ever too late.

A CHILD'S SONG.

I am but a little thing:
Can my feeble cry,
Piercing through creation's din,
Reach the vaulted sky?

I am but a little thing,
As a mote might be,
Floating in a cloud of dust,
To eternity.

I am but a little thing,
As a grain of sand,
Lost amid the countless grains
Of old ocean's strand.

Hush, my heart! Little things
These cannot not define;
God alone can tell if worth,
Great or small, be thine.

He who rolls the worlds above,
Sees the sparrow fall,
Clothes the lilies of the field,
Loves and cares for all.

He has given thy work to thee,
Though we cannot tell
How great it be,—it matters not,
Only do it well.

Independent.

A LITTLE BOY'S MISSIONARY GIFT.

I want to tell my young friends of an interesting fact about giving to benevolent objects. A sprightly little boy came up to me the other day, his eyes beaming with delight, and said: "Mr. W., here is my missionary money, which I sold my potatoes for, that I raised myself,"—handing me a nicely folded little paper containing thirty-five cents. I looked upon it as a very large donation from a lad of his age, and the more so because he earned it himself. And this is the best part of my story.

Now if all the little boys and girls would do as this boy has done, the great missionary cause would never suffer for want of money. The Board would never be in debt again, and more than that, it would have the means to send the story of Jesus to all those who have never heard it. What little boy or girl is there in this favored land, who could not, in some way, earn this amount every year at least? Yes, I know you could contrive many ways to do it. I know of children who deny themselves from eating butter for the sake of having their own money to give for benevolent objects.

This boy enjoyed giving this money a thousand times more than he would have done, had his parents given it to him for the same purpose; and I have no doubt, if the little fellow lives, that next autumn will witness a larger field of potatoes than he had this time.

W.

Day Spring.

ADVERTISEMENTS.

ORNAMENTAL

IRON WORKS.

SAMUEL MACFERRAN,

(PHILADELPHIA SASH BUILDING,)

No. 425 Chestnut St., Philadelphia,

MANUFACTURER OF

PATENT IRON BEDSTEADS,

FULLER'S PATENT IRON RAILING,

ORNAMENTAL PAST-WORK AND GARDEN WIRE WORK,

OF EVERY DESCRIPTION.

Also, Manufacturer of West's Great Pump, for Houses, Farms, Deep Wells, Ships, Factory, and Mining purposes. oct 15-6 m.

WORK.

Dealer in UNDERSEAT ... Warrior Forge brought on ... Rods or Extracts on ... Richmond, Cincinnati, St. Louis ... COLLECTIONS promptly made ... States and Canadas.

DEPOSITS RECEIVED, payable on demand ... per agreement.

STOCKS and LOANS bought and sold on commission.

PAPER negotiated.

Refer to PHILADELPHIA and COMMERCIAL BANKS, Philadelphia; DREXEL & Co., Wyoming; LAWYER & Co., New York, and CITIZENS' EXCHANGE BANK, Pittsburg.

dmm.—6.11.

For Sale Wholesale and Retail!!

ROHER & DAVIS'

PATENT WASHING MACHINE.

By its use a great saving is made in time, wear and tear of clothes. A week's wash of an ordinary sized family can be done before breakfast. It is equal in capacity to four able-bodied women, and a saving of at least 50 per cent. Hundreds are now in use, and the demand continues. Call and examine for yourselves. For sale by

PLOWMAN & M'BRIDE, 27 STRAWBERRY STREET, PHILADELPHIA.

All persons are cautioned against infringing upon the Patent in Person, as the law will be rigidly enforced.

☞ County Rights for sale. feb.25-1y

CONFECTIONERY AND FRUIT STORE.

WILLIAM N. SHUGARD,

SUCCESSOR TO THOMAS FRY

Wholesale Confectioner and Fruiterer,

No. 322 North Third St., above Wood,

PHILADELPHIA.

Manufacturer of Confectionery, Jujube Paste, Gum Drops, Cardinal Drops, Chocolate Drops, Sugar Drops, Liquid Bottles, Jelly Cakes, Cream Chocolate, French Toys, White Sugar Toys, &c., &c.

AND DEALER IN

Oranges, Lemons, Raisins, Currants, Citron, Figs, Dates, Prunes, Almonds, Walnuts, Filberts, Cream Nuts, Ground Nuts, Fire Crackers, Syrups, Tamarinds, Liquorice, Rock Candy, &c., &c., &c.

The attention of Dealers is requested to an examination of my Stock, which will be found equal to any in Philadelphia.

N. B.—Orders by Mail or otherwise, promptly attended to. aug 10

GEORGE KATZ,

SOUTH EAST CORNER EIGHTH AND FILBERT STREETS.

ICE CREAM AND CONFECTIONERY SALOON.

Private Parties, Pic Nics, Festivals, Sabbath Schools, &c., furnished at the shortest notice and on reasonable terms.

ICE CREAM, WATER ICES OF SUPERIOR QUALITY.

CALTES' FOUR JELLY ALWAYS ON HAND.

BRUSH AND BELLOWS MANUFACTORY

GEORGE W. METZ & SONS,

No. 315 MARKET STREET,

PHILADELPHIA.

Blacksmiths', Brazers', Dentists', and Foundry Bellows and Brushes of every description, always on hand.

☞ Particular attention given to Brushes for machine work. Mr 25—1y.

STEAM AND GAS FITTING.

The undersigned are prepared to introduce Apparatus for Heating Manufactories, Stores, Churches, Dwellings, Greenhouses, &c., &c., by steam.

Apparatus for Soap and Candle Manufactories.

Drying Rooms for Hotels, Factories, Dye Houses, Breweries, &c., fitted up on a superior manner.

Awning posts and Frames furnished and put up.—Water introduced through Galvanized Tubes.

GALVANIZED TUBES FOR CEMETERY LOTS.

All kinds of Work connected with Steam, Water or Gas. ☞ Repairing promptly attended to.

Have for Sale Steam and Water Gauges, Valves, Cocks, Tubes, Fittings, &c. ☞ AGENTS FOR WORTHINGTON'S STEAM PUMPS.

SAMUEL SMITH & CO.,

Dec. 21, 1859. 516 Chestnut Street.

GRAHAM, EMLEN & PASSMORE,

NO. 627 MARKET STREET, PHILADA.,

WHOLESALE AND RETAIL DEALERS IN

GARDEN, FIELD, GRASS, AND FLOWER SEEDS,

Agricultural Machinery of every description,—

HORTICULTURAL TOOLS,

TREES,

PLANTS,

FERTILIZERS, &c.

☞ Sole agents for Pennock's celebrated Reaper and Mower, Morgan's Patent Steel-Tooth Horse Rake, Cunning's Hay, Straw, and Fodder Cutter, &c.

JOHN M. GRAHAM, SAML. EMLEN, E. G. PASSMORE

aug22. 1 y.

IVORYTYPES.

The Latest, Most Beautiful, and Permanent Method of obtaining Photographic Portraits.

IVORYTYPES.

The great advantages of the Ivorytype over every other method is its durability, being imperious to Water or Air. The paper being prepared and connected on Plate Glass, the colors cannot possibly fade, and hence all the beauty and appearance of the finest Ivory Paintings. They can be taken either from LIFE, DAGUERREOTYPE, AMBROTYPE, or TALBOTYPE. ☞ When not taken from LIFE, it is necessary to give the color of the Eye, Hair, and general complexion—executed in the very best Style, at Reasonable Terms, by

JAMES W. WILLIAMS,

At the Artist's Emporium, No. 62 North Sixth Street, Phila., where Specimens can be seen. 1y-9

CRITTENDEN'S

Philadelphia Commercial

COLLEGE.

N. E. corner Seventh and Chestnut Streets,

PHILADELPHIA.

An Institution designed to prepare young men for active business.

Established September, 1844. Incorporated June 6th, 1860.

BOARD OF TRUSTEES.

S. R. CRITTENDEN,	DAVID S. BROWN,
FRANCIS FRANKLIN,	A. V. PARSONS,
DAVID MILES,	D. S. BROWN,
GEORGE H. BOKER,	FREDERICK BROWN,
JOHN RYERSON,	JOSHUA LIPPINCOTT, JR.
SAMUEL C. MORTON,	JOHN HENRY.

FACULTY.

S. HODGE CRITTENDEN, *Attorney at Law*, Principal, Consulting Accountant, and Instructor in Commercial Customs.

THOMAS W. MOORE, Professor of Penmanship.

JOHN GROSSCUP, Professor of Book-keeping and Phonography, and Verbatim Reporter.

JAMES A. GARLAND, M. A., WILTBERGER, and WM. L. SCIFFLIN, Instructors in the Book-keeping Department.

SAMUEL W. CRITTENDEN, *Attorney at Law*, Instructor in Commercial Law.

At this Institution each student is taught individually, and may attend as many hours daily as he chooses.

The Complete Counting House course embraces thorough instruction in Penmanship, Book-Keeping, Commercial Forms, and Mercantile Arithmetic; with the privilege of attending all the Lectures on Political Economy, Commercial Law, the Duties of Business Men, &c., which are delivered at intervals during the year, in the Lecture Room of the College.

The Department of

CHRISTIAN RECORDER.

Methodist Episcopal Church in the United States; for the Dissemination of Religion, Morality, Literature and Science.

Vol. I. New Ser.

PHILADELPHIA, FEBRUARY 2, 1861.

No. 4.

THE CHRISTIAN RECORDER

Is published every Saturday on behalf of the AFRICAN METHODIST EPISCOPAL CHURCH, BY REV. ELISHA WEAVER, *General Book Steward*, No. 613, Pine Street, Philadelphia.

Notice.—All letters and matters pertaining to the Book Concern or Christian Recorder, sent by mail, must be directed to Rev. Elisha Weaver, Book No. 613, Philadelphia; and all matters sent by express and in our city, must be directed to E. Weaver, No. 613 Pine st.

TERMS.

Two Dollars a year, payable in advance. Single copies, four cents.

ADVERTISEMENTS.

We solicit Advertisements of all descriptions, suitable for a religious newspaper. WILL BE published as follows:—

Cards or Advertisements, inserted for one year, provided they do not exceed eight lines, ten dollars, paper included; or, eight dollars without the paper;—six months, for six dollars, paper included;—three months, four dollars,—one month, $1.50, paper to such ads included.

Poetry.

For the Christian Recorder.

THE RAY OF LIGHT.

Plunged in a dungeon dark and cold,
A prisoner lay at death's cold door;
Despairing misery held his soul,
He thought he'd see the light no more.

He roll'd, and toss'd, and struggled round,—
No chains had he to hold his gait—
He heard no dangling iron's sound—
He carried naught of iron's weight.

Nor had he need of iron's power
To keep him in that dungeon cold;
For all his life, yea! every hour,
From birth to death it should him hold.

The walls were massive, thick and firm,
No ray of light could pierce them through;
Whichever way he thought to turn,
No ray of light would meet his view.

He struggled fiercely with the gloom:—
His soul seemed sinking with the weight
Of guilt, and of his well-earned doom,
And consciousness of well-earned hate.

Wearied, at last, he stopped to rest,
And sat him down to muse aloud;
Tormenting anguish filled his breast,
His mind seemed shadowed with a cloud.

Ear, with one hand, he brushed his face,
As if some thought to drive away;
"O! could I leave this horrid place,"
He said, "and see the light of day!"

"I'd give my life for just one hour,
To see again the pleasant earth!
O! would some great, superior pow'r,
From this dark dungeon bring me forth!

"For just one hour of joy and peace,
My life, my very soul I'd give;
Give me on earth one hour of ease,
I ask no longer there to live."

Just at the moment came a flash,
As if a door had opened wide
And then had closed with sudden dash,
One ray of light to leave inside.

The dungeon dark is sin's domain;
The prisoner—one by sin depraved;
The ray of light doth this contain:—
"Give me thy heart, thou shalt be saved."

For the Christian Recorder.

THE PASTOR'S CROWN.

BY MRS. ELIZA DIXON.

There is a crown of dazzling light
Which he shall surely win,
Who, clad with heaven's panoply,
Has triumph'd over sin—
Who, scorning earth's most tempting joys,
Has "counted all but loss."
And with a high and holy aim
Has "gloried in the cross."

He watches with untiring zeal
And weeps in secret prayer;
When others sleep, He, troubled, wakes,
Oppress'd with anxious care.
Though sinners scorn His warning voice,
And still refuse to hear,
He watches still, and prays, and strives,
Nor can his soul forbear.

At last, most welcome friends to Him,
Angelic spirits come,
Bidding him lay his armor down,
And gently take him home.
They come to still his beating heart,
So oft by anguish riven;
To close on earth his weeping eyes
And bid them wake in heaven.

He sleeps in Jesus; angels watch
Above his lonely dust;
While ages roll, and swiftly come
The triumphs of the just.
The trumpet sounds, the dead arise,
And, 'mid the crowd, appears
The faithful pastor's radiant face,
No more bedew'd with tears.

The martyrs' noble army there,
With holy prophets throng;
Apostles, and triumphant saints,
All swell the blissful song.
On earth, they meekly bore the cross,
But now a crown is given:
Through tribulation is was won,
But all is peace in heaven.

It is a crown of dazzling light,
'Twill grace the honor'd brow
Of him who, faithful to his trust,
Has kept his holy vow.
'Twill brighter shine when sun and stars
Have fled from heaven away;
For souls redeem'd shall deck it o'er
With a celestial ray.

The pastor's crown! what priceless gems
Triumphant he shall wear,
Of wand'rers saved from death and sin,
And placed by Jesus there.
'Mid the bright gems, one star he sees;
'Tis one who, early taught
The sweetness of a Saviour's love,
His all to Jesus brought.

In distant climes, his weary feet
Traversed the desert o'er,
To tell of Christ to heathen souls,
And bid them rove no more.
On burning sands he laid him down
In weariness to die;
His dust reposes far from home,
His record is on high.

Another, sunk in lowest depths
Of sin's polluting snare,—
But sought and found by wondrous grace,—
Shines bright in glory there.
These are the stars which deck the crown
Of glory he shall win,
Who gains for others and himself,
High conquest over sin.

When those of earth have crumbled all
To dust, and passed away,
This brilliant gem for ever shines
In realms of endless day.
Who would not win this diadem
Of life, and bliss, and peace?
Who would not press to gain a prize
Whose glory ne'er shall cease?

"AT THE LAST."

"Man goeth forth unto his work and to his labor until the evening." Psalm civ. 23.

The stream is calmest when it nears the tide,
The flowers are sweetest at the eventide,
And birds most musical at close of day;
And saints divinest when they pass away.

Morning is lovely, but a holier charm
Lies folded close in evening's robe of balm;
And weary men must ever love her best,
For Morning calls to toil, but Night to rest.

She comes from heaven, and on her wings doth bear
A holy fragrance, like the breath of prayer;
Yea, angels of angels follow in her train,
To shut the weary eyes of Day in peace.

All things are hushed before her, as she throws
O'er earth and sky her mantle of repose;
There is a calm, a beauty, and a power
That morning knows not, in the evening hour.

"Until the evening" we must weep and toil,
Plough life's stern furrows, sig the weedy soil,
Tread with sad feet our rough and thorny way,
And bear the heat and burden of the day

But when our sun is setting, may we glide,
Like summer evening down the golden tide!
And leave behind us, as we pass away,
Sweet starry twilight round our sleeping clay.

Selections.

SABBATH SERVICES.

There is no great difference of opinion among intelligent Christians of nearly every name, as to the relative duties of the secular days of the week, and of the Sabbath. Revelation is altogether too plain for much variety of interpretation: "Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God."

It is plain enough, from the most casual examination of this language, that the six days were set apart for labor, and the seventh for rest; and when, after the resurrection of our Lord, the first day of the week was substituted for the seventh, or, as some learned men say, when the true Sabbath day was restored, the Jews having lost or corrupted the exact reckoning of their year, the Christian Sabbath involved all the duties of the sacred day, leaving the six secular days to their original purpose and designation.

But this being so, it is well to remember that the most punctilious of the Jews permitted works of beneficence to be performed on their day of rest, the only question among them being, what were works of beneficence, and what were not such works; and it was universally agreed upon, by all the sects and parties of the Jews, that every act of worship, and every act necessary to a just preparation for worship, was not only allowable, but enjoined to be done on the holy Sabbath. The Christians at once adopted the same views. There never was much controversy between Jews and Christians on this point. The Hebrew worshipper, and the priest assisting, thought it no more a desecration of the day to slay the sacrifice, and go through with the labors of separating the parts and of consuming one portion while they cooked and ate another, than the Christians have deemed it irreligious to perform such labor, on their Sabbaths, as seemed to be essential to the proper observance of the day.

To a part of the people, indeed, both among Jews and Christians, the day of rest was always, in the sense here defined, rather a day of labor. With the Jewish priesthood, as with the Christian ministry, it has ever been, and is yet, the day of special labor. It is their day of work, and that work is shared, to a considerable extent, by the devout among the people; but all they do is done as a duty, as a work of beneficence, and not for worldly ends. This is the great distinction between what is properly and improperly done on Sabbath.

This being the case, it is quite clear that even the works connected with the appropriate duties of the day may be carried to such excess as to become secular in their character. The Jew might slay, or have slain, his Sabbath-day sacrifice; but he might not slay a dozen animals when a less number met all the requirements of the law. The Christian, in like manner, has a right to do everything on Sabbath belonging to the proper observances of the day, including not only public worship but works of charity among his neighbors; but the day gives him no privilege beyond what that day naturally requires. Nor may any one part of the Sabbath day duties so engross the time and energies of the person, as to leave no space or strength for the right performance of the other duties pertaining to the day.

Both by the Jewish and Christian code the believer has at least these several sets of duties to meet on Sabbath: 1. He is to worship God in the public congregation; 2. He is to worship him in private; 3. He is to teach his children and the rising generation generally in the worship which he has himself adopted; 4. He is to give instruction, counsel, aid, and comfort to those in ignorance, in sorrow, and in poverty, that he may show forth the sincerity of his professions, his religion, his worship of the great Benefactor. It is upon the proper balance of all these parts of Sabbath-day labor that the just propriety of the true Christian life on that sacred day depends.

If these things are so, and so without much chance of successful contradiction, is it certain that the Christian Church as a whole, or any of its divisions, has yet hit upon the exact relative importance to be given to these several portions of the labor of our Christian Sabbath? What are the works actually performed by the great majority of our congregations on Sabbath? Look right at them, reader, for a moment. There is a slight variety, certainly, in our Sabbath services. One congregation has preaching twice a day with a prayer-meeting in the evening, and a Sabbath-school thrown in after one or the other of the sermons, as a farce is thrown in, in the performances of a theatre, after the real play of the occasion has been enacted. Another congregation persists in keeping up three sermons per day, and that without crowding out entirely the Sabbath school, which is still allowed its three quarters of an hour of hurried exercises with the children. Sometimes, in some sections of the country, these public labors of the Sabbath begin at nine o'clock in the morning, and close about nine o'clock at night. Not unfrequently, indeed, there will be a sun-rise prayer-meeting to usher in the day, which is then crowded with public services till a late hour of the evening, leaving only two or three short intervals for running home to snatch a little food.

In the name of the Great Benefactor, may it not be asked, What has become of the other duties of the day when such a programme of services has been adopted? Where are our works of charity among the sick, poor and destitute? Where are our duties at home, of reading, prayer, and meditation in our families? What becomes of all our private duties when the public observance of the day so loads down every moment? What can be done for the rising generation when the generation already risen, takes to themselves nearly every hour of the day, leaving only a fragment of the Sabbath, and that when every church-goer has begun to tire of the day's fatigue, for the religious culture of the young?

This last question involves more than is usually imagined. In some congregations—nay, in many of them—a few of the older people, who have been long accustomed to a certain routine like those particularly mentioned, and who have become set and hardened, if it might not be said *fossilized* in their customs, rise up in a solid body against every modification of the Sabbath day's services. They will not consent to give the coming generation even an equal chance with themselves in the house of God. When it is proposed to give the youthful part of their congregations half a day per week for Biblical instruction, they at once demur by asserting their right to hear two or even three sermons, simply because this has been the custom in times when the claims of children were not, as now, generally regarded. Do such persons know what they are doing? Do they realize that the ungrown population outnumbers the adult in the ratio of about five to three? Do they consider that the majority of their congregations is thus neglected for the prejudices, not the benefit, of the minority? Do they remember that they themselves are soon to leave the world, while the hope of the whole future of our country and our age rests upon the religious cultivation of their juniors?

The truth of it all is, that we now make the Sabbath day in a large proportion of our appointments, in every denomination, a day, not of rest, but of labor, of fatigue, of great weariness—the most laborious of the seven; and yet mainly neglect that very majority of the population of every place which require the most care, and whose proper preparation for life is the only hope we have of our religious and social future.

Such an oversight, such a crime as this cannot fail to bring results of the most sad and disheartening character. Look upon our streets—upon *your* streets, reader—as you go along to church every Sabbath. Behold the throngs of young men at every corner, who are spending the day in clubs, and gatherings, and amusements by themselves, because the Sabbath-school is crowded down to such narrow limits that it cannot be made generally attractive. The same cause is acting with fearful energy upon our own children. Has the reader never been pained to see how many of the children of religious parents slip away from their denominational enclosures, and how few of them follow in the footsteps of their fathers and mothers, finally to fill up their vacant places—the vacancies made by death—under our existing customs?

These evils will never be corrected till we restore the Sabbath day to its original character, and give to each portion of our population, and to every private and public duty, its due share of attention and importance. Give us one sermon, one Sabbath-school gathering, and one general prayer meeting for every Sabbath, and we shall then have no time to throw away from those other duties of this day of *rest*, domestic and social, which every Christian is bound to observe at home and among his friends and neighbors.

THE DISPIRITED TEACHER.

WHY am I not more useful as a Sabbath-school teacher? Why do the members of my class remain, to all appearance, unimpressed by divine truth? Why do I instruct my scholars Sabbath after Sabbath, and year after year, without perceiving any fruit as the result of my exertions? Such are the questions which many a dispirited teacher often propounds to himself, and perhaps to others, without receiving, as he supposes, any satisfactory reply. And yet undoubtedly these interrogatories, in the great majority of instances, admit of a ready and correct answer. Nor is any elaborate investigation necessary for discovering the solution of the problem. It is folly to dig deep in order to find what lies upon the surface of things. It is superfluous to consult friends with a view to obtain information which the oracular voice of an enlightened conscience would teach us, did we but heed its monitions. Many of us who are engaged in the work of Sabbath-school instruction might truly say, each for himself, "I am not more decidedly useful to my class, because I am not more holy—perhaps, because I am not holy at all."

Holiness is unquestionably the prime qualification of the Sabbath-school teacher, as indeed it is of every Christian—the grand, indispensable requisite for moral usefulness. He must be heartily and practically pious, in order to be useful, and he will be useful in a direct proportion to his personal piety. Holiness and usefulness are the measures of one another. And certainly, in view of the established principles of the divine government, we could hardly expect that God would, as an ordinary rule, sanction even the benevolent exertions of an unholy individual, in such a sense as to render them available to the spiritual welfare of others. A truly good man will be useful, in a greater or less degree, by an inevitable necessity.

As a fragrant flower exhales its delicious aroma in obedience to the very laws of its constitution, so the genuine child and servant of God will inevitably diffuse around him a salutary moral influence. Wherever he goes, he will carry with him an atmosphere of holiness—an "odor of sanctity"—which few of those with whom he comes into daily contact will entirely fail to perceive. Men will take knowledge of him, that he has been with Jesus, and that he has learned of him. As they gaze upon his sanctified character, they will be led to feel how useful, and, at the same time, how lovely virtue is.

The Sabbath-school teacher, when he appears before his class on each successive Sabbath, is subjected to a silent but a searching ordeal, which he would do well not to forget. The criticism of a dozen or more bright young eyes is not to be contemned. Childhood is proverbially shrewd and penetrating, and many a little creature who is scarcely supposed to possess any power of thought at all, is quite an accurate reader of character. Not only are our scholars able to tell in many instances, with an absolute correctness, whether we are under the practical influence of the truths and principles which we so sedulously inculcate upon them, but they can measure, with considerable certainty, the degree in which they exercise their legitimate transforming power over our hearts and lives. To conceal from their knowledge our moral excellences or inconsistencies, we will find equally impossible. "What manner of persons, then ought we to be, in all holy conversation and godliness?"

AN INQUIRY CONCERNING THE TEN TRIBES.

More than one theological student has been at a loss to answer the inquiry, "Why were the revolted tribes of Israel always spoken of as being *ten* tribes, when Benjamin and Levi are repeatedly mentioned as adhering to the house of Judah?" For a time it seemed that the answer was to be found in the fact that the Levites at first joined the rebellion, but upon Jeroboam's elevating some of the baser sort to the priesthood, they, in disgust, returned to their former allegiance. The "ten tribes," however, were frequently afterwards referred to, and there were in reality *ten*, exclusive of the three we have mentioned. But Jacob had only twelve sons.—The answer is simple, although not at once evident. No tribe bore the name of Joseph; but his two sons, Ephraim and Manasseh, had separate positions, and made up the number without counting *Levi*, who had no distinct territory allotted to him. "The Lord was his inheritance;" and the provision made for those who minister at the altar, even in a temporal point of view, greatly exceeded that made for any other tribe. It was chiefly in tithes and offerings; although habitations were secured to them, by the grant of forty-eight cities scattered among the tribes. It may be well to mention here, that those of this race by Aaron were called priests, were employed in the higher offices of the Temple, and were thus distinguished from the other Levites.

Herald of Truth.

POPULATION OF CITIES IN THE UNITED STATES.

The following table shows the population of thirty-five of the principal cities of the United States, by the census of 1860; also the population in 1850, the actual increase from 1850 to 1860, and the percentage of increase. The figures for the census of 1860 are obtained from various sources, and may be slightly changed by the official reports, though it is probable they are generally correct.

	1860	1850.	Actual Increase in decade.	per c.
New York,	814,277	515,547	298,730	57.9
Philadelphia,	568,034	408,762	159,272	38.9
Brooklyn,	273,425	127,618	145,807	114.2
Baltimore,	214,037	169,054	44,983	26.6
Boston,	177,902	136,881	41,021	30.0
New Orleans,	170,766	116,875	54,891	46.7
St. Louis,	162,179	77,990	84,419	108.2
Cincinnati,	169,060	115,435	44,625	38.6
Chicago,	109,420	29,968	79,457	265.1
Buffalo,	84,069	42,261	41,789	98.7
Louisville,	75,198	43,194	32,092	74.4
Newark, N. J.,	71,955	38,894	33,101	85.2
San Francisco,	56,000	34,870	21,130	89.2
Washington,	61,400	40,001	21,399	5.43
Providence,	50,669	41,513	9,156	22.0
Rochester,	49,096	36,403	11,693	32.1
Detroit,	46,854	21,019	25,835	122.8
Milwaukee,	45,322	20,061	25,262	125.8
Cleveland,	43,550	17,034	26,516	155.6
Charleston, S. C.,	40,191	42,985	*2,791	*6.4
Troy,	39,853	28,786	10,568	37.7
New Haven,	39,277	20,845	18,932	90.4
Richmond,	37,958	27,570	10,388	37.6
Lowell,	37,009	33,383	3,626	11.9
Jersey City,	29,250	6,856	22,400	326.7
Hartford,	29,297	16,531	12,676	76.6
Cambridge,	26,974	15,217	10,859	71.3
Roxbury,	25,137	18,364	6,773	36.9
Charlestown, Mass.,	25,120	17,216	7,904	45.9
Worcester,	24,963	17,049	7,914	46.4
Nashville, Tenn.,	23,715	10,165	13,550	133.3
Reading, Pa.	23,171	15,874	7,428	47.1
Salem,	22,486	20,264	2,222	10.9
New Bedford,	22,309	16,443	5,866	35.6
Dayton, Ohio,	20,132	10,977	9,155	83.4

* Loss.

DESTITUTION.—On Thursday night, two hundred and seventy houseless wanderers were lodged at the different station-houses of this city.

THAT TERRIBLE DAY.

I think I see that terrible day. The bell of time has tolled the last day. Now comes the funeral of damned souls. Your body has just started up from the grave and you unwind your cerements, and you look up. What is that I see? O! what is that I hear? I hear one dread tremendous blast, that shakes the pillars of heaven, and makes the firmament reel with affright; the trump, the trump, the trump of the arch-angel shakes creation's utmost bound. You look and wonder. Suddenly a voice is heard, and shrieks from some, and songs from others—He comes! He comes! He comes! and *every* eye must see Him. There He is! The throne is set upon a cloud, which is as white as alabaster. There He sits. 'Tis He, the man that died on Calvary, I see His pierced hands—but oh! how changed! No thorn-crown now. He stood at Pilate's bar, but now the whole earth must stand at His bar. But hark! the trumpets sound again; the Judge opens the book; there is silence in heaven, a solemn silence; the universe is still. "Gather mine elect together, and my redeemed from the four winds of heaven." Swiftly they are gathered. As with a lightning flash the angel's wing divides the crowd. Here are the righteous all in-gathered; and, sinner, there art thou on the left hand, left out, left to abide the burning sentence of eternal wrath.

Hark! the harps of heaven play sweet melodies; but to you they bring no joy, though the angels are repeating the Saviour's welcome to his saints, "Come, ye blessed, inherit the kingdom prepared for you from the foundations of the world." You have had that moment's respite, and now His face is gathering clouds of wrath; the thunder is on His brow; he looks on you that have despised Him, you that scoffed His grace, that scorned His mercy; you that broke His Sabbath, you that mocked His cross, you that would not have Him reign over you; and with a voice louder than ten thousand thunders, He cries: "Depart, ye cursed!" And then—no, I will not follow you. I will not tell of quenchless flames: I will not talk of miseries of the body and tortures for the spirit. But hell is terrible; damnation is doleful. Oh, escape! escape! Escape lest haply, being where you are, you should have to bear what the horrors of eternity must mean, in the gulf of everlasting perdition. "Cursed is the man that hath not continued in *all things* that are written in the book of the law to do them."

Spurgeon.

NO ONE USELESS.

My Christian brethren, it would be a great thing to be a Bible-reader like the Bible-readers in France, who read the Book to men who cannot read it for themselves; but every one of you is a Bible-reader in an important sense. Men are constantly judging of moral truth by what they see in you. It is a great thing to be a Bible-reader, in this sense.

I remember once being called to see a sick girl, who was, perhaps, seventeen or eighteen years of age. A gentleman informed me that she had been sick for twelve months, and that she had become quite disconsolate. Others said, "Go and see her; for if anybody ought to be comforted, she ought to be. She has the sweetest disposition, and she is the most patient creature imaginable; and you ought to hear her talk. One can hardly tell whether she talks or prays. It is heaven to get into her room." I wanted a little more of the spirit of heaven, so I went to see her. I was engaged in a revival of religion at the time. She said, "I hear of what you are doing, and of what my companions are doing, and I long to go out and labor for Christ; and it seems very strange to me that God keeps me here on this sick bed." "My dear child," said I, "do not you know that you are preaching Christ to this whole household, and to every one that knows you? Your gentleness, and patience, and Christian example are known and read by them all. You are laboring for Christ more effectually than you could anywhere else." Her face brightened, she locked up without a word, and doubtless she gave thanks to God, and angels sang more sweetly than before.

Now do any of you seem to yourselves to be useless, and say, "Oh that I was eloquent! Oh that I could wield the pen of a ready writer! Oh that it was given to me to go forth and be an apostle of Christ!" It is given to every one of you to be an epistle of Christ, known and read of all men. By your humility, by your truthfulness, by your justice, by all the things that make you like Christ, you become his minister, and you are known and read where you never suspect that you are known and read. Take care, then, and speak right things of Christ. See to it that the testimony you bear of Christ is such as he would have you bear.

Beecher.

WHO TURNED DOWN THAT LEAF?

A gentleman said: "I was called to visit a person in a very anxious state of mind. She was a young woman, who had lost a pious mother by death. I had been urged to visit this person, though a perfect stranger to me. I was invited into the parlor, and while waiting for her to come I took up a Bible from the table with the corner of a leaf turned down, pointing to these words: 'Be not afraid; only believe.' The young lady soon entered, and after the first salutations, I inquired, holding up the Bible in my hand:—

"Who turned down that leaf?"

With much emotion she answered, "My dying mother."

"Well, have you ever trusted, according to these words, in the Author of these words?" I asked.

"Never," she replied.

"Not in Jesus?"

"Not even in Jesus," she replied, calmly.

"Could you do anything better?" said I.

She did not answer, but the slow tear stole down her cheek.

"Your mother must have had a design in this; what could it be?"

"I suppose, a standing direction to the child she was leaving, she meant it to be."

"And you have never followed it?"

"Never," and the tears fell faster.

"This is the first thing to be done—believe," said I.

"I know it," she answered. "But how am I to believe, when I do not believe?"

"What if they had said so in coming to the Saviour in the days of his flesh? What an insult it would have been to his mercy and his power! Who then would have said it?"

"I know it all. And yet I have been afraid to trust him."

"Be not afraid; only believe," I repeated, pointing to the passage in the Bible. "The Saviour says it; and your dying mother has left this finger post, pointing to the path in which she would have her child go. Will you walk in it?"

She trembled all over like an aspen leaf. I could see that a mighty struggle was going on, as she stood a moment hesitating to answer. At length she said, slowly and solemnly, "I will."

"Will what?" said I.

"Will not be afraid, and will believe."

"Let us pray," said I; and we dropped upon our knees. I thanked the Lord Jesus from a full heart for this encouragement and resolution wrought by the Holy Spirit, and I prayed to Jesus to manifest himself to this young woman as a Saviour, saving to the uttermost, and saving her now, and to lead her to renounce everything for him, and to put her trust wholly in him."

Christian Intelligencer.

THE beggars in France are licensed. And one begging without a license is fined!

TO CHRISTIAN YOUNG MEN.

What work have you, Christian young man, laid out in the Lord's vineyard for the new year on which you have just entered? Have you entered the moral battle-field with renewed energy to work for the Lord, at this time, when a calamity seems to be hanging over our nation, and there is so much need of Christian laborers? Are you willing to hoist your colors, though you may be in the minority, and stand up for the right and truth?

A few days since I was talking to a young man on the subject of religion. He said he did not believe in this blue idea of its being wrong to dance occasionally, go to the theatre occasionally, and to drink occasionally; he thought that a man was a weak-minded man who could not keep from excess in any of these, and, said he, "My friends would forsake me if I would refuse to take a glass of ale with them." This young man is healthy and strong, and his natural ability is good, but his course is downward, as sure as the law of gravitation will bring a stone to the ground when thrown from the hand, and his strong mind and body will soon only be the wreck of what it now is. He forgets that it is the little sins that destroy—that do the fatal deed. No man ever became a thief, drunkard or murderer at one step, but step by step soon bring him to the graduating point downward.

Reader, there are hundreds of such young men within your reach. Go to them and warn them of their danger, so that their blood may not be found in your garments. God holds you responsible till you have done your duty. Salvation is free, but you must be an agent to carry it. These young men will have friends; seek them out and befriend them; show them that you love their souls; and in trying to lead them to Christ, do not offend and drive them farther from Him. Go in the name of the Saviour, and ask help from Him to approach them in the right way.

N. W. Christ. Adv.

SUCCESS WITH A BIBLE CLASS.

After about twenty years' experience as a Bible class teacher, I have observed that success depends greatly if not mainly on the following points.

1. Punctuality of the teacher. He must not be behind time, keeping his class waiting.

2. The teacher must be master of the lesson with all its collaterals, and be able to give illustrations, clear and pointed, and such as his class may readily understand.

3. He must treat Bible subjects with that seriousness and earnestness which belong to them.

4. He must encourage the timid, treat with respect opinions differing from his own, and shield from mortification those who may chance to give wrong answers.

5. He must allow no tedious discussions, and not prolong the session of his class beyond one hour.

6. He must give every member something to do, and not allow a few to monopolize the time, even if he has to suggest answers to those who are backward for fear of answering incorrectly.

7. He must manifest a personal interest in each member of his class, treat all with cordiality, and carefully avoid all appearance of partiality.

8. He must let no exercise pass without making it contribute in some way to the conviction, that the Bible is really and truly the word of God, and as such, the most important book that man can study.

9. He must endeavor to infuse promptness and animation into all his exercises, and not allow anything like monotony to pervade his class.

FIRST GIVE, THEN PRAY.

It was said to Cornelius by the angel, "Thy prayers and thine alms are come up for a memorial before God." This good man united supplication and action, and consequently both succeeded. Even if they failed on earth, they were remembered in heaven, and abode there as a memorial. Much of the same spirit was a venerable father in a New England church, who came into the monthly concert of prayer for missions, near the close of the meeting. The usual collection on such occasions had been taken up. The leader called upon him to offer prayer. He rose and said he could not pray till he had first contributed something. He wanted to help God to answer his prayer for the coming of his kingdom. Now, was he not right? Can we consistently pray, "Thy kingdom come," and yet give nothing toward making it come?

Presbyterian.

ELOCUTION.

We would most earnestly press this matter of elocution upon the attention of all who have it in view to be public speakers, and especially upon those who are looking forward to the ministry. Let them, like the great masters in this art, be close students of nature. Let them notice the intonations of the voice, and the movements of the hand, as exhibited by persons in the different walks of life, when giving expression to the various passions and feelings of the human heart; and especially let them notice their own, when the impulses of Nature are not checked by those restraints to which she is so often subjected. We have no doubt that, even without the aid of an instructor in elocution, a person may, by a careful observation of nature, greatly improve himself, if he only remembers, in all his efforts, the saying of Swift, that "In oratory the greatest art is to conceal art."

Still, great and incalculable advantages may be derived from the lessons of one who, like Professor White, has made this art the study of a life-time. In the way of directing attention to the laws of nature by striking illustrations, and in the way of correcting those departures from these laws into which persons, unconsciously to themselves, so frequently fall.

It is to be deeply regretted that this important matter is so often neglected by those whose great business is public speaking, and especially by those who are addressing their fellow-men on themes of infinite moment. How often are the finest thoughts of a masterly sermon so heeded in consequence of the delivery? There are scores of preachers in our own church whose influence for good would have been a hundred-fold greater than what it is, had they given proper attention to this matter. Who can deny the almost irresistible power of eloquence? Who is not ready to say, with the old poet, Daniel,—

"Power above powers! O heavenly eloquence!
That, with the strong rein of commanding words,
Dost manage, guide, and master the high eminence
Of man's affections!"

Christian Instructor.

SHORT SERMONS.

John Wesley's ordinary sermons were not more than half an hour long. We have seen the same statement made of Whitefield, though we know not on what authority, as none of his sermons were exactly reported. Many of the most eminent New England pastors, of the last two or three generations, were briefer in all their public services than is now commonly supposed. It was a common practice to divide one sermon between the two parts of the day, as in the instance of Dr. Emmons. Rev. Dr. Strong, of Hartford, often preached only twenty-one minutes, and never, it is said, over thirty. Professor Stuart, during his effective ministry in New Haven, was noted as well for the brevity as for the perspicuity and directness of his discourses. Our readers can multiply examples for themselves. We have heard it remarked by a competent judge, himself a successful pastor, that as far as he had observed, in general, the ministers who best held their place in the affections of the same congregation, had been characterized for brevity in their ministrations.

Independent.

THE LIFE OF TRUST.

FURTHER EXTRACTS.

The following extract, is one of a number that might be made, showing that *Mr. Müller's* example acted contagiously upon those within the reach of his influence:

KINDRED SPIRITS.—In my morning walk, when I was reminding the Lord of our need, I felt assured that he would send help this day. My assurance sprang from our need, for there seemed no way to get through the day without help being sent. After breakfast I considered whether there was anything which might be carried into money for the dear children. Among other things there came under my hands a number of religious pamphlets which had been given for the benefit of the orphans, but all seemed not nearly enough to meet the necessities of the day. In this our deep poverty, after I had gathered together the few things for sale, a sister, *who earns her bread by the labor of her hands*, brought eighty-two pounds. This sister had seen it to be binding upon believers in our Lord Jesus to act out his commandments—"Sell that ye have (sell your possessions) and give alms." Luke xii. 33; and "Lay not up for yourselves treasures upon earth," Matt. vi. 19. Accordingly, she had drawn her money out of the bank and stocks, being two hundred and fifty pounds, and had brought it to me at three different times, for the benefit of the orphans, the Bible, missionary, and school fund, and the poor saints. About two months ago she brought me one hundred pounds more, being the produce of some other possession which she had sold, the half of which was to be used for the school, Bible, and missionary fund, and the other half for the poor saints. This eighty-two pounds which she has brought to-day is the produce of the sale of her last earthly possession: (at the time I am preparing this fifth edition for the press more than sixteen years have passed away, and this sister has never expressed the least regret as to the step she took, but goes on quietly laboring with her hands to earn her bread.)

FIRM ADHERENCE TO THE RULE OF TRUST.—March 20th.—On the 17th of this month I received the following letter from a brother who several times had been used by the Lord as an instrument in supplying our need, and who also, two months since, sent thirty pounds.

"I have received a little money from ———. Have you any present need for the Institution under your care? I know you do not ask, except indeed of him whose work you are doing—but to *answer when asked* seems another thing, and a right thing. I have a reason for desiring to know the present state of your means towards the objects you are laboring to serve, viz.: should you *not have* need, other departments of the Lord's work, or other people of the Lord, *may have* need. Kindly then inform me, and and to what amount, *i. e.*, what amount you at this present time need, or can profitably lay out."

At the time when this letter came we were indeed in need. Nevertheless, I considered that, as I have hitherto acted, (*i. e.*, telling the Lord alone about our need,) I ought to continue to do, as otherwise the principal object of the work, to be a help to the saints generally, by seeking to lead them to increased dependance upon God *alone*, through this Institution would be frustrated. I answered, therefore, the letter in substance as follows:

"Whilst I thank you for your love, and whilst I agree with you that, in general, there is a difference between *asking for money and answering when asked*, nevertheless, in our case, I feel not at liberty to speak about the state of our funds, as the primary object of the work in my hands is to lead those who are weak in faith to see that there is *reality* in dealing with God *alone*."

After having sent off the answer, I was again and again led to pray to the Lord in this way:—"Lord, thou knowest that for thy sake I did not tell this brother about our need. Now, Lord, show afresh that there is *reality* in speaking to thee *only* about our need, and speak, therefore, to this brother, so that he may help us."

To-day, in answer to this, my request, this brother sent me one hundred pounds. Thus I have means for establishing the infant school, and for ordering more Bibles. Also, the orphans are again supplied for a week; for when the money came in, there was not one penny in hand for them.

AN OBJECTION ANSWERED.—It has been more than once observed, that such a way of living must lead the mind continually to think whence food, clothes, etc., are to come, and so, unfit for spiritual exercises. Now, in the first place, I answer that our minds are very little tried about the necessaries of life, just because the care respecting them is laid upon our Father, who, because we are his children, *not only allows* us to do so—but *will have* us to do so. Secondly, it must be remembered, that, even if our minds were much tried about the supplies for the children, and the means for the other work, yet because we look to the Lord alone for these things, we should only be brought by our sense of need into the presence of our Father for the supply of it—and that is a blessing, and no injury to the soul. Thirdly, our souls realize that, for the glory of God, and for the benefit of the church at large it is that we have these trials of faith, and that leads again to God, to ask him for fresh supplies of grace, to be enabled to be faithful in this service.

It is impossible, within our limits, to follow Mr. Mueller, as his enterprise gradually expands to its present great dimensions. We only reiterate our conviction of the importance of the experiment, as putting broadly before the world the readiness of God to help his people in carrying on his work in the world, by the simplest means and the slightest possible machinery, (for Mr. Mueller makes no pretence of despising or discarding either altogether,) if accompanied by fervent, importunate, believing prayer. We close with a single brief extract, in which Mr. M. reiterates his purpose in establishing the Orphan House:

But the first and primary object of the work was to *show before the whole world and the whole church of Christ that, even in these last evil days, the living God is ready to prove himself as the living God, by being ever willing to help, succor, comfort and answer the prayers of those who trust in him;* so that we need not go away from him to our fellow men, or to the ways of the world, seeing that he is both able and willing to supply us with all we can need in his service.

THE New York *Courrier des Etats Unis*, in a recent number, contains a letter from an old officer of the French army, in which the writer predicts that, in case of a dissolution of the Union, the Emperor of the French will make an attempt to recover the Louisiana country ceded by the first Napoleon:—

"This is very easy to explain. Louis Napoleon would begin by a very simple and logical process of reasoning. Every one knows that Napoleon III. aims at consolidating all that Napoleon I. had in view with regard to foreign policy. Now, Napoleon I., in 1803 ceded Louisiana to the United States, for the sum of fifteen millions of dollars, which the Government of the United States engaged to pay to the American merchants whose goods and ships had been seized during the wars of the French Republic, from 1702 to 1801; but as the United States have not paid the aforesaid fifteen millions, and as, for more than forty years, we have seen brought before Congress, session after session, a French spoliation bill, which has never been passed; therefore, as soon as the Union was dissolved, those who claim this sum will address themselves to Louis Napoleon; and, I have no doubt, considering his character, that he will pay their demands and retake Louisiana."

NOTHING PERISHES.

In the wondrous metamorphosis recently going on everywhere in the universe, there is change, but no loss. Lest you should imagine this to be poetry, and not science, I will touch on the evidence that every beam of light, or every breath of air, which falls upon an object, permanently affects it. In photography we see the effect of light very strikingly exhibited; but perhaps you will object that this proves nothing more than that light acts upon an iodized surface. Yet in truth light acts upon, and more or less alters, the structure of every object upon which it falls.

Nor is this all. If a wafer be laid on a surface of polished metal, which is then breathed upon, and if, when the moisture of the breath has evaporated, the wafer be shaken off, we shall find that the whole polished surface is not as it was before, although our senses can detect no difference; for if we breathe again upon it, the surface will be moist everywhere, except on the spot previously sheltered by the wafer, which will now appear as a spectral image on the surface. Again and again we breathe, and the moisture evaporates, but still the spectral wafer reappears. This experiment succeeds after the lapse of many months, if the metal be carefully put aside where its surface cannot be touched. If a sheet of paper on which a key has been laid, be exposed for some minutes to the sunshine, and then instantly viewed in the dark, the key being removed, a fading spectre of the key will be visible. Let this paper be put aside for many months, where nothing can disturb it, and then in darkness be laid on a plate of hot metal, the spectre of the key will again appear. In the case of bodies more highly phosphorescent than paper, the spectre of many different objects which may have been laid on in succession will, on warming, emerge in their proper order.

This is equally true of our bodies and our minds. We are involved in the universal metamorphosis

The Christian Recorder.

Philadelphia, February 2, 1861.

OUR DISCIPLINES

Will the brethren send in their orders, get the Disciplines, sell them, and forward us the money in order that we may finish paying for them?—*The printer wants his money!*

We hope all our brethren will get subscribers for the paper, and send the money in; and any one who will volunteer to get us ten cash subscribers, shall have the paper sent them for one year, free.

NOTICE

To our correspondents, and those wishing to write for our paper. We are glad to have your matter. Our advice, however, is, to give us short and good articles, and continue any subject suitable for this paper, and our readers, as a general thing, will like them better

Our Bristol friends are paying up their subscriptions. We acknowledge the following:

From Theodore Freeman, $2.00; Miss Matilda Tanyick, $2.00; Peter Tanyick, $2.00. From Miss Leana Page, Burlington, $1 00.

Our city subscribers—those who have paid their dollar and a half, will only have to pay the carriers one cent, and those who have paid nothing must pay the carrier four cents on delivery. We hope that all will remember and have their money ready.

REVIVALS.

A number of churches are holding a series of meetings. Among which is Little Wesley A. M. E. C. Pastor, Rev. C. Woodyard. Also, the Rev. Mr. Cooper, pastor of St. John's M. E. Church, is having a glorious time. We preached for them on last Friday night, the 25th inst. The Spirit of the Lord was then with the people. After we were through, the Rev. Mr. Cooper, without any exhortation at all, said, Come; and before the word was clearly from his lips, the altar was crowded. May Heaven's blessings smile upon them.

We have just received, at a late period, a no[te] from the Rev. H. J. Young, of New Bedford, Mass. He has a great revival in his church. We shall think that it is *real*, if he and they will send us their names and money for the RECORDER. May God bless the work and save the people.

NEWS FROM CHURCHES.

We received a letter from our good brother Strother, of Richmond, Ind., stating that he is engaged in carrying on a protracted meeting. May the Lord give him great success. It also speaks in the highest terms of the RECORDER, and that he will do all he can for the same.

Also, one from Rev. W. H. Waters, of Baltimore, one of the General Committee. He has been moving things along in his church. He sent us the money for the RECORDER that he sold, $3.75 worth. I wish we had some more Waters like him.

Also, a letter from our young and esteemed brother, Henry M. Turner, relative to the fraternal relation of the brethren, in keeping up a friendly correspondence. He also seems to think that the RECORDER is adapted to all classes of people, and is just what we want, and pledges his support. May the King of kings bless brother Turner.

Also, a letter from Rev. Daniel Moore, of Washington, desiring to know if the RECORDER is out, and if so, what has he done? Nothing, my good brother. We have sent you a nice little bundle of papers, which we hope you have got long before this.

Also, a letter from brother Rue, of Newport, R. I., another one of the General Conference Committee. He is very warm on the subject of our paper, so much so, that his wife has declared herself a missionary, and that if her efforts, with her husband's, and their means, can keep the RECORDER alive, it shall never die. The Lord bless brother Rue and his wife, as he did Isaac and Rebecca.

Also, one from Rev. A. C. Crippen, of Newark, N. J., accompanied with some seven subscribers. Go on, brother Crippen, you are engaged in a good work. And in the great day of account you shall have your reward.

Also, one from Rev. Jesse Divine, of Columbus, Ohio, (quite flattering.) We forwarded to him one hundred Disciplines, and some hundred copies of the RECORDER.

For the Christian Recorder

LETTER FROM FRIEND WIGGINS.

January 28, 1861.

To Rev. Elisha Weaver, Editor of Christian Recorder:

REV. AND DEAR SIR:—I have now before me the 2d No. of your valuable paper, the CHRISTIAN RECORDER, which I have read with pleasure, and I hope with benefit to my never-dying soul. My temporal business requires me to be in the presence of our most influential citizens, to whom I have shown the CHRISTIAN RECORDER, all of whom have expressed much surprise and approbation at the skill and talent displayed in its columns, and one, a distinguished member of the bar, said that the people of color were just beginning to display the lights from under the bushel. These remarks, Rev. Sir, should have a tendency to urge our people to subscribe liberally to your valuable paper, so that you may be able to increase your facilities for issuing the CHRISTIAN RECORDER. In conclusion, I would say, may God speed you on in this good and noble work

Truly yours, NATHANIEL WIGGINS

For the Christian Recorder

EPISCOPAL VISITS

I will visit Bordentown, N. J, March 1st, and will remain in that circuit until the 4th. I shall then leave for Princeton, on which circuit I shall remain from the 8th to the 11th. Leave thence for Brunswick, and remain from the 11th to the 14th. Next visit Burlington, and remain on that circuit until the 21st. I will be on Westchester circuit on the 23d; the elder can inform me at which point he will meet me, as I shall remain in his charge until the 29th, and will leave them for Pennington circuit and remain in that circuit until the 4th of April. Next visit Columbia circuit, and remain about a week. The ministers of the various circuits can make the necessary arrangements for me to get to and preach at the different points in their circuits, and also let me know at which point they want me to come, so as to best meet their arrangements.

W. NAZREY

We have several articles which came in too late for this No. of our paper. They will appear in our next.

OUR VISIT TO GOULDTOWN

Saturday morning, the 26th inst., at 9 o'clock, A. M., Rev. Bishop Nazrey and I stepped aboard of the boat which soon conveyed us across the Delaware River to Camden, where we were very politely asked by the conductor of the West Jersey Railroad Company to take back seats in the car. As loyals, (subjects,) we went in and took our seats, having paid full fare. They soon took or conveyed us on the rail to a place called Woodbury, where we took the stage for Gouldtown. We found the driver, whose name, we think, is Mr Snider, to be a perfect gentleman—told us to go where we pleased. The stage was very much crowded, but we found all the company very agreeable. We rode some thirty miles or more in this to Bridgeton, where we arrived about four o'clock, P. M. Among the first whom our eyes beheld was the Rev. Joseph Smith, pastor of the church which we went down to dedicate. He was anxiously looking for us, with fear of disappointment; but when his eyes beheld us, the burden of fear left him. He then conveyed us to a good brother's house, whom they called Bishop, whose good lady soon prepared a nice dinner for us. After having fared sumptuously, a young man and brother, whose name we found to be William Stewart, drove up with a fine carriage to the door, into which the bishop and I were politely invited to take seats, which we did; after which he started with us to his father's house, which is near Gouldtown, and about two miles from Bridgeton. On our way, in conversation with the young brother, we found him a very intelligent young man. Yes, a young man of no ordinary ability, we assure you. We felt proud that, away down in that portion of New Jersey, we could find a young man that the Legislature of his State would not be ashamed of, if admitted therein. But enough, at present, of this. He soon conveyed us to the house of his parents, where we met his father at the gate waiting to receive us, and to whom we were introduced. We were then conducted into his well decorated domicil, and introduced to the whole family, whom we found to be very agreeable indeed. Sister Stewart, his good lady, made haste and got tea ready, but as we had just eaten at friend Bishop's, of course we did not feel much like eating again; however, we sat up with the family and took a cup of tea. Having had a social conversation, it was now bed time. After prayers we retired to our beds for repose, and had a very agreeable night's rest; and when we arose in the morning we found that it was beautiful and clear overhead, while the ground was covered with snow some four or five inches deep. After breakfast we made for the new church, a distance of some half a mile, called the Gouldtown Church. At 11 o'clock we marched in at the door, the bishop before, and the pastor and myself next, and the other brethren (ministers) followed in order. Meeting the trustees, the key was delivered to the bishop,—he reading the first verse, "How amiable are thy tabernacles, O Lord of hosts!" the ministers reading the next.

Having gone through all the ceremonies, and prayer by the bishop, brother Smith and myself assisted in the consecration. The bishop arose and announced the name of the church, Trinity Church, of the African M. E. Church. He then announced his text, to be found in the second chapter of Zechariah, and fifth verse, "For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her." The bishop, in his introductory remarks, said we find in the Old Testament many allegories, of which he spoke at some length. The subject was divided into two heads, first, The wall of fire round about; second, The glory in the midst of her. The bishop's sermon was short, and the subject very appropriate for the occasion. After which some $27 were taken up. The church was not crowded, owing to the inclemency of the weather. At 3 o'clock, P. M., we met for service again. There was a better turn out in the afternoon and evening. We tried to preach, in the afternoon, from the 28th Chap. of First Chron., and part of 9th verse, which reads, "Solomon, my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind," &c. We took up $23 50, making in all fifty dollars and some cents. At night the bishop preached again from Gal. v. 9, and held his audience spellbound for one hour.

We must now say something about the church. It is, I believe, 45 by 37 feet, and one of the plainest and neatest little churches we have ever seen. It has two aisles, which are about two feet and a half wide, and carpeted from the door to the pulpit. The decorations of the pulpit and the whole church exhibit the taste of the Gouldtown ladies—they deserve much credit. There is also a good hall or entrance before we get into the main audience room, and a splendid gallery in the front portion of the church, which will seat over one hundred persons; its style and gradual descent is, we think, the best we have ever seen. There are two flights of steps leading to it. The trustees, in connexion with their friends, have done great credit to themselves. May they all prosper, both spiritually and temporally.

On Monday morning, the 28th, brother Stewart conveyed us in his carriage to Bridgeton, where we met the same kind driver whom we went down with. He took us in first, and then drove for his other passengers, and then started for Woodbury. On our way we found the ladies and gentlemen (whites) very pleasant and agreeable; so much so, that we concluded that they were conservative Southern people—such as we have ridden with in Kentucky, Missouri, and Louisiana. We arrived in Woodbury about four o'clock, P. M., and don't know when our feet were so cold, the day being very severe. When we went to get into the car, (not the ladies' car, remember,) the conductor said we must take seats at the back end. There was a seat or two, near the stove, that no one occupied, and though he had said we must take back seats, we took them, determined to warm our feet, as we had paid full fare, and there were not more than seven or eight persons in the car besides us. He came again, and said "I can only let you sit here a few minutes and warm your feet, but it is against my master's rule, for that is his orders." We said that if it was his master's rules we did not blame him for it. A gentleman of note said to us, that he travels a great deal through this country and England, as a merchant, and that nine-tenths of the people who ride and travel about, do not object to riding in public conveyances with respectable colored people who pay full fare; and that it was the conductors, and not the Company, as a general thing, that make so much ado. How long shall this state of things last?

We would call attention to the Notices on 4th column of [illegible] page.

SOME CRITICS are like chimney sweepers; they put out the fire below, and frighten the swallows from their nests above; they scrape a long time in the chimney, cover themselves with soot, and being nothing away but a bag of cinders, and then sing from the top of the house as if they had built it

For the Christian Recorder

OBSERVATIONS OF BISHOP NAZREY

THE RELIGIOUS CONDITION OF OUR PEOPLE IN THE WEST

They have, as a general thing, good buildings, or houses of worship, which are generally paid for. The attendance is reasonably good; there are many [illegible] of the Lamb whose hearts and minds are set on things above. The people are not so thickly settled as they are in the East, and hence the circuits are long and appoint ments far apart, which make the itinerant minister's labor very heavy. They are not so far advanced in the science of vocal music as we are in the East. There are but few choirs in the churches. But as a natural consequence, as the young people begin to go abroad, they will fall in love with, and carry the science home with them, and will never rest until it is fully established among them

Their EDUCATIONAL condition is good. There are many institutions of learning to which our young people have access, and many of them are embracing the glorious opportunity; and my advice to our young friends is, as soon as they come to think and act for themselves, to first seek the kingdom of God and his righteousness; and the next thing, education and wealth; seek them at the expense of every unendurring pleasure that may be presented to you, and with the blessing of God, they will assist you through this world, and give greater means for doing good to your fellow-men, and helping the Lord's cause. Their Sabbath schools are well managed and attended, as a general thing, and in many instances, the white friends are assisting them in the good work.

OUR DUTY

What are the duties of us and the rest of the colored population of Pennsylvania in the present crisis?

It has been our good fortune to become the residents of a State whose ancestral virtue and humanity bear the indelible record that she was the first in the proud galaxy of States of the American Union to secure, by legislative enactments, the *liberty of her bondsmen!*

Eighty years ago, she incorporated in the archives of her legislation that luminous CORONET which still adorns her brow, and stands like a light-house on a rock-bound coast to guide her through the impenetrable future—viz.: "That it was not for them to inquire why, in the creation of mankind, the inhabitants of different portions of the earth were distinguished by difference of features and complexion. It was sufficient to know that all were the work of an ALMIGHTY hand." Her people, her jurists, and statesmen, were inspired with the doctrines of the American Revolution, and became pregnant with the spirit of liberty, justice and humanity. The conception was a true embodiment of the "human and divine nature,"—and by her act of emancipation in 1787 we received a royal birth.

This noble act gave her the highest position on the *scroll of fame*, while her geographical position in the centre of her sister States made her a fit representative of the *Sun of Liberty*, placed in the heavens, disseminating its fragrant blessings on all mankind. We were cradled, baptised, nurtured, and sustained, during our minority, for twenty-one years, until 1808, when we passed the rubicon of slavery to swell the list of Pennsylvania freemen. Having attained our majority, we had imbibed all the principles, feelings, sentiments and interests (common to others) for our beloved state, and to reverence her, as children of a common Parent.

For a period of years we have shared with others the protecting ægis of her beneficent code,—the common guarantee of "life, liberty, and the pursuit of happiness." For those rich and untold blessings let us return thanks to a kind Providence that controls all human events, and to the citizens of this commonwealth, whose labors have been devoted to the preservation of the rights and privileges we now enjoy

We are deeply affected with whatever interests Pennsylvania. Our destiny is indissolubly united with hers. In her rapid material progress to her present proud position among her sister States, we share her invigorating influence. In the development of her agricultural and mineral wealth, the rich trophy of an exhaustless soil and an energetic people, comes boundless profusion, and scatters peace and plenty within our borders. Her genius and mechanism is a common inheritance, while her railroads and canals, which constitute a bond of union between distant States, furnish us with cheap products. Therefore, whatever interests Pennsylvania is dear to us. "We have grown with her growth, and strengthened with her strength," and as she *recedes in progress, we must see.* When her interest is threatened, we should define our duties and obligations to the commonwealth whose protection we have enjoyed. If she should fall, we will be doomed to the same sad misfortune and dishonor.

(To be continued.)

DEVOTIONAL CHOIR SINGING

MR. EDITOR:—I hope you will pardon me for again intruding myself upon your columns. In our last article we stated that a greater portion of choristers had lost, in some degree or measure, the taste for devotional singing or psalmody. We also stated that we would endeavor, some future day, to speak of the losses, as we have discovered them, in our weak judgment and humble opinion. The language of the celebrated Luther was, "Next unto theology, I give the place and highest honor to music." The prophet Isaiah said, "Let the inhabitants of the rock sing; let them give glory unto the Lord, and declare his praise." The apostle Paul says, "I will sing with the spirit, and I will sing with the understanding also." Milton informs us that, "Man's soul is music, and his breast a lyre." Having those maxims in view, we proceed to say here is the rock upon which choristers often founder. They do not appear to have the principles above mentioned at heart while performing in our church choirs. In many cases the fault is in the teacher. First—the teachers or leaders of some of our choirs do not really know what music is. Second—the members of the choir think they know all, and, in many cases, will not submit to the proper instruction of competent persons, for the sake of a little expense and the trouble of study. How often have we been pained, after hearing a good sermon, to hear the leader of the choir attempt to sing some elaborate or complicated anthem, which is suitable only for the concert-room or on the occasion of a celebration or festival—or might be taken as an after-piece, after divine service? And, indeed, in many cases, there are scarcely three persons in the choir acquainted with the piece. How absurd it is for the leader to think that he is a choir within himself! Let him have a voice ever so good, it will not reflect that credit and glory he seeks for—for we do hold that no person is guilty of a breach of this kind but those who want to make a display of talent that they never took the trouble to study for. We hold that man, to be a good master workman in any trade, must first become an apprentice. So with a good chorister. How much better it would fall upon the ears of the congregation if the chorister would sing some spirited metrical tune, and that, with his soul in the music. Unfortunately, there are those who lead and sustain the parts of a pious song who care no more about devotion than the heathen. We deem it subject to their voices being cultivated to devotional singing in our churches, for we believe it is the means of saving many from dissimulation and vice; but as to the leading of pious songs, we think there should be some discretion. However, there is considerable exception with regard to such leaders. Again we find the members of our choirs, even where they have competent teachers or leaders, turn aside from all good taste and devotional singing. They will not enter into the spirit of religious song. Singers, like other persons, are under the strong influences of habit, and if the spirit of devotional praise is not properly cultivated during the hours of practice, it will be very much wanting when going in the choir. This we know both from reason and from painful experience, as we profess to have a great veneration for church music, and think of pointing out a way of a more general system of devotional choir singing

V. D.

For the Christian Recorder.

THE BISHOP'S ALLOWANCE.

BROTHER WEAVER:—Permit me to inform the ministers who have charge of circuits and stations in the Philadelphia and New England Districts, through the columns of your valuable and much desired paper, that our beloved Bishop, Willis Nazrey, has arrived here some time since with his family, to preside over the said Districts.

I find, according to the Minutes of the Philadelphia Annual Conference, that there was a motion made, that a committee of three be appointed to make a proportional part of each station and circuit for the Bishop's allowance, but no committee was appointed, and hence no report. The Conference having appointed me District Book Steward, I think it my duty to call the attention of the brethren in that direction. I have had an interview with the Bishop respecting his allowance, and I find that the sum needed, by dividing it between the Philadelphia and New England Districts, according to the number of the members in each district, is as follows:—The members of the Philadelphia District will be required to pay a little over seven cents apiece to raise the required sum. I have made out, as their proportionate part, for each Circuit and Station, the following sums:—

1. Bethel Church, Phila., $100 00; 2, Union Church, Phila., $30.00; 3, Wesley Church, Phila., $15 00; 4, Zion City Mission, Phila., $10.00; 5, Camden, N. J., $10.00; 6, Frankford Circuit, $20.00; 7, Bucks County Circuit, $15.00; 8, Bordentown Circuit, $20 00; 9, Trenton Circuit, $20.00; 10, Bridgeton Circuit, $25.00; 11, West Chester, $25 00; 12, Princeton Circuit, $15.00; 13, Freehold Circuit, $15.00; 14, Reading Circuit, $20.00; 15, Norristown Circuit, $20.00; 16, New Brunswick Circuit, $15.00; 17, Burlington Circuit, $27.50; 18, Pennington ville Circuit, $20.00; 19, Salem Circuit, 27.00; 20, Cape May Circuit, $15 00; 21, Lancaster Circuit, $20.00; 22, Danville Circuit, $15 00.

I have no doubt, but that a little of the "needful," would be thankfully received by the Bishop at the present time; for there some little knowledge from past experience what it takes to support a family in this city. The Bishop's address is Philadelphia, Pa., 606 Pine Street, above Sixth.

Yours fraternally,

JOSHUA WOODLIN,
District Book Steward.

For the Christian Recorder.

THE ARTS AND SCIENCES.

MR. EDITOR — *The proposal* which we have to make is this—that our young men and women form themselves into societies of three, six or more members, for the following or similar purposes.

1st. To teach themselves some trade or profession

2d. To furnish a room, in some of their parents' houses or some other place, with the necessary books, materials, apparatus, tools, &c., belonging to their special study

3d. To meet in their room or laboratory as often as it is convenient, for the purpose of "experimenting," according to the instructions laid down in their books and their own reasoning.

4th. To commence business (and announce the same by circulars, cards or advertisements in the papers) as soon as they have acquired a profficiency in their trade

5th. To elect annually or otherwise a delegate for the organization of an "Industrial Congress," which shall have for its object let the awarding of premiums to the societies or members of these societies, for specimens of superior skill and ingenuity. 2d. The keeping and managing of a museum in which should be deposited curiosities and specimens of Nature, Art and Science. The museum should be opened once a year to the public. The "Industrial Congress" should otherwise encourage and promote industrial education and business among our people, by the formation of societies as above proposed.

We will now conclude our remarks upon the foregoing principles by saying, that we only desire that something similar to the plan may be adopted with as little modification as or more extended regulations as may be deemed proper. If in union there is strength, and without it our efforts will be comparatively frail, how can there be a solid front presented against the evils and influences of slavery and prejudice. If we were united it would promote and encourage publishing, [illegible] and result in the establishment of an African American [illegible] In the meantime we would learn to appreciate the value of patronizing one another in business and labor, of starting business places anywhere, whether in the cellar, garret upon a log, just to commence turning [illegible] was learned. If nations would not come to us we would go to them. A country can better succeed with [illegible] of any kind, [illegible] than any [illegible] [illegible] A spirit of [illegible] would [illegible] [illegible] [illegible]

no one has be… hitherto … if the Governme… holding in its hands the principal lines of the … movement, were afraid openly to admit h… and how deeply Protestant ideas have taken … Spain. In Granada the authorities have betrayed the same apprehension. In the first moments, about eighteen persons were arrested, who, with one exception, were either entirely discharged or placed with a caution under the surveillance of the police. The … Dr. A. Gowan, a bookseller and … honorable and respectable man, who is acquitted of all political agitation. He is a thoroughly pious and upright confessor of the gospel, who has been for … years presiding over the Protestant Society in Granada. Even before now he has had much to suffer for his evangelical tenets. In his house there … and under … Spanish Protestants.

I must here add what visited Motrico and Alicante this year, in August, near the Spanish the Lord has revealed himself wonderfully to both of them, and that in knowledge, piety, and constant and lively faith, they are not behind the most advanced of Christians. They both keep aloof from politics, they suffer for the sake of the gospel of the Lord, and the Spanish Government has picked out these two spiritual leaders of Protestantism as its victims, in order to annihilate the Protestantism of Spain with them.

The alarm which these revelations and the imprisonment of the two brethren has excited in all the Spanish Protestant Assemblies is indescribable. Six persons have already fled to Gibraltar, in order to escape captivity. Their families are left in great distress and fear, and are every moment expecting that the disappointed priests, by whom the prosecution has been instituted, will turn against them like wise!

Proportion of Professors of Religion in the United States.—In … 1775 the proportion of the population to the members of the evangelical churches was thirteen to one. In 1775, before the commencement of the revolutionary war, when the entire population was about three million, one to six … was connected with the churches. From the … to 1792, the whole country … and the number of professors at the latter period to the entire population was one to eighteen.

In 1806 the population was 5,505,940, and by reason of the growth of French infidelity and Unitarianism, the same proportion was preserved. About the year 1809 extensive and powerful revivals took place, and multitudes were gathered into the church. This … felt and in 1820 the population was … million five hundred thousand … was one professor … was a professor of … In 1850, the population being three times … we have one professor of religion to … The increase has been so great that the church members now number one to five and a half of the entire population.

The Election of a New Greek Patriarch … an assembly was convened, at the patriarchate for the election of a new patriarch, the members of which were partly laymen and partly ecclesiastics, according to the new rules. The names of the candidates were submitted to the Porte, who struck out all but three. Several individuals of this assembly had, within a few months past, been convicted before the Porte of having been guilty of bribery and other scandalous crimes, and a portion of the assembly insisted that such should not vote. This gave rise to a most disgraceful quarrel, in which ecclesiastics and laymen, high and low, mingled in a general and uproarious fight. The Bishop of D… was nearly strangled by the Archdeacon of A., who, in his turn, it is said, lost three fourths of his beard by the unsanctified hands of a layman who came to the rescue of the bishop. The result of the whole was, that a man has been chosen to the office of patriarch who is doggedly determined that no mixed council shall exist, and that no lay representative element shall be admitted into the business meetings of the Greek community. And, strange to say the Porte has accepted and confirmed the election of this man.—*Methodist.*

Ship-of War Niagara.—The religious character of the officers and crew of this steamer has commended it to especial interest. Intelligence has been received from her, indicating a steady advance from good to better. Two prayer meetings are held daily —one for the whole ship's company, and the other, in the morning, for the professors of religion.

The little band of pious sailors has increased from twelve in twenty-four. When the vessel was lying at anchor at De Loando, on the African coast, a union prayer meeting was held on board, made up of pious sailors from other men-of-war at the same port. Several of the Japanese embassy attended the meeting, and, at the close of the meeting, made interested inquiries about its object, and concerning Jesus Christ, whose name was so often repeated. At the daily prayer meeting, on board the Niagara, some of the embassy are commonly present, and manifest an interest in the meeting.

Return of the Jesuits to Naples.—The London … Naples correspondent writes on the 16th ultimo:

The Jesuits are returning. There are at Naples about three hundred churches. That number does not appear sufficient to M. Farini, and, wishing to have re-opened the Church of the Jesuits, which was closed after their departure, he applied to the cure of the Rotonda, the most implacable re-actionary among the brethren. The cure recalled all the disgraced Jesuits who had remained in Naples; and behold now the reverend fathers installed again, re-united (to conspire without danger)! Behold the skilful policy of our administrators! The Marquis Popoli obtained from M. Cavour the suppression of the convents of the Marches and of Umbria, and M. Farini restores the Jesuits.

The Jews in America.—The Rev. Dr. Fischell lectured before the Hebrew Literary Union in New York recently, on the history of the Jews in America. He said that the Jews came to this country for the same reason that the Puritans did—to escape persecution. Having been expelled from Spain by Ferdinand and Isabella about the time that Columbus discovered the New World, many of the Jews took advantage of the season and established themselves in the great land of the West. They were first heard of as colonists in Brazil, where they were in the course of time subjected to a great many annoyances and even cruelties. In Mexico, where about the same time some of their race had settled down, they were subjected to barbarities which fully equalled the atrocities of the inquisitions of other countries. Here, at one time, some thirty or forty of them were burned alive, the fire lasting from early morning till late in the day, facts which are of this day still attested by documents in the archives of Madrid and Lisbon. In Peru and New Granada they fared no better. In 1654 a number of them landed at New Amsterdam (now New York). Peter Stuyvesant, on learning the fact, considered it a great calamity, and was opposed to giving them the least protection. They were not allowed freedom of worship till the next year. In 1728 the Jews built their first synagogue in New York, and though oppression was not entirely relinquished, they increased and gradually established themselves at Newport, R. I., Philadelphia and other places. In the latter place they contributed largely to sustain the Revolutionary war.

Nana Sahib, Murderer of the Missionaries.—*Calcutta, November 13, 1860.*—The only … announcement that I can make in the letter is this —that the Nana is still living. He is encamped, with three or four thousand followers, in Thibet, just beyond the Nepaul … and in a country … which Jung Bahadoor can claim no supremacy. He has plenty … and is able to subsist for … with all … speculations on the … He … there not only … but cherished and … Indian … have … him in his attempt to … the … from … He … that … prevails. … At any … change … that … the … of which South … has … responsibility … getting … to … Report … recently … Nana … and … I have never … the least reason to … it to be true.—*Tribune.*

An Infidel's Oath refused.—At the Berkshire … court … Wednesday, a Mrs. Marlen … Mr. Shandley … that he did believe in a future state of rewards and punishments. … *He Honor*—Do you believe in any human responsibility for telling a lie? *Witness*—Yes. *His Honor*—Except to Society? … *His Honor*—Do you believe there is any power who can punish you for telling a lie? *Witness*—No. … must take the consequences.

An Army of Untaught Children.—Nearly one … of … religious education, the most important of all education, is sadly and wrongfully neglected. What is the … Garnishing church here not only …

CITY.

… visitors from Chicago and Milwaukie … one hundred and twenty persons, arrived January 25th, and received the courtesies of the Philadelphia Board of … these cities, and were handsomely entertained. Our Board of Trade had an opportunity of seeing for themselves what the great granaries of the West maintained as a base for trade, and the business men of the West will be able by their present visit, to see what the workshops of Philadelphia produce to satisfy … of their agricultural … all over … of Pennsylvania … Philadelphia … Central. They remained until Saturday.

Wills' Hospital.—Dr. A. Gowan, at the annual meeting of the Managers of Wills' Hospital, presented the usual quarterly reports, and in addition, a summary of the patients treated during the whole year. There were 87 patients at the beginning of last quarter. Of these, 15 were males, 12 females. … admitted … cured; improved, 11; incurable, 2, by request, 1; eloped, 2. The whole number of new patients … during the year … was … the Dispensary and Hospital, 376. Of these, 168 were born in the United States; 139 in Ireland, 22 in Germany, 10 in England; 7 in Scotland, 3 in Wales; 1 in Canada. Surgical operations of various kinds, 152 in all. Of these, 30 were for cataract. The others were for artificial pupil, removal of the eyeball, strabismus, fistula lachrymalis, and various minor operations.

The whole number of surgical operations during the year were as follows:—In first quarter, 57, … second quarter, … third quarter, … fourth quarter, 172. Total, 422.

The Imports and Exports.—The imports at the port of Philadelphia for the week ending January 24th, including goods … at the value of $284,192. Agricultural products constitute more than half of the latter sum.

Sudden Death.—On Thursday evening, Mr. Chas L. Scott died in a car on the Germantown passenger … while … town. Mr. Scott was about forty years of age, and he has left a large family. His death is attributed to apoplexy. The deceased was a salesman in the store of Morris L. Hallowell & Co., Market St.

CONGRESS.

FRIDAY, June 25th. SENATE.—Private bills were … considered … Adjourned to Monday.

HOUSE.—After the private calendar the report of the Crisis Committee was taken up, when a strong Union speech was made by Mr. Nelson, of Tennessee. He said: "Any of the propositions for compromise which had been submitted would command his support, unless the Crittenden, the border State plan, that of Mr. Corwin, or even an extension of the Missouri line, in the original form, to California. In his opinion, the preservation of the Union was above all other considerations, and he was ready to sacrifice any personal preferences to attain that end."

TUESDAY, Jan. 22.—SENATE.—A debate arose upon the action necessary in view of the withdrawal of Senators from seceding states. On motion of Mr. Seward, the subject was tabled. The Crittenden Compromise was then taken up.

HOUSE.—A bill authorizing the President to suspend the mail service to the seceding states was introduced and postponed. The report of Mr. Corwin, (Committee of thirty-three,) was debated. Mr. Clemens of the Wheeling district, Va., made a speech, full of sentiments, that must have been bitterness itself to the secessionists. He showed that the South, out of the Union, would never be able to secure any territory, as it then … much of … would hold in his hand. If the South should take the Constitution of the United States as a provisional form of government, the Cotton States will have the legislative power over the border States, which will be bound hand and foot to a policy as oppressive as ever they were under our Constitution, intensified fifty times.

At the expiration of his hour, considerable interest was manifested, and he was desired to go on by many.

Mr. Martin, of Virginia, excitedly expressed a hope that the member would not be allowed to continue his traitorous remarks.

WEDNESDAY.—SENATE.—Mr. Cameron, of Pennsylvania, made a motion to call up the Tariff bill, which, after some discussion, succeeded, and the bill was referred to a special committee of five, with instructions to report it back next Wednesday. The Senate refused to take up the Crittenden compromise. The Pacific Railroad bill was then taken up. The amendment of Mr. Lane, in regard to a branch to Portland, Oregon, was agreed to.

HOUSE.—The Post Route bill, as amended by the Senate, was under discussion, and nearly all the Senate amendments were concurred in. The report of the Crisis Committee was taken up, and Mr. Etheridge, of Tenn., made a strong Union speech. He was ready to vote for any proposition of adjustment, and, even if none should succeed, he will still cling desperately to the Union.

He said the revolution now threatening to subvert the country, was the most unjustifiable and unpardonable that the world ever beheld, involving the most fearful consequences, and yet men all over the country are playing with the mad passions of the people, and stigmatizing those as traitors who would not participate in the revolution.

Mr. Leake, of Virginia, wanted to know where the gentleman stood, North or South?

Mr. Etheridge—I speak on the side which has but few representatives; I am speaking for my country.

The Speaker presented a … by all the members from Georgia, except Mr. Hill, announcing that in consequence of the secession of their State, they were no longer members of the House. A separate communication was read from Mr. Hill, resigning his seat.

THURSDAY, 24th.—SENATE.—The Red River Raft bill was passed. The Pacific Railroad bill was taken up. A number of new names were added to the list of … Among … were … providing that no bonds or mortgages should be issued except to the United States, and that 30 per cent. of the bonds of the United States to be advanced, shall be retained in the Treasury till the road is completed, or the bonds shall be forfeited.

In the House the whole session was occupied in discussing the Post Route bill.

SATURDAY, January 26th.—The United States Senate was not in session on Saturday.

HOUSE.—Mr. Grow, of Pennsylvania, offered a resolution "that the select committee of five, appointed on 7th inst., be instructed to inquire whether any secret organization, hostile to the government of the United States … to the District of Columbia … so, whether any officer … to the … Washington, … whether any … in the executive department are members there of." This was passed after some debate.

MONDAY, January 28th.—SENATE.—The President … of Virginia for a convention to be held on the 4th of February, in Washington, of States disposed to aid in the settlement of our difficulties. Mr. Iverson of … presented the … of that State, and withdrew from the body.

HOUSE.—The President's message was received. The Kansas bill passed with the Senate amendment. The bill for the more efficient organization of the militia of the District, by providing for the administration to the officers thereof the usual military oath, was taken up under a suspension of the rules, and passed and the House …

STATE OF THE COUNTRY

The Legislature has instructed the Committee on Federal relations to inquire into the alleged sale of munitions of war in this State to rebels against the au…

… Southern Governors of the … States are considering … in this morning, and have … horse to his purpose.

time. He has also appointed Hon. Beverly Johnson, Augustus W. Bradford, Wm. T. Goldsborough, John W. Crisfield, and J. Dixon Human, (all decided Union men,) as commissioners to meet the commissioners … represent all sections of the State, irrespective …

… Mauritius. Two … of sixteen thirty-two … and shells in the … the dethroned King (Naples) … Naples … Sicily … Queen … Naples … Mr. … Naples … Naples … Naples

SUPERSTITION.

If it is almost as difficult succinctly to define the meaning of superstition, as it is to fix the etymology of the term. Scholars have in vain attempted to throw light on its derivation, and compilers of dictionaries apparently to explain it. It implies faith in what is contrary to reason, yet all irrational beliefs cannot be styled superstitious, it arises in many instances from the insufficient exercise of the understanding, yet it can by no means be laid to the charge of every man who is intellectually indolent. But it has invariably respect to Deity, to an unseen world to a state of existence beyond the grave. It has its origin in low conceptions of God, in putting Him on a level, as it were, with His creatures, or with the inhabitants of a heathen Pantheon, in cherishing mean ideas of His moral attributes, government, and providence. It has, moreover, an intimate connexion with the passions. Fear especially lies at the foundation of much of the superstition prevailing in the world. Dr. Johnson, indeed, explains the significations of the word as "unnecessary fear or scruples in religion." Perhaps a better, because a more comprehensive definition, might be, "Ignorant credulity in religious matters." The superstitious man believes too much; he allows his imagination to override his understanding; he permits some particular emotion to exercise undue influence over his judgment, he forgets the dignity both of his Maker and of himself, and indulges in whims and fancies, involving mental irregularity, and a culpable application to wrong purposes of his natural powers.

Who can deny its influence? It is easier to change the form of government, or even the religion of a people, than to eradicate their superstitions. You may cover a country with schools and churches, railroads and telegraphs, workshops and mechanics' institutions, but, strange, wild beliefs still linger on the mountain sides, in lonely valleys, on unfrequented routes; some nook is sure to escape the penetrating rays of science, some quiet village to preserve its faith in unearthly traditions of the past. It requires centuries for the leaven of knowledge thoroughly to permeate the masses of a nation; scarcely a Christian land but continues some Pagan practices to the present hour. "Imagination is next kin to miracle working faith;" and in the nineteenth century there is no lack of impostors to take advantage of the credulous. We all know how difficult it is, even when our minds are enlightened, to get rid of superstitious ideas imbibed in our earliest years, in the cradle, or on the nurse's knee. They acquire a hold which reason can scarcely know; they twine themselves around our intellect like the ivy round the oak; they grow with our growth and strengthen with our strength, and often rush upon us to fell when we had flattered ourselves with having forever got rid of them. If such be the case with people of education, whose mental faculties have been developed and trained, what can we expect of those who have comparatively few opportunities of acquiring knowledge?

If the man of high intellectual culture is liable in certain spots and hours to be

"Touched by superstition's power,"

there is no cause for mourning over the ignorance of the age because a servant-girl places confidence in a soothsayer, or a rustic believes in magic.

Nor is its influence by any means confined to the ignorant and vulgar. Men of commanding intellect, well educated and well read, have in every age yielded to its sway. Napoleon thought he had a star; his nephew laboured under some similar delusion; Wallenstein was an ardent believer in astrology; Lord Castlereagh relates that a Fire Spirit once appeared to him in a bedroom of a noble mansion; Thomson the poet was fearful of supernatural agency, so that he trembled to sleep alone, his dread being caused by the alleged circumstances of his father's death, who was a minister of the parish of Edzell, in Roxburghshire, and it is said died from the effects of a ball of fire which struck him on the head as he was in the act of exorcising a ghost. Socrates had a demon as his advisor; Lord Bacon implicitly credited witchcraft; and Cardinal de Richelieu was in the habit of consulting an astrologer before settling out on his journeys. Among the greatest theologians and divines there are to be found remarkable instances of the same weakness. Lord tells us in his diary how alarmed he was when his picture fell down lest it should be ominous of ill, and how troubled he was on many occasions with apparitions of bishops in white and green, and wrinkled old men lying on the ground. Ignatius Loyola, whom the sternest Protestant would not call a weak man, saw the Trinity in Unity on the steps of the church of St. Dominic, continued with the Virgin Mary, and beheld the Saviour with mortal eyes. Luther attributed meteors to diabolical agency; Cudworth styled atheists all who doubted the existence of witches; the life of Francis Xavier, the great apostle of the Indies, is a striking example of distinguished qualities of mind and heart being combined with deplorable credulity. "An astrologer having assured Charles the Ninth of France that he would live as many days as he should turn about on his heels in an upper standing on one leg, his majesty every morning performed that solemn gyration; the principal officers of the court, the judges, the chancellors, and generals, likewise, in compliment, standing on one leg and turning around."

It is curious, also, that men naturally incredulous have, in some instances, been strongly tinctured with superstition. Dr. Johnson, for example, glories in being skeptical in regard to wonders or even remarkable events taking place in the world around him; but he delighted in a miracle,—he saw apparitions,—he believed in a second sight, he is even reported to have been one of the deceived by the Cock Lane ghost-story. This remark is more especially true of those who are freethinkers in religious matters. There is a very singular connexion between superstition and infidelity; many avowed unbelievers in revelation have been the victims of the most abject fears. Lord Herbert rejected the Bible, but he asked a sign from Heaven whether or not he should publish his book; and when he heard "a sound as of thunder," on a serene day, he set it down as expressive of the favorable opinion entertained of his performance by the invisible powers.

There is no class of men more courageous or indifferent of life than our sailors; nor does religion generally occupy much of their thoughts; yet they are proverbially superstitious. Often have they seen the horns of the huge Kraken in the North-ern Seas, and made off under press of sail, lest their craft should be engulfed in the whirlpool caused by the sinking of that monster of the deep. When signs of an approaching hurricane appear, they see Davy Jones perched among the ropes, calling the evil spirits to the scene of impending disaster; they tell you that a sinking ship has her dying lamentation as well as a swan; they will not drown a cat, in case a storm follows; and in moonlight nights with a cloudy sky, they witness apparitions without end. Indeed, their sea songs abound with stories of ghosts, omens, and prodigies. Many a tedious hour has been enlivened by forecastle recitals relating to the pranks played by spirits.

It is scarcely possible to mix much with the peasantry of any country, or even to read a book of travellers, without becoming acquainted with superstitious beliefs of which we had been previously ignorant. Both in the dark ages and in more enlightened times, ideas of this kind, some of them highly poetical, have prevailed more or less in every land.

In Devonshire there lingers a notion that a sufferer cannot die as long as any lock or bolt in the dwelling remains closed, and that a beam over the death-bed prevents the departure of the spirit. Singularly enough, the same superstition prevails in Abyssinia. In Cheshire, before the hour of a family dies, trees are seen swimming for several days in the nearest lake. And by the dwellers on our eastern coast the black spots beyond the gills of a haddock are commonly supposed to be the marks left by the finger and thumb of St. Peter when he took the tribute money out of the mouth of a fish. Thackeray tells us in his "English Humorists of the Eighteenth Century," that "among these many conjectures there are men of superstitious tempers who look upon the hoop petticoat as a kind of prodigy. Some will have it that it portends the fall of the French king, and observe that the farthingale appeared in Kinghamee little before the ruin of the Spanish monarchy. If we pass over to Germany we find its forests and mountains full of strange beliefs. In the Hartz the people maintain that the passing of the Wild Huntsman always precedes war. His phantom horses are heard to move through the air, and the voices of his attendants may be distinguished mixing with the breeze. On the approach of darkness the Servian thinks it necessary to terrify the demons which he imagines to be in his path, and for that purpose he indulges in a series of grimaces, shrieks, and wailing sounds, enough to scare Pandemonium. The fanatical sect of Skopzi in Russia, hold that the Emperor Peter the Third, Catherine's husband, was not murdered, but shall return from a sojourn in the East when the great bell of Moscow Cathedral announces to all true disciples the commencement of his second reign. In many parts of Portugal the people believe that in every tower formerly held by the Saracens there dwells an enchanted Mooress, who may be seen at sunrise and sunset combing on some stairway the locks of her race.

In Scotland there are people, not only among the poorer classes, but among the gentry, who still cling to their faith in second sight. I have known well educated persons, moving in the best society, frown upon those who spoke of it as a superstition gradually disappearing before the advance of intelligence, and seize with avidity every instance of it, however vaguely reported and ill-sustained by trustworthy evidence. Macaulay says that "it has undergone the fate of witchcraft: ceasing to be believed, it has ceased to exist." There are gentlemen and ladies, clergymen and landed proprietors, south of the Grampians now, who would repudiate the statement with astonishment approaching to indignation.

But there are some who smile at the idea of crediting second sight, and yet, not long ago, went out of their own sober senses about spirit-rapping and table-turning? Does scarcely know whether to laugh or mourn at seeing a company of well-informed, enlightened men and women attending the lecture of a professional mountebank, or skipping round a piece of furniture like the witches in Tam o'Shanter. The mistress scolds her servant girl for giving her mother to a fortune teller, while she herself pays her half-crown to some charlatan who professes to hold communication with invisible beings, the father in one breath assures his children that there are neither ghosts nor fairies, and in the next proposes to go and hear the spirit-rapping, the grave citizen which Imagine to be an admirable thing, and mark in the streets that would fashioned round table mark such tendencies; but rude that the housemaid used to require the footman to help her to move it, can now move of itself. Of how many clubs of these like may the public be guilty within a few years! How many impostors have had their evenings laugh at the expense of legislators, magistrates, and office bearers of churches! It seems as if the scientific wonders of the age were not sufficient to supply excitement to some minds; they require supernatural assistance and as they can no longer believe in hobgoblins, they run after professors of clairvoyance.

But the modern superstitions are neither so poetical nor so grand as those of our forefathers; they are mere "earth bubbles," which yield no pleasure, and cannot long endure.

It is almost unnecessary to state that ignorance is the mother of superstition. It invariably prevails most extensively among people who are comparatively in a rude and uncultivated state, where knowledge has not been able to restrain the flights of imagination, and science has not appeared to destroy the angular creations of an ancient creed. The peasant, unlearned in meteorology, naturally prescribes his faith in the moon. But the aspect of civilized countries in this respect is changing fast. Commerce, manufactures, books, and newspapers, are making sad inroads into the realms of fancy, charms, omens, and incantations begin to lose their power; the old woman is allowed to go down to her grave in peace, the ploughshare invades the fold where the Druid sacrificed to his god; haunted houses and church yards become fewer and farther between; education is even expelling the ghosts from their lurking-places in ancient towers.

Let it be the endeavor of all who know the tendency in the mind of man to run into extremes, and pass from superstition to scepticism, to hold up nobler objects for the contemplation of the people, to direct into higher channels their passions of hope and fear, to open wide to them the gates of the temple of knowledge, that they may there worthily exercise both reason and imagination, and worship the one living and true God.

W. R. Baxter.

EXTRAORDINARY PHENOMENON IN INDIA.

Syed Abdullah, Professor of Hindoostani, University College, London, sends to the *Times* an extract from a letter he had received from India, describing an extraordinary fall of large slabs or meteoric stones, preceded and followed by most singular physical convulsions, at a place called Dharam Sal, situated in the district of Kangro, north-east of the Punjab, among the mountains in the lower range south of the Himalaya. The writer says:—"On the 28th of July horrible subterranean noises rumbled forth from the bowels of the earth, following each other with the utmost rapidity. These succeeded long and loud explosions, which gradually decreased in degree and duration. Then came intensely luminous flames of fire, each flame about twelve feet in length, shooting with extreme velocity from north to south, as though belched forth from the mouth of ordnance of extraordinary size and calibre.

"These again were replaced by a shower of meteoric stones, which, wherever they fell, ploughed up the earth like so many cannon balls. I subsequently strolled over the field of destruction, and discovered a number of boulders and meteoric stones of divers forms and size, many of which bore a great resemblance to ordinary cannon balls just discharged from the engines of war, but which, when touched by me, felt like so many pieces of ice."

EMANCIPATION IN BRAZIL.

The following short article, which we cut from one of the secular papers, is full of important suggestions. It indicates that another strong-hold of slavery is preparing to yield to the progressive liberty of the day. The period approaches when all men will recognise each other as brethren, and treat each other as such under the control of the Christian law. Such reforms elsewhere are deeply suggestive to our country. They go forward—not backward.

SLAVERY IN THE BRAZILS.

The following interesting intelligence relates to affairs in the Brazils as to slavery. A bill has recently been introduced in the Senate for the amelioration of the condition of the slaves, which, after considerable discussion and alteration, was passed as follows:

All sales of slaves by public cry or in public view are prohibited. Commercial auctions of slaves are prohibited under penalty of such sales being null, and a fine of from $100 to $500 on the auctioneer for every slave sold at auction. The judicial forms, of the nature of execution for division or share among heirs, will be substituted by written proposals, which the judges shall receive from the vendors for the space of thirty days, the judges announcing by advertisement the names, ages, professions, valuations, and other characteristics of the slaves then borne for sale. At the end of that period of thirty days of judicial publication, the judge shall have the power to renew the publication for another similar period, by publishing the proposals in open court, if the prices offered be insignificant, or objected to by the heirs or creditors, who may require adjudication at a higher price. M. Silveira Motta, who introduced this bill, proposed also that a man and wife should not be separated, nor children under a certain age sold away from their parents according to the municipal laws of France and Spain for the government of the colonies, which law is still in force in Cuba, but these clauses were rejected.

African Exploration.—Recent intelligence from an exploring party have revealed a region growing wild in boundless profusion and of matchless purity, that results from America for the market to-day, were thrown away, because the only known variety was much superior, and required no special cultivation. Samples of cotton have been received in French America which in quality would have brought fifteen cents a pound.

Family Circle.

THE STILTS.

A STORY FOR BOYS.

"Hallo! Frank, what's your hurry? There's no school this afternoon; so take a walk around with me, and I'll show you my new stilts."

"I should like to see the stilts," replied Frank, "but my mother has requested me to come directly home at the close of school."

"Well, it won't take you long just to go over and see them. You know school was dismissed a quarter of an hour earlier to-day, so you will have time enough to go with me, and then get home as early as usual. Come, Frank," said Will Jones, and his reasoning seemed so plausible that Frank Reed was more than half persuaded to accompany him. Then the recollection of his mother's request occurred to him, and he said—

"Well, what are the stilts, any way? Are they anything remarkable, Will?"

"Remarkable! you'd think they were. Why there are nice places to rest my feet on, two feet high from the ground, and the poles are planed all smooth, and painted. You ought to see Tom Snow and me. This morning we learned to hop on one foot, and we can go as fast as you can hop without the stilt. Come, now, say you will go," said Will Jones, as they had reached the corner where they must separate unless Frank accompanied him. Will caught hold of Frank's hand, and told him they would be there in five minutes if he would only hurry a little. So they proceeded hastily, and soon arrived at Will Jones'. Will ran into the house and brought out the stilts, and Frank pronounced them the handsomest pair he had ever seen.

Will displayed his faculty in the use of the stilts to the great admiration of Frank. He could walk up the stone steps to the front door, could jump off the sidewalk and hop on one stilt without losing his balance. Frank was delighted, and when Will had gone through with several wonderful feats, Frank asked to borrow them for a little while.

So he mounted the stilts, but found it hard to keep his balance, he made several unsuccessful attempts at walking, but at length succeeded, and was congratulating himself on his success when the striking of the clock reminded him that he ought to be at home. He suddenly threw down the stilts, exclaiming—

"How long I have stayed. You must come and see me this afternoon, Will, and bring your stilts."

"No," said Will, "you come and see me. Tim Snow and over so many boys are coming over, and we still have fun enough."

"I know," said Frank, and away he ran. When he arrived home he was all out of breath. He ran hastily into the house, hung up his cap—for he had not the bad habit of some boys, who, when they take off their caps, give them a toss without noticing where they fall, and then the next time the cap is wanted, run to their mothers with the question—

"Where is my cap?"

Frank wondered what his mother would say at his being so late, and he almost dreaded to meet her—but he heard her footsteps just as he hung up his cap, and very soon her hand was on his shoulder.

"You are a good boy to come right home," his mother said in a tone of affection "but I am afraid you have run all the way, your brow is moist with perspiration."

Frank could not meet his mother's countenance and receive her approbation, without feeling that it was undeserved. He ought to have told his mother why he had been running, and owned that he was not so deserving of praise as she supposed. But he didn't. He simply said that he would go and wash, that he might feel more comfortable.

At dinner he was very quiet, and when his mother spoke to him he hardly dared to look up for fear she would read disobedience in his countenance. As soon as dinner was over he asked permission to go and play with Will Jones. To this his mother objected, and Frank very impatiently asked, "Why not?" Now this was Frank's great failing. If his parents desired him to do, or not to do, anything that was not in accordance with his inclinations, Frank would grow peevish and ask, "Why not?" or "Why must I?" Now this was very wrong. His parents always had a good reason for their commands, and sometimes they gave the reason—but it would take too long always to explain why they desired or forbade any thing, and sometimes they had a reason which Frank could not have understood had they given it.

So now, "Why not?" Frank asked. "The other boys are going—Tim Snow, Hal Cutler, Jo Rees, and lots of them—and they want me to come. They are going to have fine sport walking on stilts."

"Then that is a reason why you should not go," said Mrs. Reed, "your father does not consider stilt walking a safe play, and would certainly object, even were there no other reason—but I wish to have my son feel confidence in his parents, and do their bidding from respect and affection—even when they withhold the reason," and his mother left the room, after telling Frank that she wanted to see him in the sewing room at three o'clock.

Frank wondered what his mother wanted with him at three o'clock. "I never can go anywhere," he muttered to himself, "anywhere when I want to," he added—for in spite of himself, recollections of his parents' kindnesses came to his mind, and he felt that they were right. But he was unwilling to acknowledge to himself the truth. Then he began to consider if he could not run away and play a while with the boys and not be missed—but he was afraid to try the scheme, and he easily fretted away the time till the hour appointed by his mother arrived. Then he entered the sewing room and his mother held up a new suit of clothes.

"Here my son," said she "is the very suit you liked so much. These are for your best ones, and to-morrow those that have been your best you may wear to school. Now take these to your room and try them on, it may be that they will need a little alteration." Frank took the clothes, and thanked his mother. When he got to his room his eyes were filled with tears, and he said to himself, "I've a good mind to tell mother all about my going to Will Jones' and trying his stilts."

Then he put down the suit, walked to the door, and stopped. The resolution seemed to make him feel better, and he said, "I'll try the clothes on first."

So he put on the clothes and then went back to the sewing room. His father had come in, and when Frank arrived there his courage failed him, and so he postponed the fulfilment of his resolution.

"Your father is going to give us a ride, Frank," said his mother. "I am glad to see you in these if we will, you may keep them on. I shall be ready in a few minutes, and then we will go."

The ride was delightful. The air was clear and invigorating. The sky was without a cloud and birds were in full song. Trees there were in autumn dress to give fragrance to the air and beauty to the view, but autumn had done its best at tinting the trees and maple blended their gold and crimson colors and crowned admiration.

Mr. Franks and his mother and Frank saw and enjoyed each other's mother wondered why her Frank was not happy.

That night Frank was troubled in his sleep. He dreamed that the boys had been to the stilts and run away with them, and he in vain tried to overtake one and retrieve his stilts, that his mother heard him and went to see him.

The next morning Frank felt troubled. He wanted to tell his mother all about his disobedience—and he felt as though he could never say "Will you" again, and he wanted to tell her so—but he didn't. He went to school repenting, but did not confess. He thought they would wonder why he was not out with them the day before to play at stilts, and he could tell them I went to ride with my father instead.

The next time Tim Snow and Will Jones were invited Frank

He would, he heard about him." said Tim

[illegible] fell from his stilts [illegible] allowed to [illegible]

FOR PARENTS.

The Rules of this Family

(PUT A COPY IN EVERY ROOM.)

1 Thou shalt not waste [illegible] talking and jesting, slander and flattery, elegant and whispering talebearing and talk leading and to encourage such conversation as is good to the use of edifying, that it may minister grace to the hearers.

2 Thou shalt bear one another's burdens and so fulfil the law of Christ.

3 Thou shalt put away all anger, wrath, malice, pride, evil-mindedness, clamor, railing, and evil suspicions, that we may spend our days in peace and quiet.

4 Thou shalt guard against levity and melancholy, as being very unfriendly to happiness and growth in grace.

5 Thou shalt love all who love our Lord Jesus Christ, to indulge in no bitter disputes concerning religion, and to esteem very highly, for their work's sake, all good men, and especially all faithful ministers.

6 Thou shalt remember the Sabbath day to keep it holy, neither to pay nor to receive visits on that day, and to endeavor on that day especially to be spiritually minded, which is life and peace.

7. To remember the words. "Thou shalt not hate thy brother in thy heart; thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him; yet to reprove with meekness, gentleness, and humility.

8. To say in our hearts, "Let the righteous smite me, it shall be a kindness: let him reprove me, it shall be an excellent oil, which shall not break my head." He who cannot receive reproof, is not fit to give it.

9. To encourage each other in all good resolutions, plans and words.

10. To feel bound to add something to the common stock of useful, and especially of divine knowledge.

11. To feel and cultivate a lively interest in the welfare of our country, and of all the world.

12. To live unto Him who has bought us with his blood.

Prize Board.

A Better Way.

"I wonder Edgar Hughes beats so much from Henry Clarke; he could whip him if he tried," said Julius Salmon to his classmate. Henry Arems. Don't you think Edgar is the strongest?"

"Yes," said Julius.

"Why don't he flog him, then?"

"I don't know; but I presume he don't think it right. I presume he does what is better."

"What is that?"

"Prays for him."

"That don't stop Henry from abusing him."

"That makes no difference. Christ says, 'Pray for them who despitefully use and persecute you.' He don't say it will stop them. Edgar, I doubt not, prefers pleasing Christ to punishing Henry."

S. Christian Advocate.

FOR THE CHILDREN.

The Little Hero.

In the city of Hartford, Connecticut, lives the hero of this true story I am about to relate—but no longer "little," as the precious adventure which made him for a time famous in his native town, happened several years ago.

Our hero was then a bright, active boy of four feet—the son of a mechanic. In the severe winter of 18—, the father worked in a factory about a mile and a half from his home, and every day the boy carried his dinner across a wide piece of meadow land.

One keen frosty day, he found the snow on this meadow nearly two feet deep and no traces of the little footpath remaining. Yet he ran on as fast as possible, plunging through drifts—keeping himself warm by vigorous exercise, and brave, cheerful thoughts.

When in the midst of the meadow—fully half a mile from any house, he suddenly felt himself going down down! he had fallen into the well.

He sank down into the dark, icy water but rose immediately to the surface; there he grasped hold of a plank, which had fallen into the well as he went down. One end of this rested on the bottom of the well—the other rose about four feet above the surface of the water.

The poor lad shouted for help until he was hoarse, and almost speechless but all in vain as it was impossible for him to make himself heard for such a depth, and at such a distance from any house. So at last he concluded that if he was to be saved at all he must save himself and begin at once, as he was getting extremely cold in the water. So he went to work.

First he drew himself up to the plank and braced himself against the top of it and the wall of the well, which was of brick, and quite smooth. Then he pulled off his coat, and taking out his pocket-knife, cut off his boots, that he might work to greater advantage. Then, with his feet against one side of the well, and his shoulders against the other, he worked his way up by the most fearful exertion, about half the distance to the top. Here he was obliged to pause, take breath, and gather up his energies for the work yet before him. Far harder was it than all he had gone through, for the side of the well being from that point completely covered with ice, he must cut with his knife, grasping places for his fingers, slowly and carefully, all the way up.

It was almost a hopeless attempt, but it was all that he could do. And here the little hero lifted up his heart to God and prayed fervently for help, fearing he could never get out alone.

Doubtless the Lord heard his voice calling from the deeps, and pitied him. He wrought so miracle to save him, but breathed into his heart a yet larger measure of calmness and courage, strengthening him to work out his own deliverance. It is in this way that God often-most answers our prayers, when we call upon him in the time of trouble.

After this, the little hero cut his way upward inch by inch. His wet stockings froze to the ice and kept his feet from slipping, but his shirt was quite worn from his shoulders ere he reached the top.

He did reach it at last—crawled out into the snow and lay down for a moment to rest—panting out his breath in little white clouds, on the clear frosty air.

He had been two hours and a half in the well.

His clothes soon froze to his body, but he no longer suffered with the cold, as, full of joy and thankfulness, he ran to the factory, where his good father was waiting and wondering.

The poor man was obliged to go without his dinner that day, but you may be sure he cared little about that, while listening, with tears in his eyes, to the thrilling story his son had to relate to him.

He must have been a very proud father that day, as he surveyed him up. "I am warm now," said he, "and to-morrow I can go to-day."

And how that noble little hero loved and honored his father, and how he would run to meet him at the hour of his return!

There is no telling what brave hearts and noble lives may be found in the humblest abodes.

I trust that this brave boy has grown up to be a true man, and that he is now [illegible] those who help themselves.

Grace Greenwood.

The Baron de Rothschild's Famous Forest.—The Baron de Rothschild [illegible] famous forest in the neighborhood of Paris, from the [illegible] Count Demidoff. Over the last [illegible] the property [illegible] Baron [illegible] Rothschild [illegible] Demidoff [illegible] Baron [illegible] Rothschild [illegible] Demidoff [illegible] Baron [illegible] Rothschild [illegible] Demidoff

CHRISTIAN RECORDER.

...n Methodist Episcopal Church in the United States, for the Dissemination of Religion, Morality, Literature and Science.

Vol. I.—New Serie... PHILADELPHIA, FEBRUARY 9, 1861. No. 5.

THE CHRISTIAN RECORDER

Is published every Saturday on behalf of the
AFRICAN METHODIST EPISCOPAL CHURCH
BY
REV. ELISHA WEAVER,
General Book Steward
No 619, Pine Street, Philadelphia.

TERMS.—All letters and matters pertaining to the Book Concern or Christian Recorder must be post paid, and to be addressed to Rev. Elisha Weaver, No. 619 Pine St. Philadelphia. And all matters sent by express and to our city, must be directed to E. Weaver, No. 619 Pine St.

TERMS

Two Dollars a year, payable in advance. Single copies, five cents.

ADVERTISEMENTS

We solicit Advertisements of all descriptions suitable for a religious newspaper, and it will be published as follows:—
Cards or Advertisements inserted for one year, provided they do not exceed eight lines, for twelve dollars; one eighth of a column with out the paper six months for six dollars; paper carried three months, four dollars,—one month, $1.50; paper in each case included

Poetry.

For the Christian Recorder.

THE VALE OF HUMILITY

Down in the lowly valley
My soul delights to go,
Where lilies hang their gentle heads,
'Tis there they sweetly grow.
There beauty clothes the meekest the king
With all his gaudy show;
No pride should fill the Christian's breast
While sojourning here below.

Down in this lowly valley
Bright jewels do abound;
The trees with innocence do bloom
And spread their fragrance round
The atmosphere is not defiled
With passion, pride or strife
We have a blest example, too,
In our Redeemer's life.

Down in the lowly valley
We have a robe prepared,
And this is not the only gift,
For angels visit there.
Why do we, then, refuse to walk
Where spirits do agree?
For all the souls that travel there
The Saviour's beauty see.

Down in this lowly valley
We have a crown prepared;
Our Saviour trod the humble path,
And we his glory shar'd
And truly this is blessedness,
To follow him we love.
His Spirit, too, will lead us on.
Till we arrive above.

Down in this lowly valley
We feed on angels' food,
And crystal streams flow freely there
Drawn from the throne of God.
Our brows will wear a diadem
Wove by the hand of God;
If we walk humbly here below,
We soon shall reign above. J. W. S.

For the Christian Recorder.

'TIS VANITY.

"Vanity of vanities, saith the preacher, all is vanity."—Ec. xi. 8.

'Tis vanity! How strange the name!
And oft repeated, o'er the same;
In all life's winding, varied ways,
Clear, on each object, there it stays.
The cherry, blithesome, childhood joys,
With infant talk, discuss their toys:
From them, and with a whispered sigh,
We turn and say, 'tis vanity.

In youth's diverting, gayest pleasures,
We look for truest joys, as treasures;
We trace them over hill and dale—
The cottaged moor, the vine-mantled vale;
In all their postures, innocent,
In which youth's unpeased feelings vent,
We follow for felicity,
But turn and say, 'tis vanity.

Childhood and youth, successive goes,
With all its petty joys and woes,
The wheel of time revolves again,
And next it brings us manhood's train.
Ah! here it is, the last of all—
Youth's aspirations—now they fall;
The real cares, the real fears,
The time for truest, hottest tears.

We follow this, as those before,
Through cares and sorrows, less or more;
In every noble, good design,
We follow it with hearts benign.
Now here the hopes, now raised in air,
Now dark the sun, now freshening fair,
Now all is dashed most ruthlessly;
We turn and say, 'tis vanity.

Thus is it ever with mankind,
Their noble works go to the wind;
At life's stern close, they plainly see
That all of earth is vanity. W. S.

For the Christian Recorder.

THE LITTLE SHROUD.

BY JAMES WATERS.

She put on him a snow white shroud,
A chaplet on his head;
And gather'd early primroses
To scatter o'er the dead.

She laid him in his little grave—
'Twas hard to lay him there,
When spring was putting forth its flowers,
And every thing was fair.

She had lost many children—now
The last of them was gone!
And day and night she sat and wept
Beside the funeral stone.

One midnight, while her constant tears
Were falling with the dew,
She heard a voice, and lo! her child
Stood by her, weeping, too.

His shroud was damp, his face was white;
He said—"I cannot sleep,
Your tears have made my shroud so wet,
Oh, mother, do not weep!"

Oh, love is strong!—the mother's heart
Was filled with tender fears;
Oh, love is strong!—and for her child
Her grief restrained its tears.

One eve a light shone round her bed,
And there she saw him stand—
Her infant in his little shroud,
A taper in his hand

"Lo! mother, see my shroud is dry,
And I can sleep once more!"
And beautiful the parting smile
The little infant wore

And down within the silent grave
He laid his weary head;
And as in the early violets
Grew o'er his grassy bed.

The mother went her household ways—
Again she knelt in prayer,
And only asked of Heaven its aid,
Her heavy lot to bear

Selections.

RESPECT OF PERSONS

We have just, dear reader, been meditating upon a passage of Scripture which, we think, is often sadly overlooked by professing Christians in their intercourse with each other. We refer to those plain and pointed words of the Apostle James. We shall here transcribe them, in the hope that they will receive the reader's serious attention: "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly, a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my foot stool: are ye not then partial in yourselves, and become judges of evil thoughts?"

It seems to us that the generality of professing Christians will feel themselves rebuked by these words. How utterly inconsistent is the spirit which they breathe with the conduct which is often exhibited in these times? How many heads should hang down with shame in some of our fashionable churches when this passage is read? We would really like to know whether it is ever faithfully expounded and applied from the pulpits of such churches. Indeed, if we are not mistaken, it does not appear to have been a very favorite text with ministers. Among the numerous volumes of sermons, and skeletons of sermons, in our possession, we have not been able to find among them all a single sermon or lecture on this passage. Nor has it ever been our privilege to hear a sermon or lecture upon it. Why is this? Is it because it is not adapted to the times, and the spirit, and conduct of professing Christians in these days? Ah! we fear that if the truth were told, one great reason why it is so generally kept out of view is, that it cuts too closely!

With the view of supplying, to some extent, this defect, we have concluded to bring it before you, and ask you to look at these plain but wholesome words of the apostle

The sin here condemned is *respect of persons*. But you will say, Is all respect of persons wrong? Am I to show no more respect to one individual than another? How is it possible to treat every person with the same degree of respect? We answer, that such an inference is not to be drawn from the remarks of the apostle. There is a certain degree of respect due to the rank, station, age, learning, or talents of a person. In our intercourse with our fellow-men, it is perfectly right and proper that those who are distinguished by these should receive from us certain marks of respect. We apprehend that it was not in the mind of the apostle to condemn any recognition of the claims which such persons may have upon us. The spirit and scope of the passage clearly indicate that he has reference to the making of invidious distinctions among our brethren on account of certain external accomplishments which some may have over others, so as to withhold from those who do not possess these accomplishments those attentions to which their Christian character justly entitles them. The original term here translated "respect of persons," literally signifies, *accepting one's face or external appearance*. Now, in all our intercourse *as Christians*, we are to know no man after the flesh. To treat a man with becoming deference as a Christian, is to treat him thus simply and solely because he is a Christian—because he is a child of God—because he is our brother, and possesses the image of our own Father. To overlook this great distinguishing mark, and to allow mere external matters, such as the gold ring, or the goodly apparel to elicit our attention, and call forth expressions of respect from us, is the sin which the apostle here condemns. The gold ring may be very beautiful, and the goodly apparel may set a person off to great advantage, but what are these to be compared with the graces of the Spirit? To make them, therefore, the ground or reason of acts of courtesy on our part, in such a way and to such a degree as to show that the man who possesses them has a stronger claim upon our attentions than one who, however unseemly his outward appearance may be, we have reason to believe is a Christian brother, is to violate this injunction of the apostle

Moreover, the apostle, in this passage, has more especial reference to the spirit and conduct which Christians should evince towards each other in that intercourse which is *professedly Christian and for Christian purposes*. Hence he speaks of their "assemblies," or synagogues, as it is in the original. Here the Christian idea ought evidently to be the prominent one. If a meeting of physicians were called together, it would seem to be perfectly right and proper that the chief respect should be shown to the man who had the reputation of possessing the greatest amount of medical science. In a meeting called for the purpose of relieving the necessities of the poor, there would be no impropriety in bestowing special distinction upon those who were regarded as the most charitable among those present. The same principle it might be very proper to apply in an assembly of merchants. In that case there would be a special propriety in giving the place of honor to such a man as Girard. There is, in all these cases, a good reason for distinctions and marks of honor which, under other circumstances, would appear very incongruous and inappropriate. It is a departure from this principle in Christian assemblies which the apostle here so emphatically condemns. But, alas! it is here that a departure from it is so common. Instead of making the Christian idea to be the reigning idea of the meeting, it has to yield to that of dress and show. "The footstool" is given to the poor man in vile or coarse raiment, while the "good place" is assigned to the man with the "gold ring and goodly apparel." Who does not know that this custom which, in all other cases, would be regarded as a gross perversion of the rules of propriety, prevails to a lamentable extent in our churches? The fact that such a state of things exists shows most clearly that professing Christians are very far from being controlled, as they should be, by the principles of their religion. The spirit of Mammon, and show, and fashion has been allowed to usurp the place of the spirit of the gospel. We cannot but think that the practice of renting and selling pews in our churches, which now universally prevails, is the fruit of this very spirit, and that it is fostered and strengthened by a continuation of this practice. Surely this matter is worthy of the serious consideration of all those who would seek to have the religious idea become the prominent and reigning idea in our [illegible]

We would [illegible] guard against the [illegible] in this passage. Let it be seen that your "delight," like that of the Psalmist, is in the "saints that are in the earth," and that these are the persons who are, in your estimation, "the excellent." So far was he from giving the chief honor [illegible] to convert any o[illegible] casion, but may [illegible] his neglect. Ca[illegible] with respect and [illegible] ple of the Lord [illegible] ...ation. It is your duty to bear with these things. It may be, if you could see your own failings as well as you see those of your brother, you would find that you have about you some things which are no less repulsive to others than his may be to you. Let no word or act of yours ever be such as to indicate that you have lost sight of the very near relation he sustains to you as a brother. He may be poor, he may occupy a very humble position in life, but remember that he is your *brother*. The Apostle Paul was no doubt a person of refined manners and superior accomplishments. He was, at all events, a well educated person, having been brought up at the feet of Gamaliel. Onesimus was a poor runaway servant. Yet see how he treats him after his conversion. He speaks of him as a "brother beloved." Look at Moses, too. He was brought up in the court of Pharaoh, and learned in all the wisdom of the Egyptians; yet such was the esteem that he had for the people of God, that he chose rather to suffer affliction with them than to enjoy the pleasures of sin for a season. Indeed, so far from treating such persons with disrespect, we ought to be most marked in our attentions to them, that we may thereby attach honor to that blessed religion which we profess

Especially let us think of this solemn admonition of the apostle when we are in the house of God. Here all should feel themselves to be on a perfect level. Oh! what are the distinctions that exist among men standing in the presence of the Infinite Majesty of heaven! Alas! that such places as seats of honor should be known there!

Christian Instructor.

THE CHRISTIAN A DEPOSITORY OF POWER.

The power to convert men is lodged in the Christian. It is instrumental, subject to the divine sovereignty and the laws of the kingdom of grace, but it is none the less a power. Indeed, so far as it is the sovereign will of God to save men, and so far as the laws of the kingdom of grace are more certain and direct in their working than others, so far it may be called power, in a higher and more truthful sense than any other exercise of human ability.

If there be no presumption then in the use of the term, why shrink from speaking of the *power of conversion* as lodged in the hands of believers? We believe every Christian possesses an endowment, which may properly be described by such language. He may not be conscious of it; he may not call it into exercise; and, for want of exercise, it may be weak. But, as truly as he is a Christian, he possesses the power to convert souls. He possesses it by virtue of his union with Christ, and the possession of Christ's Spirit. Christ came to convert men. His name was called Jesus, because he should save his people from their sins. He came to call sinners to repentance. He did convert sinners, in his own person, and by the influence of his death. On his cross, he converted the dying thief. At his ascension, he appointed an agency for discipling the nations. He is exalted at the right hand of the Father to be a Prince and Saviour for the forgiveness of sins. They who are closely united to Christ as his people, in and for the purposes of his kingdom on earth, must partake of this power. They are the members of his body. They have power to carry out the designs of the Head in their sphere. It was promised them that they should do even greater works in advancing this kingdom, than the Head himself.

They have power with God in prayer. Their prayers, in the economy of grace, by laws, doubtless as regular as those of nature, and more certain in their operation, can open heaven and secure the outpouring of spiritual influences upon men. The spiritual condition of the church, and the effectiveness of its efforts to evangelize the world, are exactly proportioned to the prayerfulness of the members. The power to pray aright involves the power to convert.

Who would not, in one view, covet the power to convert souls? It is the power to save souls from death, and to hide multitudes of sins. It is the power to rescue immortal spirits from perdition. It is the power to pluck them as brands from the burning; to snatch them from the vileness of corruption and sin, and to prepare them to shine as jewels in the crown of the Holy One of Israel. It is the power to lead wounded, self-condemned, broken-hearted sinners to a sight of the Lamb of Calvary, the perfect sacrifice slain in their stead; the power, instrumentally, to transform their darkness and their despair, in view of a broken law and an angry God, into the joy of acceptance with a reconciled Father; to break down the rebellion of an obstinate heart, and bring it, in humble submission to accept the terms of pardon offered in the Gospel alone.

What, in comparison with this power, is that exerted over the forces of the material world, in which our age makes its boast? Or what the power to hold, for a brief season, entranced but unprofited, a throng of auditors? Or what the power of statesmen, controlling for selfish, or for only temporary ends, the short-lived destinies of nations? Or what the still briefer power of conquerors and oppressors, whose work seldom outlasts their own days, and sometimes is undone before their eyes? Here is a work, the results of which are sheltered under the unchangeable decree of the Almighty. It is work done for the church; the rearing up of living stones into a spiritual house, built immovably upon Jesus Christ, the corner-stone. It is a work which defies the power of death; which bridges over the dark river; whose fruits make one elect company, triumphant in heaven, and militant upon earth.

It is not in vain to covet this marvellous power. Riches, station, worldly distinction, genius, powerful friends are not necessary to its attainment. If, like Simon Magus, any should seek to acquire this gift by purchase, it would be said to him "Thy money perish with thee." Not many wise men after the flesh, not many mighty, not many noble are called to possess it; it is given to the foolish, to confound the wise; to the weak, to confound the mighty; to base things,—things which are despised, yea, and things which are not, to bring to naught things which are. Feeble women, tender childhood, the prostrate sufferer on his couch of languish [illegible] the [illegible] feet thrust in the stocks [illegible] ing [illegible] and flame [illegible] power which [illegible] The humble faith of [illegible] the power [illegible] to convert and [illegible]

[illegible] a gift to be coveted, it is also [illegible] to [illegible] of their [illegible] ...ble in this

THE RELIGIOUS WORLD ABROAD

ENGLAND.

The Evangelical Party.—A late number of the *Daily News* contained an article on church parties, in which the Evangelicals are thus spoken of:

"The immediate prospects of the Church of England would be very unsatisfactory if it was at all likely that the Evangelical clergy would quit their peculiar position of witnesses for the doctrines which distinguish them from their brethren on either hand. It is by its ministers of the Evangelical School that the church, with a Liturgy thoroughly pervaded by Popery, and an organization essentially secular, keeps its hold on the numerous and energetic middle classes in our times. Theirs are the great congregations, the armies of earnest and willing laymen."

SCOTLAND.

The Ter-Centenary.—The great event of December was the celebration of the Ter-Centenary of the first General Assembly, on the 20th. The *News of the Churches* speaks of this as the National Celebration, as distinguished from those of May and August. Its correspondent says:

"The 20th was generally observed as a half holiday throughout the length and breadth of Scotland. The magistrates of Edinburgh set the example by recommending the citizens to close their places of business, so as to to enable themselves and their employées to attend divine service in their respective places of worship during the day, and to join in the union meetings in the evening. The magistrates of Glasgow declined to make a similar recommendation, in consequence, we believe, of the inconvenience of a suspension of business—especially banking business—on the very week before the Christmas and New Year holidays.

"The programme adopted in most places was to have divine service at an early hour in the afternoon in the various churches, when the ministers of the respective congregations had an opportunity of addressing their people on the subject of the Reformation, with special reference to their own relations to that great event, and their duties in connexion with it. Then an aggregate meeting of all the evangelical denominations was held in the evening.

The Revival Movement has powerfully manifested itself in Motherwell, a populous village in Lanarkshire, which forms the centre of a busy and teeming artisan and mining population. The meetings for prayer have increased, from small beginnings, till the largest hall in the place, capable of receiving a congregation of 1,500, was filled to overflowing. Union prayer-meetings continue to be held night and morning.

FRANCE.

The American Chapel in Paris.—Dr. McClintock, the pastor, writes as follows to the *Methodist*:

"In reviewing the past year, I have great reason to thank God. The American Chapel has had many signal marks of the Divine blessing. Our congregations are large, attentive, and serious. Never have I found people more willing to listen to the gospel simply and faithfully preached. Towards the close of the year, we had several very gratifying and interesting services, especially Thanksgiving Day and Christmas. The number of attendants on these week-day services was greater, in proportion to the Sabbath congregation, than it is ordinarily at home. We have had, moreover, clear indications of a work of grace in the hearts of individual members of the congregation. Two, at least, have been brought to a knowledge of the truth.

"The financial affairs of the chapel are in good condition. A floating debt of several thousand francs had accumulated within the last two years, and on Sabbath week we laid the case before the congregation. They answered the appeal by a collection and cards put into the plates, of nearly six thousand francs, to which about fifteen hundred more have since been added by private contributions. By the way, it may be proper for me to state, that the chapel is entirely supported by its regular congregation, and by the contributions of travellers. The impression has been made by certain letter-writers, that the American and Foreign Christian Union pays the salary of the pastor, in whole or in part. It is due at once to that excellent society, and to the supporters of the American Chapel here, that this mistake should be corrected. So far as the past year's history is concerned, at all events, the society in New York has not paid a penny toward the expenses of the American Chapel in Paris."

"The Reformed Church of France," says the same authority, in the *Christian World*, "is passing through a crisis. You are aware that the pasture of this church are divided into two classes, the orthodox and the rationalistic. The lines of division between them are rapidly becoming clear and distinct. Judging from present appearances, it will not be long before the two parties will be openly arrayed in hostile camps, and engaged in an internecine civil war. Nothing has contributed more to bring out clearly the vast differences between the two schools than the publication of separate *journals* devoted to the interests of each. The *Esperance*, edited by Dr. Grandpierre, is the organ of the orthodox wing of the Reformed Church; and *Le Lien*, edited by the younger Coquerel, is the advocate and mouth-piece of rationalism. Within the last few weeks the orthodox journal has spoken out with more decision than it has been wont to employ; and there is warmth, if not bitterness, in the tone of *Le Lien*.

SPAIN.

The light of evangelical truth is breaking out [illegible] and the Inquisition. By treachery, or some accident, the clergy have discovered the existence of a Protestant Society purely religious in its character, in Granada, and have made a number of arrests, but have retained only two prisoners, Albama and Ma[illegible], who are represented as remaining [illegible]

[illegible] Rev. or Tortosa.—This distinguished [illegible] ...ologian, who studied [illegible] ...ge and the [illegible] ...ed [illegible] ...ed [illegible] ...ed

The Christian Recorder.

Philadelphia, February 9, 1861.

OUR DISCIPLINES

Will the brethren send in their orders, get the Disciplines, sell them, and forward us the money, in order that we may finish paying for them?—*The printer wants his money!*

We hope all our brethren will get subscribers for the paper, and send the money in; and any one who will volunteer to get us ten cash subscribers, shall have the paper sent them for one year, free.

MEETINGS.

Rev. L. C. Speaks' Quarterly Meeting is on (this) Saturday and Sabbath evenings, the 9th and 10th inst.

Rev. John Cornish's Quarterly Meeting is at Old Chester on the 17th inst., and at New Chester on the 24th.

ANNIVERSARY.

The ladies of the John Cornish Society held their Anniversary on Wednesday evening, the 10th inst. Mrs. Carter, their President, seems to be well qualified for that position; she is assisted by Mrs. Harris. The Annual Report, read by Mrs. Seymour, was a very interesting document. This society has now on hand about $1,800. They kindly invited a number of ministers to partake of the luxuries provided for the occasion. This interesting meeting will long be held in pleasant remembrance.

DONATION VISIT.

We learn that the members of the A. M. E. Church, Trenton, N. J., paid their Pastor, Rev. J. P. Campbell, a donation visit, on Tuesday, the 5th inst. Some $17 cash and about $20 in presents was the result. We suppose that there are a number of other brethren to whom a visit of a similar character would be very acceptable.

THE EVANGELICAL REPOSITORY.

The *Evangelical Repository* for February, Vol. XIX., No. 2, is on our table. It is published by Wm S. Young at 1023 Race Street, and edited by Rev. Messrs. Cooper and Barr. We have not had time to peruse the whole of it, but a hasty review satisfies us that its matter is unsurpassed, upon the topics treated of. It ought to have an extensive circulation.

VISIT TO NEW YORK.

We left the "City of Brotherly Love" on Saturday, the 2d inst., at 11 o'clock, A. M., for New York City, and arrived there at 4 o'clock, P. M. We stopped in at Mrs. Jones', near Bethel Church, and had a short conversation with this good sister, after which we left, in search of the Elder, Rev. George Weir, and soon came to his homestead. His good lady opened the door, and bade us come in. We were truly glad to see this Christian, itinerant sister. She soon made known to her husband that we had arrived, when he came in, smiling, and gave us a most cordial and hearty welcome. After a conversation with this worthy brother about matters and things, we left for our lodgings. Early on Sabbath morning we crossed over to Brooklyn, in search of the house of Rev. L. C. Speaks, the Elder in charge of the Bridge Street Church. We took the city cars, and were soon conveyed to the ferry. We would here say that there is no prohibition of a colored person riding in the New York city cars. If he pays his money, he goes in and takes his seat the same as any other human being. We soon got to the residence of Brother Speaks, who was on the look-out for us. We accompanied him to the church, and heard him preach. There were not many present to hear the sermon, which was very reviving to all who heard it. In the afternoon, at 2½ o'clock, in company with brother Speaks, we returned to New York, as we had promised to preach a sacramental discourse in Bethel Church, for brother Weir. We had a very refreshing season, and were blessed with a plentiful outpouring of the Spirit of Almighty God. We assisted in the administering of the Lord's Supper, together with brothers Watson, of the New York Circuit, and Speaks, of Brooklyn. At night, we preached in the Bridge Street Church to a very large congregation; the Spirit of the Lord came down, and blessed our souls. After meeting was over, we were kindly invited by Mr. and Mrs. Champion to their home, where we went and had a very pleasant night's rest. They are old acquaintances, made in 1852, at the General Conference, in the city of New York. On Monday morning, we took the cars for Flushing, where Rev. Wm. Moore is stationed. We arrived there about 12 M., and found him at home. He was very glad to see us, but not more so than we were to see him. Brother Moore, it will be remembered, is one of the General Conference Committee. He is a Christian and a gentleman. We had a very pleasant time together. In company with him, we went around among a number of his members. We had made an appointment to preach here on this evening, but being also invited to a love feast in New York, at Bethel Church, on the same evening, and as we wished to leave for home on Tuesday morning, we thought we had better return to New York on the 5 o'clock train, and leave him, and a young Baptist friend of ours, whom we much esteem, and who is teaching in the public school in Flushing, to take my meeting in hands. To this arrangement our friends at once consented, and we came back to New York, and participated in the love feast. The next morning we returned to Philadelphia. It affords us great pleasure to say here, that Brother Moore is, head and heart, interested in the Book Concern, and in our paper; so much so, that he, with his daughter, and the young ladies and gentlemen of Flushing, intend to hold an exhibition for the benefit of these causes. We had taken 212 copies of our paper with us, which we easily disposed of, we could have sold 100 just as easily. We never saw such a rush as there was in Bethel Church for the paper, among white and colored persons. It was the same thing in Brooklyn and in Flushing. We obtained a number of annual, and some half-yearly, subscribers. We supply in Philadelphia over 400 per week, and our friends, white and colored, are so well pleased with the paper, that they are coming up every day, subscribing, and paying their $2.

HYMN BOOKS

We are out of hymn books, and the people are sending every day for them. We will only say, for the satisfaction of the people, that there was a resolution passed to have our hymn books *revised*, and it is said that the Bishops were to appoint a committee; over eight months have passed, and we have not heard of any being appointed. It was held in some of our western conferences, that no more were to be printed until they were revised. We would have had some printed long ago, and the most of them sold, had we had our own way about it. A Council will be held before long, and then you will know how you can get them.

For the Christian Recorder

NEWS FROM THE CHURCHES

Dear Brother Weaver:

The appointment of the Christian Recorder is hailed by many as a most glorious advent. I have near me a letter from a most distinguished minister, an elder of the New England Conference, whose joy was full upon the occasion. He is a representative man of that Conference, and if it continues to receive his countenance, it will live in that district; but I am informed that it has the countenance and support of such men as Rev. Wm. Moore, J. A. Shorter, B. L. Brooks, J. Turner, of St. Louis, W. E. Ramsay, J. M. Brown, A. W. Wayman, W. H. Waters, S. L. Hammond, W. D. W. Schureman, J. Wardlie, and others, with our bishops. Now, if I am correctly informed upon this subject, it does seem to me that it ought to live some time without serious embarrassment. The position which these brethren occupy will warrant them in saying, "The *Recorder* shall live!" The charges which they have are more than enough to sustain a weekly paper and a quarterly magazine. If these men, with our bishops, say it shall live, it will live. And I am told that these men say it shall live. Now if this information be true, we shall never have another suspension of our magazine and weekly paper in this generation. I do not mean to say that they are all the men, or the only strong men we have in this connexion; you know better, and your readers think otherwise; but we know them to be strong men, representative men, who occupy strong positions. So that, when they speak, a large majority of the A. M. E. Church speaks. Do you not think that we have very nearly hit upon the truth on this subject?

I say, with all my soul, if it is true that the Committee of one from each Conference, with the bishops, with your Executive Committee, says the paper shall live, then count me one in that party. That is the party to which I belonged all the days of Hogarth and his worthy successor, Green, two noble spirits, both of whose names are dear to me and to thousands of other men. I belong to that party still, and will sustain it according to my ability. The knowledge of the fact that those men whom I have named are able to sustain both a weekly paper and a monthly magazine, is not a new fact to me. I knew that truth more than six years ago. Secure them, while their hearts are warm and tender; keep them, never let them get away, and the paper and magazine will live when you and I are in another world.

Any man who would deny that we have need of both these means of communication, should be regarded as being insane. And he is no better who would think or say that our people are *per se* unable to sustain both these media of circulating light and truth. The churches want the *Recorder* and the *Repository*, after having learned that both are again in existence, and the brethren have nursed their strength to sustain them. Noble union! Blessed union! O how good and pleasant it is for brethren to dwell together in unity! The brethren having united their heads and hearts together upon this great subject, let us push the battle to the gate.

I have read the communications of Rev. J. M. Brown and A. W. Wayman to you, with pleasing interest. I see that they are with you, heart and hand; they were with me, and now they are with you: that is right. I was not a little, but very much, interested at seeing the communications you have from those brethren. But these are not the only noble-hearted souls that we have among our brethren in the ministry. Ohio and New York Conferences have a long list of strong and able men who have not yet been named in this article. Names that are most dear to us in pleasing recollections; but we shall have occasion to speak of them hereafter, which we are fully able to do, in most truthful terms. We know them, because we have tried them. Praise the Lord, that we can say truthfully, without guilt or condemnation, we have a few able ministers of the New Testament in each and every Conference of this connexion, men who fear God and work righteousness. Under their ministerial labors, the churches are prospering. "Many run to and fro, and knowledge is being increased."

Rev. H. J. Young, of New Bedford, Mass., wishes me to inform you that the church under his pastoral charge is in a most prosperous condition. Her numbers are increasing, and her temporal affairs are in a very flourishing condition. Within a short time he, with his people, have collected between three and four hundred dollars towards completing their house of worship. The basement story is completed, and is the most beautiful in appearances we ever saw among our people. With the present prospect, they anticipate completing the entire building the coming summer.

Rev. Theodore Gould, of the Princeton circuit, has succeeded in raising an amount, by collections and loan, sufficient to complete a new brick edifice in Princeton by the first of next June. The precise amount collected you will learn hereafter.

Trenton circuit has completed the payment of a church edifice at Pennington, within six months, at a cost of nearly one hundred dollars. The mortgage has been raised, and the church is entirely free from debt, excepting a few dollars back dues for a debt contracted on the travelling expenses of a former pastor, which will be paid. Two hundred dollars principal and the interest of four hundred and eighty, have been paid by the Church in Trenton upon a mortgage. The outstanding debt of this church now is two hundred and eighty dollars, which she hopes to pay this year.

In the Princeton circuit there has been an increase of members amounting to thirty-nine.

Trenton circuit has had an increase of forty-four members. God has blessed both of these charges with an outpouring of his Spirit, in some small degree. We are praying for a general reformation. What the Lord will do, we cannot certainly foretell. The present excited state of the country greatly disturbs the peace of the community, and men are thinking generally more about the national troubles, than they are about seeking the Lord. With these exceptions, we have not much whereof to complain. We are blessed of the Lord [illegible] in souls just at this time, and for a few months past. We have a revival report to make, beyond the ordinary usual [illegible] in our churches on this region.

Excuse me; it was by no means my intention to write over four pages of cap paper. With the consent of our bishops and elders, I am one with you to [illegible].

Yours, for an evangelically improved Church and ministry,

J. P. CAMPBELL.

Trenton, Jan. 7th, 1861.

☞ We received from our venerable and beloved brother Waters, of Baltimore, $8 43; also, from Mr. Edward M. Thomas, of Washington, a tried friend of the church and literature, not only by his contributions to our paper, but [illegible]. We thank [illegible] in Washington.

OUR DUTY. NO 2

Written for the Anniversary of the [illegible] Pennsylvania.

In a former article we aimed to direct attention to the past policy of Pennsylvania, with respect to [illegible] and pointed out the corresponding obligations imposed on us, as *colored citizens*, for the rich blessing of freedom and happiness we enjoy.

We ask here to state explicitly, that as the highest legal tribunal in the land has declared that [illegible] in the unrestricted sense of that term, that we, in turn, are absolved from any *allegiance* to the *federal* government. Every State that refuses to grant us the rights and privileges of citizenship, is to us a *foreign government*, while those who do, are entitled to receive our respect and allegiance.

In the great question of the rights of these States which constitutes the Federal Government, we cannot claim to have any peculiar interest, except so far as Pennsylvania is involved in the various conflicting interests arising out of her relation to her sister states in the federal union. We should, as far as possible, survey the present struggle for constitutional rights, as interested, yet impartial witnesses, of the heroic labors of those who have dedicated their lives and fortunes to the cause of human freedom. If, in this conflict, states whose cause is unjust, should totter and fall, like the ancient republics, or dilapidated empires, we may deeply regret the cause but not the consequences of their action. The future historian will record the present difficulty as having its birth in the fact that the American people, in the formation of the republic, erred, by attempting to incorporate two conflicting elements in the framework of their government. It will, doubtless, furnish a landmark, that will protect future generations from the fallacy of attempting to perpetuate light with darkness.

Pennsylvania having, by her beneficent code, bestowed on us a *qualified citizenship*, which may be favorably contrasted with that conferred on whites, we in turn, owe her our support and allegiance, in the same proportion as we have received the protection of her laws.

It is a cardinal law of every nation, and under every form of civil government, that protection and allegiance are twin elements, and are indissolubly bound together. The citizen bestows on his government his *loyalty*, and a portion of his natural freedom, and in return, receives its protection. The maxim, "Our government right or wrong," embodies the principle of obedience to our civil rulers. Therefore, if in the impending contest between hostile sections, and sovereign states, the peaceful soil of Pennsylvania should be invaded, it should be our *pride* as well as our *duty*, to lend such aid as the State should demand.

General Jackson, in his proclamation to the free colored soldiers, after the battle of New Orleans, said to them, "I knew well how you loved your native country, and that you, as well as ourselves, had to defend what man holds most dear—his parents, wife, children, and property. You have *done more than I expected*."

And pray have we not like affections, interests, and sympathies? Cannot we view with pride and delight, the cloud-capped mountains of Pennsylvania, her rich valleys, noble rivers, silvery brooks, and green fields; not as foreigners and strangers, but as citizens, filled with all the endearing enchantments of home? We recur with pleasure and delight, to the truly noble deeds of our fathers in the American revolution, and the late war with Great Britain. Shall we, with our present enlightenment, be less inspired with the great question of human freedom, than they who were just emerging from the *barbarism* of the old world?

Let us show by our actions, that we are worthy sons of noble sires. Let the proud historic deeds of Richard Allen, Absalom Jones, James Forten, Jeffrey, Johnson, Davis, Black, Durham, and Vashon, animate us to place on record an enduring claim, to the affectionate regard, justice and humanity of the people of Pennsylvania.

With the Union as it is, we enter no claim, nor have we any *special pleadings for its preservation*. It belongs to those who created it. When it ceases to perform the object for which it was designed, it will no longer be useful. But to us, Pennsylvania is different; with her we have an abiding interest. In the preservation of her sovereignty, is involved our dearest associations, our liberty, happiness, and future prosperity.

With political creeds and political parties, we have no common investment, and I look upon them only as the *controlling* machinery of *civil liberty*.

It is the individual humanity of the people which creates the public sentiment, that is the *parent* of law, on which we rely for refuge and support in a trying hour. Let us endeavor by our actions, to keep this stream purified, and amid the revolutionary changes in civil government, our course will be *upward and onward!*

(TO BE CONTINUED.)

For the Christian Recorder

FAITH AND HOPE

Mr. Editor:—An article in the Recorder of Jan. 19th, entitled "The Nature of the Christian's Hope," has attracted my attention, and I must say, puzzled my calculations on the subject by mental operations. The writer endeavors to persuade us that *hope* stands in the relation to *faith* as antecedent and subsequent, and that hope relates to matters about which we know nothing with regard to the laws that govern them.

With reference to the first of these two (as we think) errors, we think it safe to say, that faith must always be first in the order of time in every operation of the mind. Faith is the *Alpha* or substratum upon which all other mental states are based—the root out of which all other mental operations grow, whether they be of an emotional, devotional or philosophical character. All men have faith alike, both with regard to quality and quantity, which may be readily seen by recognizing the fact, that every movement of man is the result of faith. Any other basis than this would lead to confusing and confounding [illegible]. We cannot assent to the statement that any two states of the mind so important in the mental [illegible] as faith and hope, should necessarily have to be searched for through [illegible]. Much which the writer says is true, but when we say that hope strengthened into faith, [illegible] will be.

Faith is never the offspring of hope, any more than [illegible] is the offspring of its effect. The [illegible] the truth, that wherever hope exists it must always be the result of the faith that preceded it. Faith, then, may exist without hope, but hope cannot exist without faith. Hope is a compound *expectation* and *desire*—and both complex, its nature depending on the [illegible] of these compound particles for its existence. It can never, in the nature of logical [illegible], run tributary to its source.

[illegible]

OUR DUTY. NO 2

[illegible] of the subject, proceeds to quote passages of Scripture and we are disposed to believe, that if he had finished out the passage. We hope for that we may not, he would have found that *patience* was therein taught to be a foundation of hope; and appealing to our own experience, we know that a man can have no patience where he has no faith.

A. C. Weaver.

For the Christian Recorder

THOUGHTS ON MARRIAGE

Mr. Editor:—I purpose writing a few practical thoughts on the above-mentioned subject.

Marriage is the union of sexes, under matrimonial obligations. It is the proper mode to carry out a Divine mandate. How few understand the great and important object of matrimony. Some think it is to unite with a pretty or handsome person, or to satisfy amative desire; to accumulate riches, to show our independence, and thereby spite others; to have a home, to have a cover, to appear like others. But, alas! alas! beauty fades, the corporeal falls, riches fly; they have done spite to themselves; their place of abode is a home without comfort, and their cover entirely too short to answer the intended purpose; and like others of the same class, they are miserable beyond redemption. Should they continue together, they are hindered for life; should they part, they open a door to a multiplicity of vice, and thus the miseries of this life flow like a river. From the varied cases that have come under my notice, it is my opinion, a misstep in marriage is one of the greatest curses known to domestic life, or the public community. Oh, how many fair one's hearts are broken! how many able men are driven to ruin on the account of this misstep! how many! Echo says, how many! Who can reckon the sorrows! who can fathom the gulf into which these mistaken souls have fallen!

None but an invisible eye can trace the ramifications of misery; an ear that ever hears the cries and groans emitted; He whose indignation shall fathom the gulf, and whose judgment will measure the wickedness and foolishness in this direction of his creature man, can sum up the horrors, the woe of the human family growing out of this misstep in life! Oh that I could give an alarm that would resound from hill-top to hill-top, from mountain to mountain, from the valleys to the plains, from earth to heaven, until heaven would throw back the muttering sound upon the waters, and the waters cry to the children of men, Caution! Caution! Caution!

The object of matrimony is to glorify God; under its varied facilities to serve him with our body and spirit, which are his. Thus preparing ourselves for usefulness here and heaven hereafter; to train up our children in the way they should go, that when they become old they may not depart from it.

But, Oh, the time, the experience, the patience, the wisdom that is to be brought to bear in the selection of a proper person to work out the above-mentioned object! Remember the disposition of the person selected cannot fail to fix your destiny.

Dear reader, I hope the honesty and truthfulness of these few practical thoughts, may serve to direct your footsteps, and if so, I am amply rewarded for my feeble effort.

Yours, for the amelioration of mankind and the evangelization of the world,

W. D. W. Schureman.

For the Christian Recorder

THE ARTS AND SCIENCES.

SMELTING AND REFINING

Our attention has been frequently called to this subject, from the fact, that the sweepings from the benches and floors of the workshops of the workers in gold and silver, and old tools, &c., used by them, are put through a process by which the precious metal is extracted from them, and thus causing a saving which otherwise would be a great waste. This is the reason why no dentist, jeweller or silversmith will throw away the dirt and sweepings of his shop, but carefully save them in a barrel.

If the smelting and refining of the precious metals that may be contained in the sweepings can be made to pay, even in a small way, it is our opinion that the dirt, sweepings, scraps, &c., of the workers in copper, iron, brass, tin, and in other metals, could be worked in a small way and be made to pay. They might be bought and worked on your own account, or worked for other parties. Before we go any farther on this subject, we will say, that it is not known to us whether any thing of this kind is carried on or not; but we are governed by a universal principle in chemistry, which is, "that nothing is destroyed." The form of a thing may be destroyed, but its chemical constituents are not. A metal may be burned in the oxyhydrogen blow pipe, the result will be a metallic oxide; and even if dissipation takes place, which of course is by evaporation, and if such be anticipated and accordingly confined by a distilling apparatus or otherwise, the original metal or other substance can be recovered. From this chemical principle we have always been made to think, that some use might be made of the dirt sweepings, &c., of the shops of workers in the baser metals, either for obtaining and selling the pure metal only, or chemicals manufactured therefrom for the use of artists, druggists, &c.

In the smelting and refining of metal, it is necessary to become acquainted with the art of assaying, that is, to take a small portion of the grains,) of an impure metal, and subject it to the action of an acid, which will take up and hold in solution the metal which you may suppose to be dominant. Perhaps the process of cupellation would give more satisfaction for assaying.

The process for the working of sweepings, &c., would be to put them in a black lead crucible, which must be placed in a strong fire, and allowed to remain there until the metal is reduced and by adding a flux of borax, saltpetre and potash its reduction will be expedited. In melting iron, lime will, perhaps, be better than the flux named. The melted metal must be poured into ingots or bars, and if [illegible] metal, the mass be submitted to the process of cupellation [illegible] and way.

The f[illegible] for [illegible] would be [illegible] for [illegible] further.

We [illegible] experience, if [illegible] at this business than a [illegible] would have a depot, and ALL [illegible] the business at h[illegible] perfect each other.

Mullen of an [illegible] used for cupellation [illegible] dered them awkw[illegible] and [illegible]

adopted a plan of simply taking two black lead crucibles, closely fitting their mouths together, cutting an oblong notch in the mouth and a square hole in the bottom of one of them, which answers for the cover. When it is to be used, pack the bottom one first with clean sand, and then with bone ash, which is to contain a hollow deep enough to hold the metal to be refined; then cover it with the one having the notch and square hole. The refining process can be easily managed when this kind of cupeled muffle is used.

The furnace for the melting of iron should be of a different construction from that for copper, brass, &c. It should be constructed in a small way, but exactly like those of a larger size, so that it could be opened at the bottom or side, to allow the liquid metal to run out and form pigs.

In employing the humid process, an acid is used that will best dissolve the metal, and a precipitant that will throw down the metal from its solution. The precipitate is then to be reduced in a Hessian crucible placed in a strong fire.

A company of persons would find it as much as they could do to attend to the working of one of these metals; and it is probable that they would fail if they were to undertake them all at once. To work any one of them will pay; but remember this maxim, "that if there are too many irons in the fire, one will be sure to burn." Learn one thing at a time. We think that with fifty dollars, and perhaps with half that sum, a company of persons could furnish themselves with all the necessary books, materials, apparatus, &c., for a start. This kind of work should be carried on in a cellar or in a shed in the yard, that is, for melting only, for fear of fire. We will conclude by saying a word on *Improvement in Business*.

We notice some of our men on Second Street in the clothes business, who are going along at the same "one horse" gait that they were twelve years ago. When a boy, we saw the same persons occupying the same dark and dismal cellars that are now seen in them. We see no improvement, no enlarging of the place of business, the result of success, the purchase of new materials, apparatus, &c., in order to facilitate and perfect their business, thus showing to the world, and our enemies especially, that they do not possess an equal amount of business tact, talent, skill and ingenuity with them. But we can see an improvement in some of our business men, which is a curse inflicted upon their posterity, their children. We mean to say, that as soon as some of our people begin to make money, they begin to spend it in an unprofitable way, viz: the improving and decoration of the parlor and the body, as though they possessed hundreds of thousands of dollars instead of a few hundreds; and indulge their children in laziness and mental inactivity, except that which is forced upon them in the high schools as a veneering or varnish.

Brister.

(To be continued in our next.)

For the Christian Recorder

DEVOTIONAL CHOIR SINGING.

Mr. Editor:—In our last article we mentioned a few faults with regard to devotional choir singing. We proceed to speak of a few more as they have come under our notice; after which we shall say something of a plan by which we think devotional singing can be promoted.

Another fault in singing, more especially in the A. M. E. Churches, the chorister frequently selects poetry with which the congregation is entirely unacquainted, and the congregation will not provide themselves with hymn books, (of course there are some exceptions;) consequently, the greater part of them sit in silence. The rule for devotional psalmody is, to have the words and music combined; this is one of the principles of good singing; it helps to fix the words in the hearer's minds. Then we hold that the chorister should invariably, after a sermon, select such poetry as the congregation is familiar with, and suitable for the subject.

Another misguided step is taken in some of our choirs. Since so great a progress has been made within the last few years in the musical department of our churches, (we speak more of the A. M. E. Church than others,) there is a gross habit of introducing new tunes or metres, not suitable, (for we hold there is as much trash in the composition of church music as in any other science or branch of literature,) not fit to be noticed by men of taste. Even when a new tune is introduced, and the composition be good, great care should be taken to give it in some old familiar words.

Among the last, though not least of the causes of bad singing, is bad harmony, accent, time, and expression. It may be thought strange when we assert there are some sixteen or eighteen churches in this city, and among them all, there are not more than three properly trained choirs. Why so? First, the teachers have paid but very little attention to the real science of music, or the principles of harmony; they think the mere singing of some difficult anthem constitutes a good teacher; not so. This will answer in some cases for the choir singer. But to constitute a good teacher of church music, we must study the principles of harmony. Second, the scholars become masters of their teachers too soon. What we mean by this, is, persons who undertake to learn to sing under competent teachers, (for we have a few such teachers) should always be under command, as the German pupils are under their teachers, or a soldier under the command of his captain. Until this is done, we shall always be behind in choir singing. The great trouble with us is, as soon as a pupil learns, as it were, his A B C's in music, [illegible] the young bird, begin [illegible]. Where do the musical people of the [illegible] any [illegible] of our choirs are [illegible] properly sustained. The reason for this [illegible]. We [illegible] themselves to sing tenor or alto, when their vocal organs were never intended for any other than a bass; (nevertheless a good bass is often a good tenor;) and if you do not yield to the whims [illegible] to the distraction of [illegible] taste, they will leave your school.

We hold that the teacher should be master, and [illegible] by the [illegible] of the [illegible] of the [illegible] of

...ing ... existing agencies, but to superadd to them ... sonal exertions of every member of the associa... the work of distributing the Scriptures and ... among the people, and in other ways preparing to ... struct them in the gospel

The basis of union will be the fundamental truths of

1. The ruin and lost condition of man.

2. The sufficiency of the gospel of Christ to meet all his wants.

3. The duty of every believer to assist in spreading abroad the knowledge of the common salvation.

The bond of union must be love to the Lord Jesus, to His people, and to perishing sinners for His sake.

The conditions of membership

1. A cordial subscription to the fundamentals of the Cross—Christ all in all, for us and in us

2. The waiving of all denominational differences for the sake of promoting outward union among all those who are spiritually one in Christ.

The engagement of each member to take a direct and personal part in the spreading of the gospel in some one or more of the following ways:

By the setting apart of a certain stated time for special prayer, in private, in the family, and with other members as the station; say, for example, in common with the great body of missionaries, on the first Monday in each month.

By the distribution of Scriptures and tracts,—either when itinerating specially for the purpose, or when passing through the country in ordinary course.

By the composition or translation of tracts.

By the preparation or translation of Christian school books, or reading books.

By the instruction of servants, implying not merely the employment of a reader or other, but also personal effort.

By the Christian education of children connected with the household, including personal examination, not less than once a month.

Ladies to be invited to join the alliance.

Many of our Christian ladies are peculiarly well qualified to take part in several of the departments of work above indicated, and yet comparatively few make any useful effort.

What might not be the result, if every Christian woman in India, feeling her own personal responsibility in this great matter, would but resolve to charge herself with the thorough Christian training of only one little girl—the daughter, say, of some one of her servants.

A New Protestant Church in Paris.—A new Protestant church is in course of construction at Paris. When this is completed, Paris will be able to boast of no less than twenty Protestant churches and one hundred and four Protestant clergymen. The number of children regularly attending Protestant Sabbath schools in Paris is about two thousand six hundred

Respecting the Sabbath.—Recent travellers, says the Paris correspondent of the London Post, have been as much gratified as surprised to see the progress made within the last few years in the important matter of shutting up shops on Sabbaths. This excellent change has no warmer friends than the Emperor and Empress themselves.

Bible for Slaves.—The proprietors of the Presbyterian Book store, in this place, received an order last week from a slaveholder in an adjoining county for sixty-seven Bibles, Testaments, Hymn-books and Confessions of Faith

They were purchased for his wife, who intended to present them to the servants on the plantation. Plain, large type was sought for the old, and different styles of binding were ordered to please every variety of taste. Our Southern servants are not only permitted to HAVE, but to READ, the Word of God.—*N. C. Presb.*

The Japanese Language.—Mr. Brown, missionary of the Dutch Reformed Church in Japan, who was formerly settled in China, writes to the New York Evangelist as follows:

We find the language very difficult, but a much pleasanter one to study than the Chinese. and yet the Chinese is very much infused into the language and literature of Japan. The Japanese are all educated to read Chinese, and the classics of Confucius and Menucius are the classics of this country. There is one obvious inference, viz: that all the books written in China by the missionaries for that people will be available here. So a Christian literature has been growing up on the neighboring continent which will be of great use to the people of Japan when they are permitted to read it. We have a few copies of the New Testament, and some scientific and historical works in Chinese, which we shall dispose of among the people as opportunity offers. I regard this fact respecting the literature of China as one very singularly favorable to the progress of our work in Japan. The missionary to the Japanese, however, from the same cause, needs to be acquainted with the Chinese written character, in order to a thorough knowledge of the Japanese language. I am thankful, therefore, that I have some knowledge of Chinese. It is of great assistance to me in my studies. If all our missionaries to Japan could spend a year or two in China, studying the written language of that country, it would greatly facilitate and expedite their study of Japanese.

A Preaching Peer.—Lord Tynehem, who formerly, as Hon. Roper Curzon, was for a comparatively short time pastor of one of our churches, is now attracting some attention, and is preaching about the country in various chapels belonging to us. His Lordship is somewhat tinctured with Plymouthism, but still preaches the great truths of the Gospel, and I have no doubt that he will do good. Lords, independently of everything else, are sure to attract attention when they appeal to a popular audience,—either from the platform or the pulpit. With no commanding talents, yet the sincere and simple piety of the British peer will always render him acceptable to the earnest and the devout in our assemblies. We cannot but hail such laborers in the cause of our common Lord with satisfaction.—*Eng. cor. of the N. Y. Chronicle.*

Good Work in Italy.—A correspondent of Mr. Cereghino, an Italian laboring in this country, writes to him from one of the towns in the interior of Italy, and says that some of the Catholic priests begin to understand that the Bible is the revelation of God's will, and to allow their people to read it for themselves.

The people in various towns and villages are forming prayer meetings to promote the gospel. These meetings are attended by many who still adhere to the papal communion, but the work is going on in their minds, and important results may be hopefully expected.

The present is a favorable moment for the prosecution of the work of evangelization in Italy. The door is open. No serious obstacle is in the way of giving the Bible to the entire mass of the people, and it will be of unspeakable advantage to the cause of civil and religious liberty, to have the country speedily filled with the knowledge of those principles—which cannot be obtained from any other source than the word of God.—*N. Y. Observer.*

The Second Adventists.—Many are yet found who still look for the second coming of Christ at an early day. Their repeated failures in predicting the time of the event have taught them no wisdom:—they now look for the end of all things about 1867 or 1868.

The Bible in Belgium.—The extent and influence of the circulations in Belgium are reported by the Rev. Carr J. Glyn, who has, within the last few months, visited that country:

Nothing can show more satisfactorily the eminent blessing of the operations of the Bible Society to a country than the result of the circulation of the Scriptures by the Society in Belgium. ... A quarter of a million have been distributed in the country, and it was impossible, when attending the meeting which have been very lately held at Nieuwenhuys Lige-Seraign, and Liege, not to mark the great advance that had been made in the last seven years in Protestant feeling. At the two latter meetings between five and six hundred people were assembled, and the deepest interest felt. ... completely crowded, and it may be confidently hoped that real good, by God's power, was done, and as showing the importance of holding these meetings by far the greater part of the audiences were Roman Catholics.

The meetings commenced at seven, and were not over till a quarter past ten. At Liege the collection after the meeting was forty two francs, and the Rev. Mr. Durand, of Liege, stated that a sermon would ... the gospel in Catholic ... many of whom are men of talent and power. These men are the first to admit that these results have, by the blessing of God, arisen from the labors of the Bible Society.

In a population of four million five hundred thousand ... should be the friendly salutation of the whole household.

Knox and Queen Mary.—Dr. Thomson, on the ... ensuing, held in the city of Edinburgh, made the following remarks:

There is a class who cannot forgive Knox because ... into English, they were ...

What a glorious world this would be of this language, ... should be the friendly salutation of the whole household.

Deplorable Condition of European Children in India.—The London Times has a leader on the ... "Memorial School" in the Himalayas, for the children of Europeans who cannot, for lack of means, ... education.

"The inferior European in India is, in fact, nobody at all, indeed, not a white European on that overcrowded ... at close grips are with her from the first. He belongs to no nation, wholly, but is a mere scrap and tag cast from the associations of English life—half English and half Hindoo. Imagine a whole class like that, whose widows ... upon Hindoo society, and of whom ...

Domestic News.

Convicted of Murder in the First Degree

... was that the Reformation had stern work to do, and that they needed to do it sternly. Do not be angry at the brave pilot who is guiding the vessel in a storm through the midst of rocks and shoals, with thousands of human lives hanging on his skill and vigilance, though he do not speak to you with the most musical accents ... attend to every little point of etiquette. He has just one work to do, and this is to save the rolling vessel from those yawning waves. Let the fact that Knox emancipated Scotland from a double tyranny, ... gave her back her gospel, set her onward on her race ... or deprived among the kingdoms of Europe, mitigate your ... walls—the former haunts of sin that would have made Solomon ashamed!

Conversions in the Navy.—By letters from the Niagara, says the Presbyterian, we have the cheering intelligence that on board that vessel, after leaving St Pauls ... Hong Kong, there had been ... among the men of the crew, and many more were then under serious impressions. On board the St. Louis there have been ... one, on the Constellation two, and on the Powhatan, now in the Gulf at Vera Cruz, there is going forward at the present time a glorious revival of religion. It pervades all the ship's company.

One Way to Do Good.—A dry goods merchant in Philadelphia, has been in the habit, for a number of years past, of putting tracts and religious books in his bales and packages of goods, when he sends them to his customers. While travelling in Ohio lately, he stopped at a village over the Sabbath, and visited the Sabbath school in the place. The superintendent asked him to address the children, which he did. In the course of his remarks he spoke of his habit of placing tracts and religious books in his cases of dry goods, before sending them away. After the ... was dismissed, the superintendent ... if he remembered sending a pack of guides to him nine years before, in which he put a religious book addressed to his wife. She read the book, and God blessed it to her conversion. That wife, said he, has gone to join the countless throng around the throne of God in heaven. In the same box, said the superintendent, was a tract. It lay about the store for some time, and finally was brushed down among some waste paper. His clerk was going out on a gunning excursion one day, and picked up some of the waste paper for wadding for his gun, among which was the tract. When out in the woods, he took out his wadding ... and ... attention was arrested by the tract. He read it; religious anxiety was awakened, and he never found peace till he found it in believing in Jesus. And in this great revival that young man has been a burning and a shining light, labouring continually to win souls to Christ. The book, said the superintendent, has been lost, going from hand to hand, and only the judgment day will reveal the good which it has done.

The Scripture Unicorn.—This animal, so often thought to be fabulous, is said to have been found, of late, in the interior of Thibet, in Asia, where it is well known to the inhabitants. It is said to be about the size of the horse, and extremely wild. It is seldom, if ever, caught. They have a horn projecting out from the forehead. They go in herds, and are to be met with on the borders of the Great Desert.

The New York Observer Incendiary!—The postmaster at Camden, Wilcox, Ala., under date of December 14, has notified the publishers of the *New York Observer*, that he will no longer deliver that paper from his office, as he regards it as "*incendiary in its teachings*"

Licensure of a Son of Dr. Monod.—At a recent meeting of the Presbytery of Allegheny City, Mr. Monod, son of the Rev. Dr. Monod, of Paris, was licensed to preach. He goes at once to labor in Mr. Chiniquy's colony, where he spent last summer.

Sad Death.—After the pantomime lately enacted at the great Yarmouth theatre, in London, the clown, named Alger, aged thirty-five, went to the dressing room, but before he had changed his clothes he was seized with sickness, and lay down and died almost immediately. It seemed that the poor fellow was suffering from disease of the lungs for some time past, and that he was absolutely dying during the whole of the time that he was endeavoring to set his audience in a roar with his jokes and drolleries.

A Missionary in Madras relates the account of a beggar in India who had given a magnificent crown of gold valued at $15,000, to the god Vurdharajalon. He obtained the money by begging, and made it a rule never on any day to eat food till he had obtained five dollars.

Prof T. Lewis, of Union College, one of the first scholars of the country, has replied to Mr. Vandyke's Scriptural argument in favor of slavery. Professor Lewis' refutation is said to be complete and unanswerable.

Arrival of Nine Passionists.—The Rev. Albinus Magno, of the Passionist Monastery of St. Paul of the Cross, at Birmingham, near Pittsburgh, Pa., arrived at New York on the 25th ult., in the steamer Fulton, having with him nine new companions for the Passionist Monastery above mentioned. The Rev. Mr. Magno has been absent in Italy since October, and, it will be seen, was successful in his mission. The Rev. gentleman and his companions left immediately for Pittsburgh.

Lola Montez, a woman of most remarkable, and in many respects most unenviable reputation, died on the 17th ult., at the house of an early friend, at Astoria, L. I., aged 42 years. The hand and the grace of God seem to have overtaken her, and there was cheering hope in her death. For some time the 51st Psalm and the 7th chapter of Luke, had been favourite portions of Scripture with her. Rev. Dr. Hawks attended her closing scenes.

Baptists in Russia Mr Niemetz, a Baptist missionary of Memel, Prussia, writes:

On Sabbath, September 2d, the Church in Memel was visited by about twenty persons from Russia, eleven of whom were baptized. Most of the others were members, who in past years have become witnesses for the truth. Most of the eleven who were baptized were Lettish people, whose peculiar dialect prevails in Kurland, and particularly in the plain country. We were able to communicate with them through some of our brethren, who acted as interpreters. These came a said that, instead of eleven, perhaps fifty more would come to us to be baptized, who had already believed in the same Lord, but who were obliged, for the present, to delay. Hundreds more of this tribe are seeking the Lord. It is an interesting circumstance that on the Sabbath above mentioned prayer was offered in the chapel in four different languages—German, English, Lithuanian, and Lettish. Soon may all tongues confess that Jesus Christ is Lord to the glory of God the Father.

A Beautiful Custom.—The Rev Dr Prentice is reported to have referred, in a late public meeting, to ... being very beautiful custom in the ... world.

He was once travelling on foot among the mountains of Tyrolean Switzerland, in company with an old German teacher, who was a good Christian man. ... of words would take place, and Dr. Prentice, observing ... the curiosity to ask for a translation of them. Rendered into English, they were ...

What a glorious world this would be of this language, ... should be the friendly salutation of the whole household.

Deplorable Condition of European Children in India.—The London Times has a leader on the ... "Memorial School" in the Himalayas, for the children of Europeans who cannot, for lack of means, ... education.

"The inferior European in India is, in fact, nobody at all, indeed, not a white European on that overcrowded ... at close grips are with her from the first. He belongs to no nation, wholly, but is a mere scrap and tag cast from the associations of English life—half English and half Hindoo. Imagine a whole class like that, whose widows ... upon Hindoo society, and of whom ...

Rail Roads in Pennsylvania.—Our ... State has now more miles of railway in ... than any State in the Union, except Ohio ... ter has 3457, while we have 2943, according to an account published in the *U. S. Economist*, a New York paper. The next States in rank to us in this respect, are Illinois, with 2924 miles in ... New York, 2408, and Indiana, 2038. But as regards the total length ... lines of which these miles form parts, our State is far ahead of all, except Ohio. We rank thus: Ohio, 4133 miles, Pennsylvania, 3972; Illinois, 3551; New York, 3455; Texas, 2667, Indiana, 2522. While, therefore, Illinois is now very near us in the matter of miles in operation, she will ultimately be distanced when all our roads shall have ...

Considering the enormous difficulties under which we have labored in building railroads over our mountainous ... we have made ... progressing. In the item of cost of construction and equipment we head the list thus:—Pennsylvania, ... New York ... Illinois, $106,975,581. No other State comes within gunshot of these figures.—*U. S. Gazette.*

The Mayor's Message.—Mayor Henry sent in his message to the Councils, January 31. The total funded debt of the city is $20,962,408, as near as can be ascertained. During the past year the sum of $... has been added to this debt. The deficit in the finances of the city is $360,000. The revenue ... realized by the last tax rate was not sufficient for the expenses of the city. The Mayor objects to the exemption from taxation of church property and benevolent institutions as unjust and unequal in its operation, and at variance with the theory of government, which exacts no tax for the maintenance of religious belief. The defects in the systems of valuation, and assessment and collection of taxes have not yet been ... The Mayor recommends the ... tion of the city the Mayor turns to the various departments of the municipal government, and shows their operations and cost. He renews his suggestion that the city purchase the fire apparatus, and employ the police to put out fires, as a much less expensive operation than the present, and condemns any further increase of the number of steam engines. He believes that Girard College ought to extend its bounty to a larger number of orphans. The suggestions of the Mayor are generally such as the public will approve.

The Monthly Statement of the United States Mint merits more than the usual attention, as the coinage is the largest ever made at the mint in a single month. Its amounts to 1,583,106 pieces, of the value of $3,148,421 60. The gold coinage is ... pieces valued at $3,0... 60.

Free Colored People in Kentucky.—The law passed at the last session of the Kentucky Legislature, making it a felony punishable with imprisonment in the penitentiary, for a free negro to enter the State for the purpose of residing therein, went into effect on Monday, 7th ult. One section of the statute prohibits free colored people that have left the State from returning again.

The Census of Missouri shows that State to have 1,407,530 white, 113,188 slaves, and 3,902 free colored people, an aggregate of 1,524,625. This is much larger than Missouri has yet been announced as having, and it places the State next in rank to Illinois in point of population, the total being larger than either Indiana or Virginia.

Safe Travelling.—By railway accidents in 1860, there were killed, in the United States, seventy-four persons, and three hundred and fifteen wounded—the smallest number in any twelve months in the past eight years.

Hon. Philip Church, grandson of Gen. Philip Schuyler, of Revolutionary memory, and aid of Alexander Hamilton, died recently at his residence in Belvidere, Allegheny Co., N. Y., at the advanced age of 82 years. He was an early pioneer of Allegheny County.

Voltaire once well bent the following language. The more married men you have, the fewer crimes there will be. Examine the frightful columns of our criminal calendars—you will there find a hundred youth executed for one father of a family. Marriage renders a man virtuous and more wise. The father of a family is not willing to blush before his children.

John Tyler, who imagined he had a snake in his stomach, died at Bucapeel, Wisconsin, recently, from starvation. He had been attempting to starve the snake out, and touched no food for twenty-seven days.

Visit of Prince Alfred.—Prince Alfred, second son of Queen Victoria is about visiting those portions of the great American continent. He crosses Halifax, to the British North American naval station, whence, no doubt, he will visit the United States. The actual official position of this young gentleman is, Midshipman in the Royal Navy. Alfred Ernest Albert, hereditary Prince of the Blood Royal, and Duke of Saxe Coburgotha, is Victoria's fourth child and second son. He will complete his seventeenth year on the 6th of August, 1861

Gov. Andrew, of Massachusetts lately received a box by Adams & Co's. Express, from Baltimore, enclosed in brown paper and directed to the Governor of Massachusetts, which, on opening, he found contained two dozen Minnie rifle balls, but not a hint as to who sent them.

Potatoes and Starch.—At Stowe, Vt., there are five factories, in which starch is made from potatoes Each consumes about twenty thousand bushels per annum, and eight pounds of starch is the yield of each bushel.

The Savings Bank of Charleston has suspended, and the trustees, in extenuation of their bad faith, say they have invested nearly two millions of deposits in mortgages, city bonds, and stocks of various descriptions; but, they add, these securities have sunk so low they cannot dispose of them except at ... They ... relieve ... depositors the cash they intrusted to them for safekeeping, but really offer to give them the worthless stock at "par."—*N. Y. World.*

The Defence of the Capital.—Washington, Feb. 1.—Two companies of artillery arrived to-day from Fort Monroe. ... that arm of the service, which together with the ... in Washington ...

Orders have just been issued for the enrollment of ...

STATE OF THE COUNTRY

... The United States ... again from Key West ... Wisconsin ... Kansas ... Minnesota ... Oregon ... Texas ... Florida, during ... months; but one ... per cent., were of ... years of age. 58 ... eighty years, and 9 ... years. The average ...

... girls and 13 boys ... 18 out of the 324, ...

Cuba.—The *Cuba Mercantil* ... conveyed the J. W., with a schooner ...

Congress

TUESDAY, Jan. 29.—SENATE.—Several amendments to the Pacific R. R. bill were adopted

HOUSE.—The daily Overland Mail proposition passed. It limits the cost to $600,000. The mail is ... start from the western terminus of Missouri and ... through to Placerville in twenty days for letters and papers, and thirty-five days for magazines and documents, but which last may be sent by steamer ... at the contractor's expense. Bids are to be received till April, the contract to commence on July 1st, or as soon thereafter as possible. Denver and Salt Lake are to be supplied semi-weekly by the contractor. The postage on letters is to be ten cents, and on papers ... cent. The bill was passed by a vote of 101 against 64.

WEDNESDAY, 30.—SENATE.—The Pacific Railroad bill was finally passed. The bill to provide a ... for the ... of the territory of Idaho, was taken up. The name was changed to Idaho.

HOUSE.—Representative Cobb, of Alabama, stated that he had received a certified copy of the secession ... of Alabama, and, therefore, he tendered his resignation to the House. He regretted ... country, and declared his regret at leaving Congress. During the session a message was received from the President, announcing that he had signed the Kansas ...

THURSDAY, 31.—SENATE.—Mr. Seward presented ... York City, asking for the passage of the Border State resolutions. Mr. Seward accompanied the presentation with a speech, very hopeful and conciliatory, but somewhat indefinite, in tone. He said, in regard to the remaining unorganized territory

"Now, under what is accepted by the Administration as a judicial decree, upheld by it, and put in practical operation by it, every inch of this territory is slave territory. I speak of that decision, not as I accept it, but as it is accepted and enforced by the existing Administration. Every foot of it is slave territory, as much so as South Carolina. Over a considerable portion of it a slave code has been made by a government created by the Congress of the United States, and is enforced; so that, according to the claims of those who insist upon their right in the territory of the United States, for slavery, the whole of this one million sixty-three thousand miles is slave territory. How many slaves are there in it? How many have been brought into it during these twelve years, in which it has not only been relinquished to slavery, but in which the court and Legislature, and the Administration, have maintained, protected, defended, and guaranteed slavery there? Twenty-four African slaves: one slave for every forty-four thousand square miles."

Here he argued the comparative practical insignificance of the question of slavery in the territories He also said:

"A great many partisan interests are to be suppressed, such as the partisan interests expressed by the Charleston platform, the Baltimore platform, and the Chicago platform. If the Union is in danger, ... is to be saved, these interests, and these platforms, and everybody standing on them or connected with them, are to pass away before the Union can be saved."

Senator Hunter seemed to become incensed in proportion as Senator Seward became more conciliatory, and insisted on perverting the speech into a declaration of war, doubtless in order to aid his traitorous plans in Virginia. Mr. Douglas entered the lists against Mr. Mason.

HOUSE.—N. Legislature. A complimentary speech was made by Charles F. Adams, son of John Quincy Adams.

FRIDAY, Feb. 1., SENATE.—Senator Latham, of California, made a speech upon the President's message, condemning secession, but deprecating coercion, as he called it.

Mr. Hamilton, of Texas, made a very patriotic speech, in the conclusion of which he said he had been called on here and at home to come to the ... distance of the destroyers, and he had been threatened and entreated to come to this course, but no threats and dangers should ever turn away from the Union until he had seized the horns of the altar and implored heaven to allay the storm and again uprear the same pillars which sustain the weight and add their wonted beauty to the structure. [Great applause.]

Mr. Stokes, of Tennessee, re-echoed the noble sentiments of Senator Johnson. Mr. Etheridge and other patriots from the same state. He said he did not ... State would secede. Speaking of secession in ...

"The object was to re-open the African slave trade, conquer Mexico, and annex Cuba. Disunion was the scheme of a few crazed madmen and politicians, ambitious men seeking for power. He admitted that he was a submissionist, and would rather be called this than a rebel and a traitor. He was for the Union, the Constitution, and the enforcement of the laws. [Applause.] He was not for coercing a State, but would not submit to South Carolina coercing the other States. Firmness and moderation ought to be exercised. He believed the difficulties can and would be adjusted to the satisfaction of the Border States, ... United States, and South Carolina would secede ... States."

Foreign News.

Quaker Longevity ... reckoned to the annual ... Friends, for the past year, by gather the following ... deaths; of these 133 ... 17 per cent., were of ... years of age. 58 ... eighty years, and 9 ... years. The average ...

Notices.

FESTIVAL.

A Festival will be given for the benefit of the ... Church, Mount ... Co., N. J., commencing ...

OFFICIAL NOTICE

A grand demonstration of the entire Independent Order of Brothers and Sisters of Love and Charity, will be held at Bethel Church, on Thursday evening February 7th, 1861 All the officers and members of the grand and subordinate tabernacles, in and out of the State, are requested to meet in the base ... order of

Rev Stephen Smith.
Grand Worthy Superior.

LECTURE.

The Rev J. Wheaton Smith will deliver one of his interesting lectures at the Union Baptist church, little Pine Street, above Sixth, on Tuesday, the 12th, at 8 o'clock, P. M. Subject—"The Discoveries made by him, in the Holy Land,—Hill of Calvary, the Mount of Olives, and the place where the Saviour ... Rev. E. Weaver's Book Concern, Pine Street, above Sixth, Rev J. Askew, Redman Street, above Tenth, Rev. J. Nickens, No. 1029 Redman Street, at the Masonic Hall, Eleventh Street, or at the door on the night of the lecture. The proceeds to assist the Church in paying a very pressing debt. Tickets 15 cents

Brothers Shadd, Lively, Burrows, Johnson, and others are expected to assist the Choir on the occasion.

EPISCOPAL APPOINTMENTS.

Bordentown circuit, N. J., March 1st, to March 8.
Princeton circuit, March 8th to March 11th.
Brunswick circuit, March 11th to March 15th
Burlington circuit, March 15th to the 21st
West Chester circuit, March 23d to the 30th
Penningtonville circuit, March 30th to the 5th of April
Columbia circuit, April 6th to the 13th.

The ministers of the various circuits can make the necessary arrangements for me to get to and preach at the different points in their circuits, and let me know at which point they want me to ... so as to best meet their arrangements. W. Newell

THE FRIENDS in and about West Chester, (Rev. R Barney's charge,) will remember that, by Divine permission, we will preach for them on Monday night, the 11th inst., at 7½ o'clock

Advertisements.

F. CHAMPION'S
NEW AND SECOND HAND
CLOTHING STORE,
No. 12 Myrtle Avenue, Brooklyn.

CLOTHES MADE TO ORDER.
Also, Second-hand Garments Cleaned, Repaired or Dyed, at short notice

THOMAS W. ALLMOND
FURNISHING UNDERTAKER,
No 1027 KODMAN STREET,
Between 10th and 11th and South and Lombard Sts.
Philadelphia.

THE BOOK DEPOSITORY
OF THE
AFRICAN M. E. CHURCH,
No. 631 Pine Street
PHILADELPHIA

We keep on hand, in connection with our other books, Bibles, Testaments, Hymn Books, Question Books, Catechisms, Nos. 1, 2, 3, and 4. We have a good assortment of such books as are generally used in the Public Schools Also, Stationery, Inks, Pens, Paper, Envelopes and Blank Books

FINE CAKE BAKERY
CONFECTIONERY AND ICE CREAM SALOON,
No. 204 South Street.

Ellis J Peer would announce that he keeps constantly on hand a general assortment of all kinds of Cakes, Ornamental Pastry and Confectionery

Festivals, Balls, and Private Parties served upon the shortest notice, and warranted to give general satisfaction jan 19 1m

MRS. H. S DUTERTE,
General Undertaker and Furnisher,

Respectfully informs her friends and the public, that she still continues the Undertaking business at the old establishment, No. 534 Lombard St., and being thankful for past favors, hopes still to obtain a share of the patronage of the public

Ready made Coffins always on hand. Also a handsome Hearse and Carriages, with careful drivers, to attend funerals on the most moderate terms

SIMPSON'S WORKS!
BOHN'S LAST LONDON EDITION, JUST ...
21 vols. 8vo. Cloth

A copy of this great work, consisting of over 5,000 skeletons and sermons, furnishes a commentary on every book of the Bible, with Clarke's Essay, &c., for $27 00, being $8 00 less than it can be purchased for, net cash, from the importer.

The work is in excellent condition, as good as new, only a few of the volumes ever having been opened. This is a rare opportunity for ministers, students, &c., as few copies are to be found in this country; the money, however, is wanted

Address "Simeon," ... Office of the Christian Instructor, ... Arch Street, Philadelphia.

VALUABLE THEOLOGICAL AND STANDARD WORKS
Published by
LINDSAY & BLAKISTON,
Booksellers and Publishers
... STREET ...

PROTESTANT THEOLOGICAL AND ECCLESIASTICAL ENCYCLOPEDIA ... and edited by the Rev. J. H. A. Bomberger, D. D., assisted by distinguished Theologians of various denominations. Volumes I. and II now ready. Price 85 each. Also part 12 in paper covers. Price 50 cts

KURTZ' TEXT BOOK OF CHURCH HISTORY. Vol. I to the Reformation. Vol. II to the Present Time. ...

ARNOT ON CHRISTIAN LIFE. In 2 volumes 12mo. ... Illustrated ... Bible ... and Hymns. Vol. I. containing "Its Hopes, its Fears and its ... Price ...

ARCHBISHOP WHATELY'S SCRIPTURAL REVELATIONS CONCERNING A FUTURE STATE. Price ...

A HISTORY OF THE OLD COVENANT. From the German of J. H. Kurtz, D. D. Professor of Theology at Dorpat. Translated and Annotated ... Edersheim, Ph. D., author of "A History of the Jewish Nation," &c., &c. In three volumes ...

KURTZ'S MANUAL OF SACRED HISTORY ... Classes ... Students, according to the Historical Development ... Price ...

THEOLOGICAL AND RELIGIOUS BOOKS ... at ...

WILCOX & GIBBS'
... MACHINE ...
JAMES WILCOX
... Agent ...

WILLIAM A. YOUNG,
Book, Job and Newspaper
Printing Office
No. 52 NORTH SIXTH STREET,

JUST PUBLISHED
BY
SMITH, ENGLISH & CO.,
BOOKSELLERS AND PUBLISHERS,
No. 23 North Sixth Street, Philadelphia.

I
THOLUCK ON THE SERMON ON THE MOUNT
Expository on the Sermon on the Mount. By Dr A Tholuck ... Professor ... Translated from the ... Edition, by ... Price ...

II
LYONS CHRISTIAN SONGS
... Compiled by the Rev. ... Lyons, LL. D. ... Church, ...
... Price ...

Also, Lately Published
... TENDENCIES OF THE CHURCH ... Translated ... Edition, just ready. Uncut Cloth ...
... CONCORDANCE ... ASSISTANT ... Price ...
WEBSTER'S GRAMMAR OF THE NEW TESTAMENT DICTION ... Second Edition ...

Sent to any address ... Booksellers generally, or will be sent ... receipt of price ...

WARDALE G. M'ALLISTER,
ATTORNEY & COUNSELLOR AT LAW,
703 WALNUT STREET, PHILADELPHIA

DR. P. B. GOODWILLIE
DENTAL SURGEON.
No. 1605, Arch Street,
PHILADELPHIA

JOHN COCHRAN & CO.
Importers and Jobbers of
Hosiery, Gloves and Fancy Dry Goods,
NO. 13 NORTH FOURTH ST., ABOVE MARKET,
PHILADELPHIA
Ribbons and White Goods, Undershirts and Drawers, Embroideries and Handkerchiefs Watches and Jewelry, Combs, Brushes, &c.

$120 PER YEAR PAYS BOARD AND TUITION in common English, at Cooperstown Seminary. Music, French Painting, &c., at low rates. Special pains taken to prepare situations ... Ladies desiring to Teach Students, male or female, received at any time Spring Term opens April 19th. Send for a Catalogue.
R. C. FLACK, A. M., Principal
Cooperstown, N. J

N. O. BENNETT.
WATCH MAKER AND JEWELLER,
... Watches and Time Pieces of every description, repaired in the best manner ...

BLINDS AND SHADES.
B. J. WILLIAMS,
No. 16 North Sixth Street,
Is the MOST EXTENSIVE MANUFACTURER OF
VENETIAN BLINDS
AND
WINDOW SHADES.
The largest and finest assortment in the City, at the lowest prices
STORY SHADES MADE AND LETTERED
REPAIRING PROMPTLY ATTENDED TO. my2-6m.

MISS M. E. MARSALL,
TEACHER OF THE PIANO FORTE
Residence—No. 419 South Thirteenth Street
PHILADELPHIA.

HATS AND CAPS.
The subscriber would invite the attention of the readers of the "Instructor," to a beautiful stock of Hats and Caps, which he will sell at the lowest possible prices for cash. Call and examine; we will try to make it to your interest to buy.
C. J. WALTON
710 Market Street.

WILLIAM H. ATTWOOD, FURNISHING UNDERTAKER,
No. 119 NORTH EIGHTH ST
above Arch, east side,
PHILADELPHIA.
Hearse, Coaches, &c. furnished at the shortest notice. Personal attendance at any hour during the night or day

THE
AMERICAN TRACT SOCIETY,
Instituted in 1814 at Boston,
... published
SPLENDID COLLECTION OF BOOKS,
For the Young
For the Family, and
For the Sabbath school
All the Publications of this Society can be found at
GAUT & VOLKMAR'S,
1009 *Chestnut Street,*
Philadelphia

WILLIAM NEILL'S
CHEAP MEN AND BOYS'
CLOTHING STORE,
No. 1043 N. Second St., below Columbia,
East Side,
PHILADELPHIA

EVERYBODY'S LAWYER
AND
COUNSELLOR IN BUSINESS,
BY
FRANK CROSBY,
OF THE PHILADELPHIA BAR.
Tells you how to draw up Partnership Papers, Bonds and Mortgages, Assignments, Powers of Attorney, Notes and Bills of Exchange, and gives general forms for Agreements of all kinds, Bills of Sale, Leases, Petitions, Receipts, and Releases, &c.
CROSBY'S LAWYER tells you the Laws for the Collection of Debts, with the Statutes of Limitations and Amount and kind of property exempt from Execution, in every State; also, how to make an Assignment properly, with forms for Composition with Creditors, and the insolvent laws of every State.
CROSBY'S LAWYER tells you the legal relations existing between Guardian and Ward, Master and Apprentice, and Landlord and Tenant; also, what constitutes Libel and Slander, and the Law as to Marriage Power, the Wife's Right to Property, Divorce and Alimony
CROSBY'S LAWYER tells you the Law for Mechanics' Liens in every State and the Naturalization Laws of this country, and how to comply with the same also, the Law concerning Pensions, and how to obtain one, and the Presumption Laws in Public Lands
CROSBY'S LAWYER tells you the Law for Patents, with mode of procedure in obtaining one, with Interference, Assignment and Table of Fees—also, how to make your Will, and how to Administer on an estate, with the law and requirements thereof in every State.
CROSBY'S LAWYER tells you the meaning of Law Terms in general use and explains to you the Legislative, Executive, and Judicial Powers of both the General and State Governments—also, how to keep out of debt, by showing how to live upon a limited income, and thereby get out of debt, if you are already involved in its unsafe consolidation.
CROSBY'S LAWYER AND COUNSELLOR IN BUSINESS contains 384 pages, printed in a clear and open type, and will be sent by mail neatly bound and postage paid to every Farmer, every Mechanic, every Master Workman, and practically to every State in the Union, for the price of $1 00.
... PUBLISHED IN 1796 ...
McALLISTER AND BROTHER,
OPTICIANS,
No. 728 Chestnut Street,
PHILADELPHIA,
Nearly Opposite Masonic Hall,
(Lately removed from the Old Stand, Chestnut St., above Second)
Spectacles, Mathematical Instruments, Spy-Glasses, Philosophical Apparatus, Opera Glasses, Thermometers, Microscopes, and Microscopic Objects, Tape Measures, Pocket Rules, Magic Lanterns, Microscopes and Stereoscopic Pictures By Wholesale or Retail.
A further priced and illustrated Catalogue furnished on application, and sent by Mail Free of Charge. 6yr

SEMINARY,
No 419 South Thirteenth Street, below Pine.
ENGLISH CLASSICAL AND ... SEMINARY
A LIMITED number of Boarders (weekly or yearly) will be received and the utmost attention paid to their moral training ...
MISS C. E. MARSHALL,
Children from Abroad ...

AMALGAM BELLS
At prices within the reach of every Church, School-House, Factory, Cemetery or Farm in the land. Their ... United States for the past ten years, has proven them to combine more valuable qualities than ... and ... Send for circular and price list.
M. C. CHADWICK & CO.,
17 Spruce Street, New York

INSURANCE.
NORTHERN FIRE AND LIFE ASSURANCE CO., NO. 1 MOORGATE STREET, LONDON
... INCORPORATED IN 1836.
CAPITAL, $6,000,000. ANNUAL REVENUE, $1,600,000
OFFICE
New Building, Philadelphia Bank, 425 Chestnut Street.
The Policies of the Northern Assurance Company are not only guaranteed by a large capital, but also by the unlimited personal responsibility of the ...
... adjusted and paid, without reference to London.
PHILADELPHIA BOARD OF REFERENCE.
Biddle & Reeves, ... Stokes & Perkins,
Myers, Quigley & Co., Smith, Williams & Co.,
James Graham & Co., Geo. Worcester & Co.,
Jos. B. Mitchell, Esq., Pres Mech. Bank
Jos. Dunlap, Esq., Pres Union Bank
Hon. W. A. Porter, late Judge Sup. Court.
NEW YORK REFERENCES
Duncan, Sherman & Co., J. B. Jaffray & Sons,
Atlantic Dock Co., Gen. H. Grant, Asst.
J. & J. Stuart & Co., Lovett & Williams
WILLIAM GETTY, Agent
New Building, Philadelphia Bank.

REMOVAL.
THE PENN MUTUAL
LIFE INSURANCE COMPANY
have removed to their new building,
No 921 Chestnut street, Philadelphia.
Assets over $1,000,000.
ALL THE PROFITS DIVIDED AMONG THE INSURED.
CHARTER PERPETUAL.
Insure them for short terms, or for the whole term of life, grant Annuities and Endowments, purchase Life Interests in Real Estate and make all contracts depending on the contingencies of life
They act as Executors, Administrators, Assignees, Trustees, and Guardians. DANIEL L. MILLER, President
PAUL E. STOKES, Vice President.
JOHN W. HORNOR, Secretary
Medical Examiners
In attendance at the Office of the Company from 1 to 3 P. M daily

American Life Insurance and Trust Company
Company's Building, S. E. corner MAINUT and FOURTH Sts
Open from 9 A. M. to 3 P. M.
Incorporated 1850, by the Legislature of Pennsylvania.
Capital, $500,000. Charter Perpetual.
Insures Lives during the natural life, or for short terms; grants annuities and endowments, and makes contracts of all kinds depending on the issues of life Acting also as Executors, Trustees, and Guardians.
Receives deposits of money, allowing interest, and pays the same when checked for.
Buys and sells Stocks, Bonds, Mortgages, Ground Rents, and other Real Estate on favorable terms.
Collects Dividends, Interest, Rents, &c., and transacts a general Financial business.
SAVING FUND.
Interest at 5 per cent. allowed for every day the Deposit remains, and paid back on demand by check at sight, in gold, silver, or notes of banks, for the sum of deposited.
This Company has FIRST MORTGA

Miscellany.

WRITING AN ANCIENT ART

It is no longer a disputable point whether writing was practised before Moses and those of those things which to doubt is to betray a culpable ignorance; but we have also to add, that in the time of Moses the system of writing was already ancient, and that too, in the highest perfection it ever possessed among the Egyptians, with whom he was educated.

By the Egyptians various modes of writing were employed from very ancient date; but the most common, and really the basis of the whole, was, in its system, precisely the same as that employed by the Hebrews and Phœnicians. The Egyptian phonetic writing was only an elaborate multiplication of signs upon the same system which was common to them and the neighboring nations of Asia.

Now, that system of writing, in all the completeness that ever belonged to it, is found, at this hour, upon monuments, which must have been inscribed long before Abraham left Ur of the Chaldees. Moreover, upon those same monuments we find pictures of books, and especially of the round bound papyrus roll and the scribe's writing apparatus, as graphic signs—evincing a pre-existing familiarity with the art. Under the fourth dynasty of Egyptian kings, at least two hundred years before the call of Abraham, such evidences of the antiquity of writing are both numerous and unmistakable.

A similar witness has recently arisen to testify to the antiquity of the same art in Assyria. Among the multitudes of written monuments collected from the ruins of Babylon and Nineveh, some have come down from the very time of Abraham, and others, in the opinion of the most learned Assyrian archæologists, are probably older than that by more than two hundred years. And nothing has yet been discovered which intimates that research has entered upon the period when writing was invented.

Within these few months, announcement has been made of a discovery, which, if verified, must carry the history, not only of writing, but also of literature in Assyria, fully up to the date of the earliest Egyptian monuments. We refer to the Arabic translations of ancient Babylonian books, recently examined by Chwolson, of St. Petersburg. Upon those books themselves we are not yet in condition to found an argument; but the reputation of the eminent scholar who makes the announcement, is such as to leave no room to question either his own entire belief in the reality of his discovery, or the honesty and labor-meanness of the investigation by which it was reached. And the very fact, which is not now stated for the first time, that, in the days of the Abbassides, there were ancient Babylonian books still extant, is one not to be left out in this connection.

Writing has from ancient time been the favorite art of the sons of Shem. We do not mean to say that every tribe of them, in every age, has possessed skill therein; but the great divisions of the people have from time immemorial cherished it as an ethnic feature. Most remarkably have they been the people of the book. A book has, in all recorded ages, been their rallying point—their national centre. Even in the present day, sunk as they are, crushed under the weight of ages of degeneracy, scattered refugees over the face of the world, wherever you find a little neighborhood of the sons of Israel, you find readers—readers of the ancient language of Canaan. And even among the savages of Africa, the wandering or trading Arab has carried his national art of the pen. Consequently, we deem it exceedingly improbable that, living in the midst of those who used writing, the Semitic patriarchs should have remained ignorant of it.

Princeton Review

A DANGEROUS CURIOSITY.

It is the most natural thing in the world, when you have gone to bed, to get up, run to the window, hoist it and look out at an alarm of fire or any unusual noise or clamor going on outside. A lady was roused from her sleep by a cry of "Fire," "Fire;" her chamber was as bright almost as day when she opened her eyes. She went to the window, and soon saw that it was her husband's cotton factory. She felt on the instant a shock at the pit of her stomach: the result was a painful disease which troubled her for the remainder of her life, a period of nearly fifteen years.

A young lady just budding into womanhood was called by the sound of midnight music to the window, and in her undress leaned her arm on the cold sill: the next day she had an attack of inflammation of the lungs which nearly killed her. She eventually recovered, only to be the victim of life-long asthma, the horrible suffering from the oft-repeated attacks of which during now these twenty years, is the painful penalty, to be paid over and over again as long as life lasts.

A letter just received from a successful banker, who has been an invalid for five years, every now and then spitting blood by the pint, with a harassing cough which makes every night and morning a purgatory, states that the immediate cause of all his sufferings, and the final blasting of life's prospects, was his getting up on a cool night, to look out of his chamber window, his body being in a perspiration at the time. That sturdy old Trojan, Dr. Johnson, used to say that "Mankind did not so much require instructing as reminding;" hence the present reminder, that it is dangerous for people to be poking their night-caps out of the window after night-fall. Another mischievous habit in the same direction, may have pertinent mention here. Standing in the street doorway in cold weather, while the door itself is open, in taking leave of visitors. The cold air from without rushes into the dwelling, causing a draught, which chills the whole body almost instantly. It is a hundred times safer to close the door and stand without, bareheaded. Many a tedious case of sickness and suffering has been occasioned, and even life itself has been lost, by an exposure, apparently so trifling. May our readers remember these things, and teach them to their children on the instant.

SIR WALTER SCOTT'S FAMILY.

From a Scottish writer, whose great privilege it was to enjoy the friendship of the illustrious author of the "Waverley," we learn of all Sir Walter Scott's numerous family, but one representative remains in the person of Miss Hope Scott, a fair-haired, blue-eyed child of eight years of age, whose last birthday was on Tuesday, the third of October. Most of our readers will remember that Scott's eldest daughter, Sophia, was married to John Gibson Lockhart, in the year 1820. Their youngest daughter was married to Mr. James Hope, who has since taken the name of Scott, and at present occupies Abbotsford. Mrs Hope Scott passed away a few summers since, to join two of her children who preceded her as

"Those everlasting gardens
Where angels walk and seraphs are the warders,"

leaving this little girl, Hope—so fair, so fragile, that she seems suited for other spheres than this rough world—sole representative of all that noble race. Strange and sad is the fatality which haunted the family of our modern Shakspeare. Sir Walter Scott's brothers all died young. His sons and daughters were summoned early to the silent land.

Methodist.

VERBAL VICES

Indulgence in verbal vice soon encourages corresponding vices in conduct. Let any one of you come to talk about any mean or vile practice with a familiar tone, and do you suppose, when the opportunity occurs for committing the mean or vile act, he will be as strong against it as before? It is by no means an unknown thing that men of correct lives talk themselves into crime, into sensuality, into perdition. Bad language easily runs into bad deeds. Select any iniquity you please; suffer yourself to converse in its dialect, to use its slang, to speak in the character of one who approves or relishes it, and I need not tell you how soon your moral sense will lower down its level. Becoming intimate with it, you lose your horror of it. This obvious principle of itself, furnishes a reason for watching the tongue.

F. D. Huntington, D. D.

MISTAKE CORRECTED

It is a mistake to suppose as many do that the servitude which pertains in New Mexico is the same thing as African Slavery as it exists in the Southern States. The condition of Slavery [illegible] is a modified slavery, or any slavery at all. It is merely a system of apprenticeship or temporary involuntary servitude, whereby a man is enabled to borrow money, or otherwise create a debt, and to give his personal services, at a stipulated rate of hire, as security for the payment thereof. The law authorized the making of the contract, and enforces its fulfilment, giving to the peon the privilege of changing from one employer to another whenever he feels himself oppressed or unfairly treated. This change is made by a cheap and inexpensive legal process, which is accessible and attainable by the humblest person who may have found it necessary for the embarrassment to enter into that condition of temporary servitude. I deny that there is anything debasing in this system. The social and political status of an individual is not affected by his entering into the condition of a peon. His right of suffrage and all other civil rights remain unimpaired. There is no entailment of his services upon his family or any member thereof. It is simply a voluntary engagement to render personal service at a stated hire for a valuable consideration. It is an obligation entered into with the entire will of the [illegible] which may be cancelled and discharged by him at any moment, upon the payment of the debt on which the obligation was founded. This system has none of the elements or attributes of slavery; and if the slanderer of the people whom I have the honor to represent chooses to insinuate that the existence of this system of voluntary and temporary servitude has exercised an agency in perpetuating that peculiar slavery sentiment in New Mexico which has been manifested in the enactment of a slave-code, I denounce such insinuation as an unwarrantable assumption.

This is indeed a very different form of servitude from any known in the Southern States, and we are glad to learn in this authentic way that the system is so mild. Doubtless the increase of population and the progress of civilization in New Mexico will cause it ultimately to pass away altogether. Viewed by this light, the proposition of Mr. Adams, to admit New Mexico as a State, is very worthy of consideration as part of an adjustment.

THE WINTER IN EUROPE

On this side of the Atlantic Ocean there has been no need to complain of the present winter as one of unusual severity; until within a few days, the temperature has not been extremely cold. There have been no heavy snow storms, and the navigable rivers have been but little obstructed by ice. But, as is often the case, the weather in Europe has been entirely different. The latter part of December was intensely cold in England and France. The usual Christmas and New Year festivities—at least those of an out-of-door character—were seriously marred by the severe weather. In various parts of England, the mercury in the Fahrenheit thermometers fell on Christmas morning to zero, which is very extraordinary for that country. Letters are published in the London *Times*, from different places, in which the mercury is said to have fallen to three, five, and even eight degrees below zero. In some parts of Scotland it sank to even fourteen degrees below. A good deal of snow had also fallen in the British islands.

In France the weather appears to have been not less severe, and its effects seem to have been more disastrous. It was accompanied by heavy snow, which lay to the depth of not less than sixteen inches, in the western part of France, and in Paris to the depth of two feet. A piercing wind blew, which interfered seriously with the work of the laborers employed to clean the streets. For they do not allow snow to remain on the ground in the French cities. The day after this great fall of snow in Paris, the Prefect of the Seine adopted the most vigorous measures to prevent the passage through the streets from being interrupted. For that purpose several hundred street-sweepers with carts were collected in the Place Vendome, whence they were detached to the various quarters of Paris. The snow was then carefully removed from the flagways and collected in heaps, so that it might melt gradually into the sewers and prevent an inundation. The high roads in the neighborhood of Paris were so thickly covered with snow that the market carts which supply Paris with provisions—milk, vegetables, fish, and poultry—were delayed several hours beyond their usual time. The proprietors of the booths erected on the boulevards for the sale of new year's gifts had not been able to open them in consequence of the snow. The snow storm and the severity of the cold had broken down the telegraph wires in nearly every part of France. A thaw happily, not in a day or two after the snow fell, and at the last accounts the weather was moderate.

Bulletin

YOUR MOTHER

Young man, have you a mother living still on God's earth? What is she to you? An old woman with wrinkled face, and gray locks, and rustic cap,—high-waisted dress, and form bowed and crushed together with the weight of years, altogether uncomely to your fastidious eye. Ah, look again. Each of those wrinkles is a sublime poem of self-devotion; each furrow on that face some long-enduring care has ploughed; the silver lines in those dark locks have changed their hue in busy household thoughts, the patient toil of day, the wearying nightly vigils, and burdens borne for you, as well as others, have lain more heavily on her head than the pressure of years. Can there be another face that can match that wrinkled face in sweet, spiritual beauty? Could painter limn, or sculptor chisel a form that should wear such grace in your eye as that no longer youthful form? Do you touch any hand with such tender kindness as that with which you lift that trembling staff of age to your heart?

Where dwells this mother of yours? In the old early home, with but few of the voices that have once been musical there, left to cheer her gathering loneliness. The ashy gray evening is coming upon her. What lights do you keep burning there to drive the gloom away? Does the frequent post carry her filial greetings from you? Do little tokens, precious to her heart, because of their worth but of the loving remembrance they attest, go from your hand to hers? Does she know of a vacant corner in your bright, busy career? Amid its [illegible] promises, does your face break in upon her solitude? Are you repaying to her unchecked age, the debt of your early years contracted? The dear friends of long ago have most of them left her side; do you feel that, and feel it for her? Does she have it to muse upon in the lonesome hours of her long twilight how dear to her is the great strong boy of hers is for her comfort?

[illegible] never implore it of you, I know. That he would not do. But silently, like a conscience-stroke, your neglect, would eat into her heart. Is she beneath your own ken? Has she the want of honor, the large of conveniences, these days, to feel in your way there? Are you more ashamed to call to her with your voice in the street? Do you look reproach or anger? O how sweet and unspeakably gentle is the [illegible] ing [illegible] you! That manner which [illegible] coming to rehearse to you the [illegible] what you have been and [illegible] [illegible] and that [illegible] your spirit. With [illegible] ful for [illegible] you can be so [illegible] that in which you greet her. Oh, [illegible] return [illegible]

A. L. Stone, in Congregationalist.

Family Circle.

COWPER TO HIS MOTHER'S PORTRAIT

[illegible] the dearest object of my language! [illegible] passed
[illegible] and I [illegible] there still
[illegible] [illegible] [illegible] [illegible] I see
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] away
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

My mother! when I learned that thou was dead,
Say, was it [illegible] [illegible] [illegible] [illegible]?

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
And that maternal smile? it answers—Yes.

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

I [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

All this still legible in memory's page
And still to be so to my latest age
Adds joy to duty; makes pain [illegible]
[illegible] [illegible] [illegible] [illegible]
Perhaps a frail memorial, but sincere;
Not scorned in heaven, though little noticed here

And while the wings of fancy still are free,
And I can view this mimic show of thee,
Time has but half succeeded in his theft,
Thyself removed, thy power to soothe me left.

TO MOTHERS

The first book read, and the last book laid aside by every child is the conduct of its mother.

1. First give yourself, then your child to God. It is but giving him his own. Not to do it is robbing God.

2. Always prefer virtue to wealth. The honor that comes from God to the honor that comes from men. Do this for yourself. Do it for your child.

3. Let your whole course be to raise your child to a high standard. Do not sink into childishness yourself.

4. Give not needless commands, but when you command, require prompt obedience.

5. Never indulge a child in cruelty even to an insect.

6. Cultivate a sympathy with your child in all lawful joys and sorrow.

7. Do not expect to make your child perfect.

8. Be sure that you never correct a child until you know it deserves correction. Hear its story first and fully.

9. Never allow your child to whine or fret, or bear grudges.

10. Early inculcate frankness, candour, generosity, magnanimity, patriotism, self-denial.

11. The knowledge and fear of the Lord are the beginning of wisdom.

12. Never mortify the feelings of your child by upbraiding it with dulness; but do not inspire it with self-conceit.

13. Pray for and with your child often and heartily.

14. Let no one interpose between your authority and your child.

15. Feed its mind, no less than its body, with food convenient for it.

16. Encourage all attempts at self-improvement.

17. Let your child be, think, and speak as a child, but encourage it of its own accord to put away childish things.

18. Never deceive, nor break a promise to a child.

19. Reprove not a child severely in the presence of strangers.

20. Remember that life is a vapour, and that you and your child may be called out of time into eternity any day.

"SOUNDING BRASS."

It was a bright winter's morning not far from the holidays and little Dick Melville was busily collecting his dinner-basket and books preparatory to setting out for school, when his older sister asked, "Did you learn any verse this morning, Dick?"

"Of course I did; and said it to mother, too. It was—Oh where is my geography—I do believe baby has hid it somewhere. Well, it began—Oh, Bridget! please put in one more slice of bread and butter."

"That's the queerest verse I ever heard," said Sam, who rather liked to tease his little brother.

"Now, really, Sam, I was just going to say it. It was, 'Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal,' and mother said *charity* meant *love*, and feeling kindly towards everybody; but if we're cross and hateful, then we're like 'sounding brass,' which is—"

"Hear me," interrupted early-headed little Madge, "I learned one too,—'Charity suffereth long, and is *kind*.'"

"That's a nice verse for kind little Madge," said Sam, lifting her on his knee.

"Dear me," again broke in Dick, "where can my skates be? Fred Allen said the pond was frozen over, and we'd have a great time up there after school."

"Why, Dick, Frank Burton came here last night, and told me you said he might take them."

"Now, Nelly, that's too bad! He told you a downright falsehood. He has lost his own skates, and he told me yesterday he was afraid he shouldn't get another pair till Christmas, but he never said a word about mine, for he knew I wanted to use them myself."

"That's very strange," said Nelly.

"Strange! it's downright mean," cried Dick, vehemently, "and I *will* say that Frank Burton is the slyest, most selfish boy in school, and I don't believe he'd mind telling a lie any more than—"

"Hush a minute," cried Sam with a merry twinkle in his eye, "I shouldn't think the band would be out so early in the morning, but I'm sure I hear plenty of 'sounding brass' somewhere."

Little Madge eagerly listened, with her curly head on one side, but Dick, coloring angrily, replied,

"I know what you mean, Sam, but if you'd just look at home, I think you'd find enough 'tinkling cymbals' to match my brass."

"Dear little Dick," began gentle sister Nelly.

"Yes, I know it, Nelly; I know I was wrong; but if you were only a boy, and loved to skate as I do, and then had every thing go wrong, you'd just forget all about charity, and wouldn't care a bit if you just *turned* into sounding brass."

"Well, I didn't know you were in such a sad state of mind," said Sam, laughing. "You may take my skates if you like them."

"Oh, dear, no; thank you just the same, but they're a great deal too large," said little Dick, with a lovely sleepy-start [illegible]

To the great disappointment, Frank Burton was not in his usual place so could he make his appearance all day, and poor Dick could hear nothing of his skates. But when school was out at last [illegible] and the merry party for the pond, and as he rowed the [illegible] enough there was Frank Burton with his own new skates on!

"Those are mine," shouted little Dick; "and I want to use them myself!"

"You can have them if you'll catch me," [illegible] Dick, [illegible] him after him.

Dick [illegible] and during the [illegible] [illegible] [illegible] till he came [illegible]

"Look you may [illegible] [illegible] there! [illegible] with my skates, if you'll give them to me then!"

Frank replied loudly. "Very generous when you can't help yourself! Why, you [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Several of the smaller boys who knew Dick's [illegible] for Dick, but [illegible] [illegible] [illegible] [illegible] [illegible]

CHRISTIAN RECORDER.

Methodist Episcopal Church in the United States, for the Dissemination of Religion, Morality, Literature and Science.

Vol. I.—New Series. PHILADELPHIA, FEBRUARY 16, 1861. No. 6.

THE CHRISTIAN RECORDER
is published every Saturday on behalf of the
AFRICAN METHODIST EPISCOPAL CHURCH,
BY
REV. ELISHA WEAVER,
General Book Steward.
No 619, Pine Street, Philadelphia.

Notice.—All letters and matters pertaining to the Book Concern or Christian Recorder, must be mailed must be directed to Rev Elisha Weaver Box No 580, Philadelphia, and all matters sent by express and in our city, must be directed to E. Weaver, No. 619 Pine St.

TERMS

Two Dollars a year, payable in advance. Single copies four cents.

ADVERTISEMENTS

We admit advertisements of all description suitable for a religious newspaper, and they will be published as follows:—
Cards or Advertisements, inserted for one year, provided they do not exceed eight lines, ten dollars, paper included, or, eight dollars without the paper. Six months for six dollars, paper included.—three months, four dollars. one month $1 50 paper in each case included.

Poetry.

For the Christian Recorder

PASSING AWAY.

BY MISS SARAH A. LESTER OF VICTORIA, V. I.

Does not the voice of ocean say,
As chasing each other in their boisterous play,
Its sparkling billows dash and foam;
I learn, as o'er this boundless waste I roam,
That all that dwells beneath the sun,
As the wheels of time roll swiftly on,
Is passing away.

Hark! to the voice of the evening breeze,
As it quietly sighs 'mong forest trees;
List! to the tempest's deafening roar,
See the lightning's flash, hear the fearful torrents pour;
Then think of what these voices speak,
As blending harmoniously they repeat,
All things are passing away.

Borne 'pon morning's balmy air,
Bird like voices sweet and clear,
Carol to the Author of their days,
Joyous songs of love and praise
To man, these voices day by day,
Seem in loving tones to say,
Forget not that *thou* art passing away

The memory of departed loved ones,
The heart of man holds dear,
And should he hearken to these tones,
As they gently fall upon his ear;
The light of bygone years they'd bring;
O'er buried hopes a brightness fling;
Dispel the gloom,
Which mocking control
Enslaves his soul
When thoughts of death and the tomb
Steal o'er him.

They'd bid him with meek heart, to bear
The ills to which all flesh is heir,
Whisper of heaven, the home of the blest,
Where weary souls find endless rest;
Bid him sow for that bright land prepare,
Ere the shadows flee, the day-star rise,
And in the long night of despair,
Heaven refuse to hear his cries
For mercy.
The past he cannot then recall,
In life's bright day
Mercy and love will pardon all
His guilt.
Then that power will have passed away,
And to his wild despairing cry
Justice *alone* will dare reply.

TRUST IN GOD.

"TRUST IN GOD, AND DO THE RIGHT."

Courage, brother! do not stumble,
Though thy path is dark as night,
There's a star to guide the humble,—
Trust in God, and do the right.

Let the road be long and dreary,
And its ending out of sight,
Foot it bravely, strong or weary,
Trust in God, and do the right.

Perish "policy" and cunning,
Perish all that fears the light,
Whether losing, whether winning,
Trust in God, and do the right.

Trust no party, church, or faction,
Trust no "leaders" in the fight,
But in every word and action,
Trust in God, and do the right.

Trust no forms of guilty passion,
Fiends can look like angels bright;
Trust no custom, school, or fashion,—
Trust in God, and do the right.

Some will hate thee, some will love thee;
Some will flatter, some will slight;
Cease from man, and look above thee,
Trust in God, and do the right.

Simple rule and safest guiding,
Inward peace and inward light;
Star upon our path abiding,
Trust in God, and do the right.

ONLY WAITING.

A very aged man in an almshouse, was asked what he was doing now? He replied, "Only Waiting."

Only waiting till the shadows
Are a little longer grown;
Only waiting till the glimmer
Of the day's last beam is flown;
Till the night of earth is faded
From the heart once full of day
Till the stars of heaven are breaking
Through the twilight soft and gray.

Only waiting till the reapers
Have the last sheaf gathered home,
For the summer time is faded,
And the autumn winds have come;
Quickly, reapers' gather quickly
The last ripe hours of my heart,
For the bloom of life is withered,
And I hasten to depart.

Only waiting till the angels
Open wide the mystic gate,
At whose side I long have lingered,
Weary, poor and desolate;
Even now I hear the footsteps,
And their voices far away;
If they call me, I am waiting,
Only waiting to obey.

Only waiting till the shadows
Are a little longer grown
Only waiting till the glimmer
Of the day's last beam is flown,
Then from out the gathering darkness,
Holy deathless stars shall rise,
By whose light my soul shall gladly
Tread the pathway to the skies

Anon.

I FIND NO LIGHT

I find no light,
Though long I've searched within my heart to see
One shining act, one proof of love to Thee
Which, self deceiving, leads me feet astray
I've sought to keep the law, but thoughts of sin
Are ever present, and I look within.
And find no light

I see no light,
Though I have prayed I still have vainly sought
To gain a victory o'er the sin I fought.
Upon a sea of doubts I'm tempest tossed,
Despairing to be saved, yet fearing to be lost
Rebellious passions and a stubborn will
I hate, and yet indulge them still

I find no light
For I deserve none—I have naught in Self,
In my own darkness, guidance for the blind,
But now I'll seek no longer peace within—
I come to Thee, that through Thy death—a
Though I am vile, I pray that Thou will deem
My soul in Thy Rose color Righteousness
And be my light.

Be thou my light
Though sin and darkness only reign in me,
Yet to Thy cross I cling, and my nativities
Completed there, O help me to receive
Thy gracious fulness, faith in Thee to live
Save me from sin, and, in life's darkest hour,
From death's cold waters, may my spirit soar
With Christ, my light

Anon

Miss [illegible] is daily and rapidly increasing in grace upon her. She is now in England, confined to her bed, and suffers greatly from pain and exhaustion.

Selections.

DR LEYBURN AMONG THIEVES

The editor of the *Presbyterian* of this city, who is now travelling in the Holy Land, was attacked by Arabs while *en route* from Jerusalem to Jericho and the Dead Sea, as appears from the following interesting narrative. His escape from death seems to have been very providential. Speaking of his arrival at the Jordan, he goes on to say:

An hour and a half, perhaps, passed from the time of our arrival. We had both of us bathed in the Jordan, and Mr Low had slept some time under a tree on the river side. I had been out in the undergrowth cutting a cane or two as a souvenir to carry home. Having got through with these little matters, Mr. Low and myself were standing looking at the dragoman bathing some of the Jordan water, when all at once our men leaped to their feet, and gave the alarm. I looked in the direction indicated, and saw over the tops of the bushes, not twenty yards distant, a row of lances rapidly approaching. Another instant, and confronting us, from the little eminence above our encampment, was a party of as savage-looking Bedouins as were ever seen. They paused but a moment to survey the ground, then spurred their horses, and plunged right at us, with their lances aimed point blank for us. There was every indication that our lives were in imminent peril. If, indeed, certain death were not at hand. But neither of us either fled or flinched. I think I can say with truth, that we stood as firm as if we had been veterans from many a battle field. Seeing that we exhibited no fear, they hesitated for an instant, turned aside their lances, then leaped from their horses and rushed at us. The one who first attacked me was the oldest of all of them, and apparently the chief. With a demon's countenance, he seized me, and demanded my money. As I did not give it to him, I do not know what he might have done next, had not the real leader of the gang rushed up, and having seized my coat, tried to tear it from my back. I resisted him, and he struck me a stunning blow on my head. The two then tore off my coat.

Meanwhile, Mr. Low, with some difficulty, got out a revolver he had in a bag swung over his shoulder, and as they approached him attempted to fire, but it snapped. One of them instantly stabbed him in the cheek, whilst assisted by another, they wrenched the revolver from his hands. Old residents here say it was a most providential circumstance that the revolver missed fire; that had it gone off, we should certainly have been killed, it being a principle of the Bedouin never to fail to avenge blood. The one who got possession of the revolver, and another, the former with the revolver in hand, tore off almost my entire clothing. Mr Low was left with nothing but his drawers and socks, whilst the dragoman and myself were left with our entire under-clothes. The shriek was stripped of everything but his shirt, though they afterwards gave him back his clothes, horse, and arms. Our footguard took to his heels the instant the alarm was given, and we did not see him again until several hours afterwards, when we found him sitting on the road-side half-way to Jericho. Our poor muleteer had scarce a rag left upon him.

During the time of all this despoiling, the robbers were in the greatest excitement, and like so many demons. I never expect to see another scene so diabolical. And when they came to divide the spoil they grew more furious than ever, quarrelling and almost fighting over it. Several of them were evidently dissatisfied with their share, and came scowling around us like irritated tigers, one of them with the revolver in his hand, and the others with their own weapons. Up to that time neither Mr. Low nor myself had felt any special apprehension as to our lives, but they now seemed so dissatisfied and infuriated, that it seemed the most natural thing in the world that they should just finish their work by murdering us, and putting our dead bodies in the river. Why should they not? Who would ever know of it? But a kind Providence watched around us, and protected us from harm.

After dividing the spoil, the robbers having also stripped the trappings from our horses, and taken two of the horses for the two who first came along with us from the hill, and who had joined in all the robbing, mounted these and their own, and fording the river, rode rapidly off on the other side The last of them was on a small horse, and as the current was deep and strong, he ran great risk of being drowned, and my companion ventured to express the hope that he might be. The old chief was anxious about him, and stood hallooing and giving directions as to the channel. He at length got safely over, and leaving our two horses tied to the trees, they hurried off to their mountain haunts

THE PERIL OF THE CREVASSE

I remember well the first glimpse I had into one of those terrible crevasses which intersect glaciers. Getting a guide to hold my hand, I leaned over the yawning brink and gazed carefully into the fathomless abyss The two perpendicular walls of ice appeared to join together about three hundred feet down; an appearance resulting from the convexity of the crevasse. Usually I believe a great split endeavors where the glacier touches the ground beneath. "No one who falls into one of these ever comes out alive," said one of our guides "Yes," said another, "a man once escaped, and lives still at the Grindewald; he was a chamois hunter, and when coming home alone over the glacier, his foot slipped, and he was precipitated into a crevasse. His fall was broken by projecting ledges and blocks of ice; which, however, gave way as he clung to them. After falling three hundred feet, he reached the bottom of the glacier, with a leg and an arm broken. He found a hollow space between the ground and the ice, through which a stream of water ran Instinctively he followed its course, despite the great pain he endured, and after crawling along for three hours found himself freed from the glacier." Ordinary crevasses are from three to eight feet wide at the top, but the sides approach each other rapidly, so that a man would be wedged in between two walls of ice long before he could reach the bottom, and then unless there should be ropes at hand long enough and still [illegible] in a crevasse only last year, half frozen, half squeezed to death, the heat of his body ever melting the ice, he ever sinking deeper and deeper into his dreadful grave

Dickens' Household Words

THE CHICAGO PRAYER MEETING

[illegible] the past week [illegible] come in every day, and the influence upon these transient visitors cannot but be of the most salutary kind Some ten days since a brother [illegible] on his way to the meeting, and talked with upon the subject of personal religion; this work, he stated, that he was surprised the previous day to see them both with us, and remaining with us after the meeting was dismissed for prayers with two of the brethren—they had both found the "pearl of great price" One of them, who was in the meeting, immediately arose and bare witness to the power of Christ on earth to forgive sins

Outside of the meeting the fact came to light that he had immediately gone about from house to house, with a good brother, to talk and pray [illegible] pardon, during that week, that he appeared to be in a new world. "If any man be in Christ he is a new creature, old things have passed away and behold all things have become new." When Jesus called the fishermen of Galilee to become fishers of men, immediately they left their nets and followed him.

[illegible]

PRESENT DUTY OF THE PULPIT.

In times of deep and universal agitation like the present, a light, almost as of revelation, is sometimes flashed upon great truths and important duties before unrecognised. No duty, in our opinion, has been so grievously overlooked as that of bringing the principles of the Gospel to bear, from the pulpit, upon all the civil relations of men; and the times we live in are rousing the ministry from that timorous concession to an outcry for peace, (where there was no peace,) and to the demands of a short-sighted and superficial worldly-wisdom which has been wont to warn the preacher from [illegible] of politics as dangerous ground We are pleased to find such a conservative authority as the [illegible] vindicating, with its accustomed ability, the rights of the pulpit in this regard

The doctrine, that Christian ministers as such, and church courts, have nothing to do with politics, as all other theories either false or half-true, has given way like tow on the touch of fire, when the test occasion comes. If by politics be meant the policy of States in reference to secular affairs, then it is true that the gospel minister has nothing to [illegible] with them in the pulpit But if by politics we mean the principles of civil government, and the duties thence resulting, then politics belong to the higher sphere of morals; and morals is the science of duty, and duty is determined by the law of God If ministers are not set to expound that law, to declare to the people what God would have them do, then they have in all ages sadly mistaken their calling. The faithful messengers of God under all dispensations of the church, have felt officially bound to teach kings and people their duty, and tell them what God, who is King of nations as well as King of saints, requires at their hands The misfortune is, that the clergy and the church have not hitherto faithfully discharged their duty in this matter

It may be one of the gracious ends which God designs to answer by our present afflictions, to rouse the church to a higher estimate of her vocation; to make her feel that it is her prerogative and duty as God's witness on earth, to testify in behalf of all truth, and against all sin, whether in magistrates or people, whether in legislation or private conduct, and to teach publicly and effectually, that States as well as individuals, are bound to make the law of God the rule of their conduct.

TO THE FRIENDS OF PEACE.

We publish, by request, the following appeal for a peaceable adjustment of the national difficulties. We hope this country may be spared the judgment of civil war. The article will be read with interest by all our readers, even though deprived, as we are, from active participation in the settlement of the question:—

No friend of peace can look without anxiety upon the alarming aspect of the times. On every side are seen, both at home and abroad, omens of a gathering storm whose fury may are long sweep and shake the world. Seldom has there been a crisis so eventful; and the passing hour may strike the keynote of long ages to come. Impressed with such views, the Committee of the Peace Society regard the threatening indications of a war in Europe the coming spring, and the existing difficulties in our own land pressing to the same disastrous result, as a loud and imperative call upon the friends of peace for increased energy and activity in disseminating those gospel principles which not only demonstrate the crime and folly of war, but also suggest a wiser and more satisfactory solution of all national misunderstandings by Christian means.

Such a solution we believe to be possible; and it is chiefly for this reason that the Peace Society, embracing men of every creed in religion and politics, would lift its humble voice to dissuade the parties from all thought of attempting in any event a settlement of their controversies by an appeal to the sword, as mutually suicidal. Of what possible avail could such an appeal be? Would it bring a single one of the points now in dispute any nearer to a satisfactory solution? Would it change at all the convictions or the preferences of either party? Would not the North still cling to Freedom, and the South to Slavery, just as resolutely as ever? Is it possible for the sword ever to settle such a controversy? Never. Unkennel the dogs of war all over the land, kindle the fires of battle on *every* hill and in every valley, let our lakes, our rivers, and our vast seacoast be crimsoned with fraternal blood; and would not the parties still be obliged, as their last resort, to sheathe the sword, and betake themselves to the very same methods of peaceful adjustment that we now urge them to adopt at the start?

We say this in no spirit of either dictation or partiality. As friends of peace, we plead merely for a bloodless issue of the controversy. It is not ours to decide on what terms it ought to be settled; we only ask that it may, in any event, be brought in some way to a conclusion by peaceful, legal, rational means. Have we not such means already at hand? Does not our general government, by its Constitution and its laws, contain provisions designed and adapted to meet just such cases as this? Here is the proper remedy; and were there a disposition on both sides to use such provisions aright, we see not what occasion there could ever be for war among ourselves on this or any other issue.

In thus pleading for peace, we are far from abetting rebellion in any form. Under a government like ours, all the work of our own hands and always under our control through the ballot-box, what shadow of excuse can there ever be for violent resistance of its authority? True, it may occasionally bear, or seem to bear, hard upon our interests; but the remedy is still in our own hands, and [illegible] in the [illegible] We may have to wait; but as we must in any case In this way we certainly can obtain redress far better than we could by rebellion. Our government is designed to secure the rights of all, and if any are dissatisfied, their only proper course is to [illegible] our Constitution and laws, can be duly applied to the case. The enforcement of law is the [illegible] all parties are bound to acquiesce but even if they refuse, the way would still be open for a [illegible] drop of fraternal blood. If our laws [illegible] with the [illegible] prescribed for its [illegible] [illegible] can there be for [illegible] difficulties? We [illegible] the best possible [illegible] all wrongs. Let [illegible] expedients in good [illegible] there still would [illegible] we way, after all, [illegible] tion If the parties united under our [illegible] government; if there [illegible] in different sections [illegible] our living together [illegible] pardon, during that week, that he appeared to be in a new world. "If any man be in Christ he is a new creature, old things have passed away and behold all things have become new." When Jesus called the fishermen of Galilee to become fishers of men, immediately they left their nets and followed him.

Dickens' Household Words

THE PERIL OF THE CREVASSE

I remember well the first glimpse I had into one of those terrible crevasses which intersect glaciers. Getting a guide to hold my hand, I leaned over the yawning brink and gazed carefully into the fathomless abyss The two perpendicular walls of ice appeared to join together about three hundred feet down; an appearance resulting from the convexity of the crevasse. Usually I believe a great split endeavors where the glacier touches the ground beneath. "No one who falls into one of these ever comes out alive," said one of our guides "Yes," said another, "a man once escaped, and lives still at the Grindewald; he was a chamois hunter, and when coming home alone over the glacier, his foot slipped, and he was precipitated into a crevasse. His fall was broken by projecting ledges and blocks of ice; which, however, gave way as he clung to them. After falling three hundred feet, he reached the bottom of the glacier, with a leg and an arm broken. He found a hollow space between the ground and the ice, through which a stream of water ran Instinctively he followed its course, despite the great pain he endured, and after crawling along for three hours found himself freed from the glacier." Ordinary crevasses are from three to eight feet wide at the top, but the sides approach each other rapidly, so that a man would be wedged in between two walls of ice long before he could reach the bottom, and then unless there should be ropes at hand long enough and still [illegible] in a crevasse only last year, half frozen, half squeezed to death, the heat of his body ever melting the ice, he ever sinking deeper and deeper into his dreadful grave

Dickens' Household Words

THE CHICAGO PRAYER MEETING

[illegible] the past week [illegible] come in every day, and the influence upon these transient visitors cannot but be of the most salutary kind Some ten days since a brother [illegible] on his way to the meeting, and talked with upon the subject of personal religion; this work, he stated, that he was surprised the previous day to see them both with us, and remaining with us after the meeting was dismissed for prayers with two of the brethren—they had both found the "pearl of great price" One of them, who was in the meeting, immediately arose and bare witness to the power of Christ on earth to forgive sins

Outside of the meeting the fact came to light that he had immediately gone about from house to house, with a good brother, to talk and pray [illegible] pardon, during that week, that he appeared to be in a new world. "If any man be in Christ he is a new creature, old things have passed away and behold all things have become new." When Jesus called the fishermen of Galilee to become fishers of men, immediately they left their nets and followed him.

[illegible]

PRESENT DUTY OF THE PULPIT.

In times of deep and universal agitation like the present, a light, almost as of revelation, is sometimes flashed upon great truths and important duties before unrecognised. No duty, in our opinion, has been so grievously overlooked as that of bringing the principles of the Gospel to bear, from the pulpit, upon all the civil relations of men; and the times we live in are rousing the ministry from that timorous concession to an outcry for peace, (where there was no peace,) and to the demands of a short-sighted and superficial worldly-wisdom which has been wont to warn the preacher from [illegible] of politics as dangerous ground We are pleased to find such a conservative authority as the [illegible] vindicating, with its accustomed ability, the rights of the pulpit in this regard

The doctrine, that Christian ministers as such, and church courts, have nothing to do with politics, as all other theories either false or half-true, has given way like tow on the touch of fire, when the test occasion comes. If by politics be meant the policy of States in reference to secular affairs, then it is true that the gospel minister has nothing to [illegible] with them in the pulpit But if by politics we mean the principles of civil government, and the duties thence resulting, then politics belong to the higher sphere of morals; and morals is the science of duty, and duty is determined by the law of God If ministers are not set to expound that law, to declare to the people what God would have them do, then they have in all ages sadly mistaken their calling. The faithful messengers of God under all dispensations of the church, have felt officially bound to teach kings and people their duty, and tell them what God, who is King of nations as well as King of saints, requires at their hands The misfortune is, that the clergy and the church have not hitherto faithfully discharged their duty in this matter

It may be one of the gracious ends which God designs to answer by our present afflictions, to rouse the church to a higher estimate of her vocation; to make her feel that it is her prerogative and duty as God's witness on earth, to testify in behalf of all truth, and against all sin, whether in magistrates or people, whether in legislation or private conduct, and to teach publicly and effectually, that States as well as individuals, are bound to make the law of God the rule of their conduct.

TO THE FRIENDS OF PEACE.

We publish, by request, the following appeal for a peaceable adjustment of the national difficulties. We hope this country may be spared the judgment of civil war. The article will be read with interest by all our readers, even though deprived, as we are, from active participation in the settlement of the question:—

No friend of peace can look without anxiety upon the alarming aspect of the times. On every side are seen, both at home and abroad, omens of a gathering storm whose fury may are long sweep and shake the world. Seldom has there been a crisis so eventful; and the passing hour may strike the keynote of long ages to come. Impressed with such views, the Committee of the Peace Society regard the threatening indications of a war in Europe the coming spring, and the existing difficulties in our own land pressing to the same disastrous result, as a loud and imperative call upon the friends of peace for increased energy and activity in disseminating those gospel principles which not only demonstrate the crime and folly of war, but also suggest a wiser and more satisfactory solution of all national misunderstandings by Christian means.

Such a solution we believe to be possible; and it is chiefly for this reason that the Peace Society, embracing men of every creed in religion and politics, would lift its humble voice to dissuade the parties from all thought of attempting in any event a settlement of their controversies by an appeal to the sword, as mutually suicidal. Of what possible avail could such an appeal be? Would it bring a single one of the points now in dispute any nearer to a satisfactory solution? Would it change at all the convictions or the preferences of either party? Would not the North still cling to Freedom, and the South to Slavery, just as resolutely as ever? Is it possible for the sword ever to settle such a controversy? Never. Unkennel the dogs of war all over the land, kindle the fires of battle on *every* hill and in every valley, let our lakes, our rivers, and our vast seacoast be crimsoned with fraternal blood; and would not the parties still be obliged, as their last resort, to sheathe the sword, and betake themselves to the very same methods of peaceful adjustment that we now urge them to adopt at the start?

We say this in no spirit of either dictation or partiality. As friends of peace, we plead merely for a bloodless issue of the controversy. It is not ours to decide on what terms it ought to be settled; we only ask that it may, in any event, be brought in some way to a conclusion by peaceful, legal, rational means. Have we not such means already at hand? Does not our general government, by its Constitution and its laws, contain provisions designed and adapted to meet just such cases as this? Here is the proper remedy; and were there a disposition on both sides to use such provisions aright, we see not what occasion there could ever be for war among ourselves on this or any other issue.

In thus pleading for peace, we are far from abetting rebellion in any form. Under a government like ours, all the work of our own hands and always under our control through the ballot-box, what shadow of excuse can there ever be for violent resistance of its authority? True, it may occasionally bear, or seem to bear, hard upon our interests; but the remedy is still in our own hands, and [illegible] in the [illegible] We may have to wait; but as we must in any case In this way we certainly can obtain redress far better than we could by rebellion. Our government is designed to secure the rights of all, and if any are dissatisfied, their only proper course is to [illegible] our Constitution and laws, can be duly applied to the case. The enforcement of law is the [illegible] all parties are bound to acquiesce but even if they refuse, the way would still be open for a [illegible] drop of fraternal blood. If our laws [illegible] with the [illegible] prescribed for its [illegible] [illegible] can there be for [illegible] difficulties? We [illegible] the best possible [illegible] all wrongs. Let [illegible] expedients in good [illegible] there still would [illegible] we way, after all, [illegible] tion If the parties united under our [illegible] government; if there [illegible] in different sections [illegible] our living together [illegible]

Jan[illegible], 1861.

THE NECESSARIES OF LIFE.

How much does a man need? Although this question evidently does not admit of any very definite answer, yet we may arrive at a proximate solution. If there are always some things which lie in the debatable region between luxury and necessity, there are many things about which no reasonable man can be in doubt. To a man in ordinary health, brandy, fast horses and pleasure boats, are as undoubtedly a luxury as some kind of food and clothing are a necessity. We propose to name some particulars that should be set down in the catalogue of necessaries.

In the first place, a sufficient quantity of good, nutritious food is a necessity. It is not merely needful that life should be kept in the body. We should strive to have vigorous health, without which our happiness and usefulness must be largely impaired. Dreamy, lazy monks may do on a mean fare, but be that works long and vigorously must be a good eater of good food. Those that are compelled to live scantily, on the refuse of the market, soon go down. Those who do so voluntarily, are guilty of a slow process of self-murder. The sixth commandment forbids whatsoever tends to take away our life.

Clothing is a necessary. Health and decency alike require suitable garments. Every man needs enough of clothing to preserve a certain temperature of the body. Of the virtuous woman portrayed by Solomon, it is said, "She is not afraid of the snow for her household; for all her household are clothed with double garments." Decency as well as suitable protection is to be regarded. Conscientious persons are often troubled about this matter, and he is certainly a rare man that can speak very positively on the subject. The difficulty is not in laying down the rule, but in applying it. Evidently some regard must be had to taste—some attention must be paid to place and station. A sealskin suit might be very comfortable, but if a minister were to wear it in a Philadelphia pulpit, his conduct would hardly commend itself to the judgment of a Christian community. We think every Christian may lawfully endeavor to make a becoming appearance in the house of God, and with this attainment he should be satisfied. It is mortifying to know that in some churches the spirit of the world has crept in, and pride and luxury display themselves in that outward adorning of plaiting the hair, and of wearing of gold, and putting on of apparel which the Scriptures so emphatically condemn. To the Christian, at least, the habiliments of the opera are not a necessity.

A healthful residence is another item. Though Philadelphians boast that they have one of the healthiest cities in the world, we have some places in which it is a sin to live. Men were not made to burrow under ground like a beaver. The light of the sun, and a pure atmosphere, are indispensable to health. Pale, sickly, lifeless creatures are the natural growths of damp and close abodes. Comfort and taste, also, should enter into the item of a dwelling. It is possible for a family of six or eight, to make a single room answer for kitchen, parlor, bed-room, and all, but this can hardly be done without assimilating the males to brutes Hard must it be to cultivate all the nobler and holier graces of life in such an abode. Home should have its varied apartments—its outer court, and its holy and most holy places. Man is not a brute. Every man's home should be favorable to the cultivation of "whatsoever things are pure, whatsoever things are lovely, whatsoever things

The means of intellectual culture must not be forgotten [illegible] of work is men! How noble in [illegible] faculties! in form moving, how like an [illegible] like a god!" These [illegible] should be cultivated [illegible] for the mind is as important [illegible] the body. The poorest should have his books A [illegible] every child. Give [illegible] tion, and he may [illegible] of honor and useful [illegible] withhold it, and no matter how great his moral gifts, you deem him [illegible]

O, however, the fact is established concerning [illegible] minister, that in the prime of his manhood he [illegible] count, no further reason is needed to account [illegible] to gain a riper development of Christian character, a larger knowledge and profounder ex[illegible] his ministerial work, preaching and pastoral [illegible] unjust to himself and to his high calling; [illegible] exceptions, doubtless, men whose aspi[illegible] thing lose heart and hope But, as a rule, [illegible] must be much in fault who suffers his [illegible] powers are consecrated, and if he then fails of popular appreciation, he can say that his conscience is clear in that matter.

Christian Instructor.

OUGHT MINISTERS TO DISCLOSE CONFESSIONS!

Not many months since, the Rev. Dr. Patterson, [illegible] received from a lady connected with his congregation, a voluntary, written confession of guilt. That such a confession had been made, reached the ear of the aggrieved party through the offender herself A trial was about to come on, and Dr. Patterson consulted counsel as to the course proper for him to take. He was advised that such a confession was not privileged, and that on the trial he would be compelled to produce it. Under this advice, he [illegible] to be disclosed to the guilty [illegible] on trial

By a large portion of the secular press, this conduct of Dr Patterson has been visited with bitter denunciation. He has been charged with "violating the confessional," and an issue being framed in which the supposed culprit was the prosecutor, and he the defendant, he has been found guilty

For ourselves, we are disposed to object to this result. The term "Confessional," to our Protestant ears, is somewhat new. The Common Law, framed by men who held the casuistry of Rome in as deep detestation as they did her usurpation, recognised no confessional sanctity whatever What was told the confessor, had to be told in court. If these reverend personages refused to answer, they were put in jail until they did, and the cases were rare in which this discipline was not effective. Within the last few months, as we observe from a debate in the House of Commons, the same principle has been reiterated by the Queen's Bench, and has been vindicated by the government in the face of the jeers and hoots of the Irish brigade. And the same is the law in every American State where a statute to the contrary does not exist.

Perhaps it is well for the morality of the country that such is the law. To say that confessions made to clergymen should be excluded, would be to interpose a clog in the way of the detection of crime scarcely less effectual than to say that the [illegible] duties of by-standers, should not be received. Confession is an almost indispensable condition of crime. Guilt cannot keep its own counsel. Providence has given it this ear-mark, as if to secure its detection, and to refuse to use the preventive, is to license the crime.

Nor is it safe to public morals to open a public reservoir for confessions, inviting every one to throw his burden upon it, and telling him that everything placed there shall be secred. Such a process is like the artificial digestions the Roman gluttons managed to secure, by which they could eat night or tan dinners with only the ordinary inconveniences of one. Let a man have a confessional into which to ease himself immediately after committing a crime, and he will at once be fresh and bright to commit another. None of the little pangs of remorse will disturb him. All these he will deposit in his confessor's ear. The craving to let the secret out will be satisfied, and the secret out, he will be a revived man, ready to murder or rob with a lighter heart, as well as a more enlarged experience. What Providence designed if we may so speak, as a check on crime, is turned into an engine for its promotion.

No Protestant clergyman, we apprehend, should receive a confession without notifying the party tendering it, that neither in law nor morals can such a confession be held secred. If a confession be notwithstanding made, then, in case of gross public crime, a clergyman receiving it is bound, as would be any other citizen, to disclose it, so that the crime may be punished. And in no case can he refuse, when duly called on in a court of justice, to state whatever information he may have received.

Epis. Recorder.

AN EFFICIENT MINISTRY

A pastor in a neighboring State was remarking, in a recent conversation, upon the fact that a number of important pulpits were occupied by "boys," as he expressed it, just entering on their ministry He asked how it was to be accounted for; and as we had no theory ready, he proceeded to answer his own question. "I think," he said, "it is because ministers do not improve themselves as they should. How many there are, who preach no better at forty-five than they did at twenty-five! How little we see of that increase in knowledge, skill, address,—in character and power—that makes a minister loved and honored and sought for!"

Whether his view of the facts justly accounted for the phenomenon in question, would depend on the answer to another question: How far is success in winning position and emolument a proof of real merit? And this last is perhaps a harder question than the other. But, waiving all theories, is it a fact, that the ministry are, to a great extent, an unimproving class of persons? If so, it is a very serious fact—one which every man who feels that the Lord has put him into the ministry may profitably meditate upon, with application to himself.

It is certain that "Supply and Demand," with respect to ministers, are not on as amicable terms as the maxims of political economy would lead us to expect. There is not that perfect reciprocity between them which might naturally be looked for On the one hand we often see a church waiting long for a pastor, in a way to suggest that they have difficulty in finding the man they want. On the other hand we see numerous ministers looking for calls, and saying, as plainly as words can, that they do not readily find the places they want. And among those that have places, there are some whose relation to their people would seem to be the reverse of what is proper and desirable They cling to their settlement as something that is very important to themselves. The feeling is not, that [illegible] ple, but, that their people would be cruel to them, should they be dismissed. Such, at least, is the impression made by what they say of themselves, and [illegible]

Now, this state of things is evidently very undesirable The causes ought to be sought out, and, as far as possible, removed. But we have no idea that any one cause will account for all the [illegible] attributed to the [illegible] and covetous hearts [illegible] for the cure [illegible] the disease, and various [illegible] common [illegible] gently prescribed and [illegible] for the [illegible] [illegible] appropriate [illegible] for the [illegible] [illegible] rather than the [illegible] sense. Doubtless [illegible] truth also in the [illegible] But which is the truth in any one case [illegible] a body of that cast, not [illegible]

Herald of Truth

HOME ATTRACTIONS

Heaven's blessing upon the one who invents a mode by which children may be kept at home, over which the allurements of the outside world can avail nothing. He is a benefactor to the race As much as it is sung and played, home is not always "sweet home" to the degree that it is described —There are austerities and asperities and interdictions and conventionalisms that render it unattractive, and besides, there is a familiarity with its scenes that does not suit the spirit that is never satisfied but with change. Depend upon it, where there are harsh words for outraged "propriety," as displayed in boisterous mirth, and cold formality is installed as home, there will be a drawing away from it, and a continual search for excuses to evade its claims. Claims! It might be a question if homes thus constituted, have any claims upon living human hearts. I feel glad when I see any new device advertised to make home what it should be—a place of happy abandonment of care, a place wherein the soul can set itself in the light of innocent cheerfulness. The man who published a book of Parlor Games, has been of more benefit than many sermonizers. No good is lessened by its teachings, no frivolity is inaugurated. It opens up a new avenue to happiness. It is the new emotion that the monarch longed for

Enlightened parents understand the necessity of enlisting all attractions, and in those homes where they practise in this light, there is no dissatisfaction, discontent, [illegible] happy.

THE STATESMAN'S BEST MANUAL

As the New Testament sets forth the means and condition of spiritual convalescence, with all the laws of conscience relative to our future state and permanent being, so does the *Bible* present to us the elements of *public* prudence, instructing us in the true causes, the surest preventives, and the only cure of public evils. The authorities of Raleigh, Clarendon, and Milton must at least exempt me from the blame of singularity, if undeterred by the contemporary charges of paradoxy from one party, and of adherence to vulgar and old-fashioned prejudices from the other, I persist in avowing my conviction, that the inspired poets, historians, and sententiaries of the Jews, are the clearest teachers of political economy; in short, that their writings are the STATESMAN'S BEST MANUAL, not only as containing the first principles and ultimate grounds of state-policy, whether in prosperous times, or in those of danger and distress, but as supplying likewise the details of their *application*, and as being a full and spacious repository of precedents and facts in proof.

Coleridge

DEATH A BLESSING.

To the sinner death is a curse. It comes to him in the wrath of God, and as an infliction wholly penal. It is an act of capital punishment, sending him away to the terrible perdition of the second death. But to the child of God, death is a blessing. It is the starting point of a new existence. It is the event that terminates his sinning and his sorrowing together, and forever. It is the dissolution of his earthly tabernacle, that he may have "a building of God" The blow which inflicts it, is the last stroke of the rod of paternal discipline which the Father holds in his hand, and by which he corrects for eternity. The blow may strike him down upon the field of conflict, amidst the engagements of active life, on the public street, in the sanctuary of God, or in his quiet bed and under the eye of a sorrowing household, but it is the last corrective stroke that the redeemed spirit will ever need. In death the education for heaven is completed, and the bark is moored in safety, it may be after a cleaving storm of great severity, in the harbor of immortality.

We have said that death dismisses to the future state of glory. And it would be full of interest, did we view it only as the end of the present life For here terminate the relations of time, the speculations of business, the enjoyments of the world. Here, too, end the means of grace, the soul's connection with the visible church, and all opportunity of usefulness to others. There is no coming back from the grave to try over again the experiments of time, to improve bad character, to repair injuries done, to complete unfinished work, to prepare for an eternity already entered. And for such return to the Christian there is an necessity His incompleted work he leaves in the hand of God. His bereaved friends he places in the everlasting arms. The church, which, with his departing breath, he has committed to her blessed Head, is safe with him, though the pillars of her visible support may be falling. His body reposes under the Mediator's eye, in hope of the resurrection of the just; and as to the soul, it knows no care for the future. All its anxieties are over It is absorbed in the employments of glory: "Precious in the sight of the Lord is the death of his saints." On the death-bed of the faithful servant of God, angels look down with holy complacency; the glorified saints rejoice in it, as it makes a new addition to their society; while above all the Divine mind itself beholds it with unspeakable satisfaction.

Dr. J. N. McLeod.

BACKBITING.

What a red mark the word of God sets on the slanderer's forehead when it calls him a *backbiter!* Many a child goes about with that red mark flaming on his brow, and his conscience tells him that it is so. We have need to look well to it. A gentleman writes that he once saw the title "SLANDER-BOOK" printed on the binding of a small ledger. On examining it, he found that the various members of the household were charged so much a piece for each slander. The accounts were very neatly and correctly kept, credits entered, etc., as [illegible] merchant's office He was informed that this plan of fining for slander originated with a good young girl, with a view to prevent evil speaking and its consequences. Youthful as she was, she observed the wretched effects of it in families and [illegible] social [illegible], what great fires were kindled by it, what sweet fountains were imbittered by it; so she hit upon this expedient to knock it on the head Perhaps others might take the hint

I have seen a capital rule in verse,—

[illegible]
As some weak people do,
But ever hope that every wrong,
Which *might* not to be true"

If we all did this, false witnesses would be starved.

When any one was speaking ill of another in [illegible] the [illegible] he would absolutely interrupt him, and say, "Well, now, but has he not a bright side? Come, tell me what you have noticed so excellent in him! It is easy to splash mud; but I would rather help a man to keep his [illegible]

If our enemies are the objects of calumniation, there is no question as to our duty. Do as our Lord did. When he was reviled, he reviled not again; when they threatened he answered not, but [illegible] himself to Him who judgeth righteously. [illegible] consider whether he has truth on his side; and if so, reform thyself, that his censure may not affect thee. When Plato was informed that the boys in the street were laughing at his singing, "Ah," said he, "then I must learn something better." Being reminded that he had many [illegible] matter," said he, "I will so [illegible] that mine shall believe them." Hearing, sometime, that an intimate friend had spoken deprecatingly of him, he said, "I am confident he would [illegible] it if he had not reason for it" This is the [illegible] method as well [illegible]

[illegible]

A RUSSIAN MORTARA CASE.

A St. Petersburgh (Russia) letter says:—"The journals relate as act that cannot be too much reg

The Christian Recorder.

Philadelphia, February 16, 1861.

OUR DISCIPLINES

Will the brethren send in their orders, get the Disciplines, and [illegible] in order that we may [illegible] *The printer wants his money!*

We hope all our brethren will get subscribers for the paper, and send the money in; and any one who will volunteer to get us ten cash subscribers, shall have the paper sent them for one year, free.

TO OUR SUBSCRIBERS

Your papers are regularly mailed on every Friday night, and you ought to get them either on Saturday or Monday, without fail. If you should fail to get them, the fault is somewhere else.

If any of our city subscribers should, at any time, not get their paper, they may rest assured that it is not done designedly. We wish all who fail to get it, to come to the office and let us know it. Be sure to leave the name of the street you live on, and the number of your house. Our carriers are doing the best they can, and if they should make a mistake, it will be promptly attended to.

We have just received from Rev. Wm. H Waters, of Baltimore, three dollars, for papers disposed of. All right, brother Waters.

MEETING

We were at Rev. S. Smith's Mission Church Quarterly Meeting, on the 13th ult. It was a very interesting occasion. A protracted meeting was announced to continue

On last Thursday night the Love and Charity Societies had a grand turn out in Bethel Church. Addresses were delivered by Rev S Smith, and Mr. A. M. Green, and Rev. Wm. Douglass

In the *Anglo African*, of last week, we find a letter, dated Dec. 3, 1860, from the Rev. E P. Rogers, a distinguished Presbyterian clergyman of Freetown, Sierra Leone, West Africa He gives a very flattering account of Freetown We hope that the fine land breeze, of which he speaks, may prevent him having a fatal attack of the native fever, and that he may live long, and be the instrument, in the hands of God, of doing great good in that portion of the vineyard.

We also see from our *Glasgow Examiner* that the Rev. Mr. Kinnard, who used to live in this city, and moved to Canada, is now in Glasgow; and that he has, for the enterprise in which he is engaged, viz.: Church and School, sent home some four hundred dollars to Hamilton, Canada, and expected to leave for London. We wish him great success in his cause

The Pittsburgh *Christian Advocate* has just come to hand; its editor is Rev. S. H. Nesmr. We had the pleasure of meeting with this brother in his Conference, last Spring, and also since he has been exalted to the editorial chair He is worthy of that position.

We have on our table the Memorial of the Young Men's Bannecker Institute, to the Legislature of the State of Pennsylvania, for 1861, relative to the repeal of a portion of the personal Liberty Bill, presented to us by their excellent President, Mr. Parker T. Smith. We have read its contents. It is one of the ablest documents we have ever read on the subject.

Mr. Jacob C. White, Jr., has brought to us for sale, the new work of Prof. Robert Campbell—his travels in Central Africa. The title is "A Pilgrimage to my Motherland." They can be had at our book store, No. 619 Pine St., or of Mr. Jacob White, the Agent, at his office in Lombard St. Price 62½ cents.

Our New York exchanges will pardon the oversight, last week, of failing to mail their papers at the usual time.

OUR PAPER.

It is now six weeks since our paper started, and, for the encouragement of all, we will say, that we have not taken one cent of what little is come there is from our Book Concern, but have made the paper pay its own way. The prospects are much more flattering now than they were when we commenced. It bids fair to live, with the approval of the Executive Committee, Revs. W Moore, W. D. W. Schureman, and W. H. Waters, without being in debt, until the meeting of the General Committee, which will be a day or two before the Philadelphia Annual Conference, without interfering with the Book Concern, and by that time all will be convinced that we can efficiently sustain a weekly paper.

ACKNOWLEDGMENTS.

We are happy to acknowledge the following receipts from our good brethren, which is a knock-down argument, that our people want a paper of this character, and will support it if they are properly encouraged to do so. From Rev. Daniel Cooper, Gallipolis, Ohio, as follows:

Rev. D. Cooper, paid,	. .	$1 00
Mr. John Featers, Portsmouth, O., paid		1 00
Mr. John Cooper, " " "		1 00

Also Rev. G. Graham, of Cincinnati, who, as a faithful servant of God, has not been taking our paper to no effect; but is so well pleased with it that he has gone to work, and is doing what he can for the *Recorder*. We give him credit as follows:—

Mr John Haskin, Cincinnati, O., paid		$1 00
Mr. B. Harris,	" " "	1 00
Mrs. Jane E. Baily,	" " "	1 00
Mr. Willis Felton,	" " "	1 00

Also from Rev. H. S. Young, of New Bedford, Mass., who is one of our old friends. The tone of his letter, like those of the other brethren, is highly in praise of the *Recorder*. He has also shown that he labors not only in words, but in actions; and we hope that all of our brethren who have not already, will take pattern after him:—

Rev. H. J. Young, paid	. .	$2 00
Dr. Thomas Bayne,	. .	2 00

Also from Rev. William M. Watson, of New York, a very energetic, good brother, who is not asleep to the cause of the *Recorder*. Actions speak louder than words. He has sent the following:

Mr. Arnold Ricks, paid	. .	$1 00
Mr Charles Hicks, "	. .	1 00

Also from Rev. Joseph Sheerves, of Bridgeport, Conn., paid $1 00

It rejoices us exceedingly to [illegible] efforts receiving such substantial tokens of approval from our brethren

THE BOOK CONCERN

The duty of the Ministers and Lay Members of the A. M. E. Church toward their Book Concern.

The duty of the elders, deacons, and preachers, having charge of circuits and stations, is to do their duty toward the book concern, and all of our periodicals, because it is the general concern of the entire Church, and is the order of the General Conference, where all regulations are made for the government of her ministry and members. Now grant that for the last forty years the book concern has not been in as prosperous condition as we all would have liked it to have been; but is this any reason why brethren should relinquish all hopes, and manifest a disposition, either in words or action, to their congregations, that this is not an age of progressiveness, by calling up the misfortunes of the past? We think not. We believe that the members of our Church will do their duty, as a general thing, if those who are over them will encourage them to work. Sometimes members of our Church are blamed for not giving to support our book concern and periodicals, when they have not been timely notified, if at all, what are required of them to do in this or that direction. But again, when a brother makes application to join the great work of itinerating the world of mankind, he then and there takes upon himself the solemn obligation to obey all the rules and regulations of our church discipline. This is done in the presence of ministers who have taken upon them a similar obligation, and also in the presence of the congregation; therefore, we say that the minister who does not, according to his abilities, set before his congregation the claims of our book concern, and periodicals of the Church, does, in the face of his obligation, violate it before God and man. Now the application of law, for such violations, is found, in Discipline, page 217, paragraph 7. Here it is: "It shall be the duty of all our preachers to interest themselves in the sale of our books, papers, and periodicals; and whosoever among them it may be who neglects to use his exertions in forwarding the measures of this important department of business in his respective circuit and station, he shall be dealt with, at the annual conference, as in other cases of violation or breach of discipline." This is clear, brethren, and those of our readers will see whether or not the forementioned duties of ministers have been complied with.

Next, the duty of the local brethren is to assist the minister in charge in carrying out the rules as laid down in our book of Discipline. Now let this course be pursued, and there will be a oneness of government; and where there is union there is strength.

The duty of the Lay Members of the Church.

We remark first that it is as much the duty of the members of the Church, in view of the obligation they took upon them, when they were initiated full members, to give freely to the support of our book concern, and to all of our religious periodicals for the dissemination of truth and knowledge, as it is to give toward building a Church. This is to be done according to their means. And whoever refuses to assist when circumstances allow it, cannot be considered members who love their Church, and the obligation they took upon them. But we cannot but believe that the members and friends will give when these subjects are properly presented to them

For ten years we were appointed to circuits and stations—and some of those appointments were considered worthless by many of the brethren—but we always stayed two years at every place where we were sent to serve. We never had any difficulty in getting along with the people, nor in getting their dues for the conference. It is an old adage that, "Where there is a will, there is a way."

Now let it be remembered that we are talking for the people in behalf of the Church. And why? Because the General Conference did, in May, 1860, see fit to impose this duty upon us. Therefore, we should be found doing our duty in the name of our heavenly Father.

WEST CHESTER

We spent Monday night, the 11th inst., at West Chester, with Rev. R Barney, the pastor in charge. We walked three quarters of a mile out of town to where the church is located. It rained, and was very disagreeable walking. We thought we should have but few to preach to, but to our astonishment the house was very well filled indeed. After a short discourse, we presented our paper, sold quite a number of them, and got some ten cash subscribers. Mrs. Jane Thomas and Miss Ruth Anna Johnson each paid $1.00. The other names will appear hereafter. After spending a very agreeable night, we returned home

For the Christian Recorder.

LECTURE AND DEBATE BEFORE THE PHILADELPHIA LIBRARY COMPANY

Professor J. P Leslie, of this city, a member of the "American Philosophical Society," and a gentleman eminent for learning and scientific ability, and also noted as a geologist, lectured before the Philadelphia Library Company, on Tuesday evening, the 12th inst., on "Books." This lecture consisted of instructions how to arrange a library, and embraced much valuable information The plan as given by the lecturer was an arrangement of the several subjects according to seven colors—the seven prismatic colors, for instance The Professor explained how these colors are reflected in a dark room by means of a *Spectrum*. The classes of books which answer to the ideas we have of these colors, were so arranged and dwelt upon at length. The lecture was a handsome treat to those who heard it A debate ensued between Messrs. Isaiah C. Wear, John C [illegible] and Wm. Whipper on the question "Could the Colored People, by taking active part [illegible] Mr. Wear [illegible] the other two gentlemen in the negative. The debate was amusing and entertaining. These exercises took place in the lecture-room of St Thomas' Episcopal Church, South Fifth street, below Walnut

A Good Prescription.—The Nashville *Advocate* has this consumable and valuable prescription:—"Read the little letters you look into the morning papers The soul can't live on sensation despatches, the food of heaven is better for its health than telegrams. Of political talk, and oil prices, you will have enough, [illegible] who fear the Lord and think upon His name. Make [illegible] nation is in heaven. You need it just now. Use the means of grace diligently, or you will be swept away by the current that is bearing all things upon its bosom. Keep yourself in the love of God. Commune with your own heart in these noisy times. A great saint has said that he found the second Psalm an excellent meditation for a state."

DEVOTIONAL CHOIR SINGING

Mr Editor:—A great many of my previous remarks, in regard to devotional choir singing, were [illegible] rally—not properly trained choirs Until the singers practically confirm this truth, we must continue to move along in the present disjointed manner. We must content ourselves to have in our choirs those who are disqualified for devotional praise. The question may be asked, How shall devotional singing be promoted? In the first place, what we most need in our churches is a class of able teachers, who know not only how to instruct the youth, but who have discrimination enough to point out to them the path of moral virtue and devotional praise Their musical education should be made to conform to the position which nature has respectively fitted them for. In the second place, they should be made to understand that childhood and youth is the only time to begin a musical education. For, says Lord Chesterfield, in speaking to his son, in 1747,—"Remember, then, that whatever knowledge you do not solidly lay the foundation of before you are eighteen, you will never be the master of while you breathe." Oh! how true this comes home to your humble writer. He had arrived at the age of twenty-seven before he commenced the study; and though he has expended dollars, and many a weary hour, he feels confident that he never will be master of it while he lives, because he commenced too late. Therefore, we say, the Church should turn more attention to the musical training of her youth. Bishop Heroe, in a discourse [illegible] tendency of sacred music, urges those whom he addresses "to train the mind of the children, and excite them to it, if there need be, with some little reward, as it is a gift of God, and ought to be used as such." Aristides, one of the Grecian sages, said: "By building, men become builders, and by studying and practising music, they become musicians Then let us commence at once to establish singing-schools among the children upon a permanent basis—not merely for the time of an excitement, or some celebration or festive occasion, but as it is in Germany. The governments of most of the German States compel the school teachers to learn the children [illegible] music when they [illegible] learn to read and understand music. One or two hours' instruction once a week, will make a vast difference in three years, both in singing and Christianity; for, in the survey of sacred music, we find that the interests of religion have generally been progressive among the young people, while sacred music was in its happiest state of advancement, or, rather, that the advancement of sacred music has always followed the revival of sound religious feeling. We conclude, therefore, that the improvement so very desirable in devotional singing, can only be promoted by diffusing more knowledge of the rules of the art among the youth. It is proposed that a few children, who have the best voices and ear, be selected from the rest, and first taught the principles of harmony, and the marks of vocal music, their nature and their use, and the proper use of their voice; as the difficulty is overcome, the class should be enlarged. Care should be taken to secure a competent person for teacher. He should also be in attendance with them in the Sabbath-school in time of singing, as he has an influence and authority over them no other person can possess; thus the effect will be greatly heightened by good harmony, and the adoration of the Creator be promoted in a higher degree. First instruct them through the week; then unite their trained voices in the Sabbath-school, and as they move on to a maturer age, let them take their places in the choir, and so continue until they may be permitted to join the celestial choir, and sing the song of Moses and the Lamb forever and ever

A B

For the Christian Recorder

CURIOUS FACTS IN SCIENCE.

In speaking on the Allotropism of Carbon in our last, we dwelt especially on the crystallized form of that element—the diamond. We shall continue our remarks thereon.

The diamond does not seem, like other gems, to be found in any rock, but generally in streams or in sedimentary deposits where streams have flowed. Hence some have supposed its native rock to be a peculiar, flexible kind of sandstone, called *Itacolumite*. We believe Professor B. Silliman is of this opinion.

The commercial value of diamonds is needlessly enormous. They are generally sold by the carat, a carat being equal to four grains. The average value of wrought diamonds is forty dollars for one of one carat; and this value increases in the ratio of the square of the number of carats. Thus, one of one carat is $40; one of two carats is four times as much, $160; one of three carats is nine times as much, $360, and so on. The largest diamond known is the *Koh-i-noor*, or "Mountain of Light," the Great Mogul diamond, which, when found, weighed nearly six ounces, and was of the form [illegible] of a hen's egg. It has a very interesting and suggestive history, having often been wrested from its possessors, and having caused many wars. It is now in England, the property of Queen Victoria; it has been quite recently recut the Duke of Wellington "breaking the crust" in the operation a short time before his death; and it now flashes the brightest of jewels in Victoria's crown. It has never been sold, but ten millions of dollars are spoken of as its price, quite a modest sum, surely, especially when we remember that it is equal to about seventeen tons of pure gold! The Pitt or Regent diamond, which weighs less than an ounce, was sold to the Duke of Orleans for the snug little amount of one hundred and thirty thousand pounds sterling, or six hundred and fifty thousand dollars! This, for a little stone about the size of a boy's marble! The famous [illegible] of the King of Portugal, weighs [illegible] genuine. Yet twenty-eight millions of dollars are modestly named as its price. If the Rothschilds, the king having put his pretty little breastpin on 'change, should plank down this nice little sum in gold, they would have to shovel out over fifty tons of that article

It looks almost like folly for men to set such value upon what has been, until quite recently, but a king's plaything. Yet it has at last been turned to good account It is used for cutting gems into any and every desired shape, which it does with as much ease as a sharp pen knife would cut a bit [illegible] gems; for making pivot holes of delicate watch work, through which extremely fine wire is to be drawn, for delicate machinery in which it is necessary to avoid friction. It refracts light very powerfully, and hence has been used for the lenses of the microscope. It is in general use by glaziers for cutting glass [illegible] which it serves.

It is stated on the authority of [illegible] light [illegible] being exposed for a time to the sun's rays [illegible] afterwards being placed in the dark, it phosphoresces beautifully But in some experiments made on an extended scale in New York city, in 1856–59, for the purpose of bringing out the properties of the diamond with the view of preparing an elaborate article thereon for the American Cyclopedia, this property of phosphorescence did not develop itself. The diamond is a non-conductor of heat and electricity, and is very unalterable by chemical means. It is infusible, though some claim that it has yielded to the intense heat of Hunsen's battery. It is not attacked by acids or [illegible] have been of some other form, and suggested that it might be of vegetable origin. Professor Frazer, of the Pennsylvania University, stated in his class lectures in 1857–58, that this was mere guess-work on the part of Newton, though the learned Professor felt bound to admit that it was very shrewd guessing. Sir David Brewster, from the doctrines of optics, of which he is the most devoted votary of the age, seemed to be of the same opinion. And in examining one of the Duchess of Sutherland's diamonds, Brewster proved, from its refraction of light, that it must once have been soft, and that air must likewise once have got to its inside particles.

The great Frenchman, Dumas, (we do not mean the great colored novelist, to vilify and blacken the [illegible] is [illegible] chief business of the literary editor of the Philadelphia *Press*,) in his efforts to find the combining number of carbon, resorted to experiments in which the variation of a hundredth of a grain would have been detected He burned a diamond with the aid of solar lenses, and it left an ash. By means of the microscope, tissue was found in this ash—[illegible] which was known to be that of plants. This was considered as confirming the opinion long before expressed, that the diamond, like the various kinds of coal, is of vegetable origin.

Pepys, Sir George Mackenzie, and others, have sealed up the diamond in a piece of pure, soft iron, and exposed it for some time to an intense heat; when examined, the diamond had disappeared, and the iron had been converted into steel. Now steel is iron and carbon. Therefore the carbon must have come from the diamond. It has also often been burned in pure oxygen gas, always producing carbonic acid—a compound of oxygen and carbon. These experiments show that the diamond is pure carbon

Well, if the diamond is pure carbon, with which the chemist professes to be so familiar, and concerning which he claims to know so much, the question naturally enough arises, can the chemist make the diamond? To which it may be briefly answered, *Yes, he can*

The enormous commercial value of the diamond has induced chemists to exhaust every means within their grasp to produce it. Every known means has been resorted to, to fuse carbon in its cheaper forms, without success. Hare and Silliman announced, we believe, in 1852–3, that by means of the then newly discovered oxy-hydrogen blowpipe they had succeeded in dissipating it in vapor. But the fact, nevertheless, remains to this day, that it is pronounced infusible by the scientific world. Then, if it could be neither fused, dissolved nor vaporized, how was it possible to obtain it crystallized? A French chemist has answered this query. He found a soluble compound of carbon and sulphur, from which he discovered some slow process of taking up, by experiment after experiment, one more equivalent of sulphur than of carbon, until there was left, at last, only pure carbon, and this crystallized! "I have found it! I have found it!" rushed he to the scientific world exclaiming. But alas! the specimens were as soft as the finger nail, and this spoils them

In the winter of 1857, Professor Frazer exhibited several commercial diamonds of the first water, and we must say, that judging solely from looking at them, taking them in the hand, and comparing them as well in this way as we could with the commercial ones, we should have pronounced them superior, as they really were in appearance in every respect.

It is stated in the American Cyclopædia (see article "Diamond") that "the nearest approach to the re-production of the diamond was made by M. Despréts, in 1853," when he obtained from "rock candy" some black microscopic specimens answering in hardness to diamond powder. The article alluded to was written in 1859. Professor Frazer's specimens were exhibited in 1857. Therefore, either the learned Professor or the Cyclopædia must be wrong, or else we have much misunderstood one or both. But as we saw the specimens of Prof F., and as he distinctly stated to the class that they had been produced as above stated, and as we know that the ruby, &c., have been in like manner formed, we shall pass by the *popular* Cyclopædia, and adhere to the gentlemanly and erudite Professor of the Pennsylvania University.

We trust our readers will pardon our unusual length. We shall continue the subject in our next issue, but to a much less extent than the present article.

For the Christian Recorder.

BISHOP NAZREY'S VISIT TO TRENTON.

Bro Weaver:—According to previous arrangements, Bishop Nazrey and lady arrived in our midst at 1 o'clock, P M., on Saturday. During the afternoon and evening they were visited by many warm-hearted friends, who joyfully received them.

At 11 o'clock, Sabbath morning, the Bishop preached from these words: "But out of them all the Lord delivered me." 2 Tim. iii. 11. This was an able effort. Many new truths or ideas were brought to view, with several happy illustrations.

The speaker gave us, first, a full, yet comprehensive account of the sorrows of life to which the Christian is exposed. He showed these do come—must come—will come. There is no preventing them, because they who live godly in Christ [illegible] Secondly, [illegible] be alarmed, because the Lord will deliver him. Having given many illustrations of that truth as exhibited in the past history of the Church, he took a forward glance—a peep into the future and brought to view the grand final triumph of the [illegible] connected with our church in this city, and lectured before the school Both teachers and children [illegible] the gospel," &c [illegible] 16 This was an able [illegible] time serving church and ministry, and in favor of a combined, bold, personal effort for the salvation of souls and spread of the kingdom of Christ After the sermon, and before [illegible] aptly be called a pastoral address to the congregation in which was set forth, in strong words, the condition of our people in this country. Too much praise could not be given to his remarks on [illegible] But I must close to be in time for the mail.

Yours, &c.,

J. P. [illegible]

Trenton, N. J., Feb. 11, 1861

For the Christian Recorder

SANCTIFICATION

Brother Weaver, I would call attention to this topic Sanctification is that work of God's grace by which we are renewed after the [illegible] and [illegible] ness. Sanctification is an inestimable blessing granted to us from God, and an essential duty required of us by His Holy Word. Sanctification is distinguished from Justification as follows: justification changeth our state in law before God as judge, but sanctification changeth our heart and life before God as our father; justification precedes, and sanctification follows as the fruit and evidence of it; the righteousness of Christ imputed is our justifying righteousness, but the grace of God implanted in the heart is the matter of our sanctification; justification is an act done at once, but sanctification is a work which is gradual; justification removes the guilt of sin, but sanctification the power of it; justification delivers us from the avenging wrath of God, but sanctification conforms [illegible] tion are inseparably connected in God's word.

Sanctification is a divine work, and not to be begun or carried on by the power of man; it is a progressive work, and not perfected at once; it is an internal work, not consisting in external profession or bare morality. Sanctification is not an extra work, but commences in justification. Sanctification is a necessary work,—necessary as to the evidence of our state, the honor of our character, the usefulness of our lives, the happiness of our minds, and the eternal enjoyment of God's divine presence in a future world. Sanctification evidences itself by a holy reverence, cheerfully submitting to, and patiently awaiting, the will of God. Sanctification is nothing less than for a man or woman to be brought to an entire resignation of their will to the will of God, and to live in the offering up of the soul continually in the flames of love, and as a whole burnt offering to God, through Jesus Christ our Saviour In conclusion, I may mention a few evidences of divine sanctification. 1st, an increasing hatred to sin, 2d, constant communion with God. 3 practical love to God and to all mankind; 4th, a punctual attendance on all of the ordinances of the Christian Church.

Henry Davis.

For the Christian Recorder

THE ARTS AND SCIENCES.

IMPROVEMENT IN BUSINESS

I shall in this article continue my views on this subject, which was commenced in the last article. There will, perhaps, be as much good done by confining this article to this subject, as might be done otherwise. This "Improvement in business" is one of the necessary auxiliaries to the promotion of civilization, which consists of discoveries and inventions. The reason why the uncivilized remain in such a condition, is because the individuals thereof do not improve their business, trades or professions. And if any one among us wants to remain in as uncivilized or half civilized state, and the same condition to be transmitted to his children, just let him spend the best part of the money he makes in decorating his parlor, to bring up a set of spoiled children by indulgence, and otherwise ape the wealthy at home and abroad It is an incontrovertible fact that some of us do cut up such "monkey shines," the ugly we do live in lanes and alleys, and hardly know more than how to watt and run errands, or some other little chores around the house. Some of our young men and women, in order thus to ape the gentleman and lady, will never make sacrifices to attempt any thing outside of their usual occupations. They do nothing that calls for energy of thought and action, and consequently never arise above that of common laborers during their whole lives; and when sickness or any other distress comes upon them, they or their children are but little prepared to receive it, because they never prepared for it mentally, in storing the mind with the useful knowledge that is acquired by being your own master and business man or woman. The haunts of Saint Mary street, and other places of misery and poverty, are filled with such persons, who have not been able to keep up with the progress of the times. Numbers of such persons, who have never had the desire to become business men, and eventually be their own masters, without a direct dependence upon foe or friend,—I say numbers of such persons, who have neglected to improve what little privileges they do enjoy, have been swept into the vortex of ruin by a method of self-destruction almost imperceptible Thus it is with some of our business men. They are the shadow and not the substance of a business man, and they assume that position merely because it looks well, and has some effect about it, and calls forth the flattery of the foolish, the ignorant, and we may say his fellow shadows. Some of our young men, when looking upon these "shadows," and seeing what little progress they have made, despair of success in life, and consequently do little or nothing for the elevation of their condition. Then they consure the white people for all their ills, and are finally swept away into the vortex of ruin, the result of their folly and imbecility These young men are called nice, because the height of their ambition has been to dress well, live well, [illegible] But let me point these young men who are despairing of success, to the Rev [illegible] Smith and Messrs Dorsey, Minton, Jones, and Asbury [illegible] them) If these gentlemen can meet with the success they have, as business [illegible] among the white people too, why [illegible] The secret of their success seems to [illegible] this: they studied, planned and worked [illegible] in order to establish themselves, and eventually to be crowned with the laurels of success. I say if these colored men can carve out their way to merited positions, in spite of the evil influences of slavery and prejudice—if they can do all they [illegible] standing the insults and oppositions colored men have to meet with, any other colored man can do it if he will. It is possible for one man to do what another has done

I say to you, despairing young men, let such men be the beacon lights which shall guide you, and that shall stimulate to deeds of honor and renown in the arts and sciences

Many of our people think that living at service and saving a portion of their small weekly allowance, till they are able to pay for a house, [illegible] is the proper [illegible] The fact is, that [illegible] meantime to keep [illegible] worth more than [illegible] to be "shadows" [illegible] this "one horse plan. [illegible] to make any social sacrifice [illegible] tal efforts, except it be to meet [illegible] news or scandal; to go to a festival [illegible] some other place of amusement. This plan may work well enough for some people, and according to the law of phrenology it does for all kinds of "shadows." If there is success at all in this plan, it occurs in old age, in being able only then to pay for some house in an alley or court, and at the death of the purchaser, the children begin a system of waste, and finally squander the money or property. This is because the child has not been trained in the way that it should go, so that when it grows old it may not depart therefrom.

[To be continued.]

For the Christian Recorder.

THE IMPORTANCE OF SABBATH SCHOOLS.

Brother Weaver:—Allow me, through the columns of your worthy paper, to say something on this subject. We are told to "train up a child in the way it should go, and when it is old, it will not depart from it." Proverbs xxii. 6. But what have Sabbath-schools to do with this? Some might say, "I train my children at home, and do not believe in children being in the way at church, they cry and fret so much." They cried when Christ was here; but He said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Mark x. 13 Why should children be brought to Christ? Because Christ has commanded it. Then take your child to Sabbath-school, for as it grows it will imitate good examples. If you would have your child respected; if you would save it from a thousand evils, such as idleness, self-indulgence, disregard for the God who made it, send it early to the Sabbath school. All parents would have their children loved; and as that which is lovely will be loved by all in heaven, and all good men on earth, send them to the Sabbath-school, where they will be taught such truths as, if acted upon, will make them lovable. Have you a son? As he grows and expands, and when he comes to years of maturity, he will want a wife, and if he has attended the Sabbath school, he will look there as the place from which to get a suitable one. Show me a woman trained from early life in the Sabbath-school, and I will show you an affectionate wife and tender mother. Mothers, would you have your seats filled when you have gone to the church above? Then plant the nursery in the Sabbath-school, and while you are soaring above, your works will be following you in the church beneath,—the works which you began in the Sabbath-school. But one objects on the ground that children do not understand what they read in the Bible. Here I would ask, will they understand it more perfectly at the age of twenty? If they will, then why not wait until they are forty, and you will be most successful. As well might the horticulturist let the scion grow through the fence until it is old, and then say, "I will bring it into my orchard with the same ease as when it was but a sprout. Nay, but he will brace and enclose it whilst young, that he may receive the fruit when it is older. In like manner, if you train your children in the Sabbath-school, they will bring forth fruit in the Church of God, by doing good to others. But I anticipate an objection here, on the ground that children are taught to be sectarian in their religion by the influence of Sabbath-schools To this we answer, it is not the object of Sabbath schools to teach children the nature and design of baptism, nor whether they can get out of Christ after they get in Him, but to teach them the moral principles of the Bible that there is a God and a Saviour, who created and redeemed us, and that we should love and obey Him; that we should remember the Sabbath-day to keep it holy, for on that morning Jesus rose for the justification of the world. Oh! tell me the place on earth that is more like heaven, than to see parents and children all engaged in a well-ordered Sabbath-school! Here we learn the way to heaven. Oh! then, bring your children to Sabbath-school!

D Cooper

For the Christian Recorder

Mr. Editor: I have just concluded the reading of an article, published in the *Sunday Dispatch*, of yesterday, called a "Discourse delivered at the Jewish Synagogue, New York, Jan. 4th, 1861, (National Fast-day,) by Rev M. J. Raphall." In the said discourse, the Rev. gentleman justifies slavery from the Bible He says, "I arrive at the conclusion, that next to the domestic relation of husband and wife, parent and children, the oldest relation of society with which we are acquainted, is that of master and slave." He dates his assertion back to the time of Noah, directly after the flood. He says it says in Genesis, 9th chapter, 25th verse, that Noah caused his son Ham, &c. Not being acquainted with Hebrew, I am unable to controvert him at this point, but my English Bible informs me that Noah caused Canaan, and not Ham. Perhaps some Hebrew scholar can enlighten us upon this matter. He goes on further to say "that the knowledge that a particular prophecy exists, helps to work out its fulfilment;" and thus instances Ham's doom—the African race; the next is Ishmael's doom—the Arabs; and the last is that of the Israelites' blessing. All of these are "most convincing proofs that the Word of God is true, &c., &c."

Now there are one or two thoughts which suggest themselves to my mind upon this matter, which I should like that Rev gentleman, or some one else, to make clear. Was not Noah under the influence of liquor when he pronounced the curse? and while in that state would God have sanctioned a doom which he had pronounced against his own flesh and blood? and could it have been a curse unless so sanctioned? Was Ham the individual upon [illegible] Ham the original progenitor of those Africans who are now, and always have been, the slaves of his brethren, Shem and Japhet? He says, further, "that the Egyptians held the Israelites as Slaves for four hundred years." Does he mean by this that the Israelites were Hamites at this particular period of their servitude? Was Jacob a Hamite, and a slave to Laban, when he was in servitude for his wives? and when he ran off was he pursued, and himself and the others, wife and cattle, brought back? Was Onesimus also one of the Hamites, when he was sent back, if he was sent back at all? In a word, have the Hamites been servants or servants to their brethren, in all ages of the world down to the present? I pause for a re-

Feb. 10, 1861.

[illegible] the question which the providence of the hour [illegible] the American people [illegible] of our fellow citizens are to-day in a state of total destitution. The entire harvest of the last year has failed. With [illegible] resulting from the [illegible] rations, this calamity brings absolute desolation and utter want upon the poor pioneers of that youngest State in our American confederacy. For months their touching appeal has been urged upon the twenty millions of the free States. They have asked, and they still ask, from the ample stores of their brethren the bare necessities of living, till the harvest of 1861 shall again supply their wants [illegible] of grain for food, which would be barely ten bushels to each person for so many months—a bushel a month to each. They need wheat, corn, potatoes, and other seed, to plant 500,000 acres of ground this spring They need fifty thousand pairs of boots or shoes, and warm garments for fifty thousand people, insufficiently clad and unable to get a supply The western States, mostly Illinois and Iowa, have given 100,000 bushels of grain during the last four months. And the west and [illegible] through the press and the pulpit of the free States, have given just about money enough to pay the freight on the food that two States have given. They have given, perhaps, also a tenth part of the clothing which is needed. But as yet no response to the cry of our suffering fellow citizens of Kansas, at all commensurate to the demands of the exigency of the suffering to be relieved, has been made by the people. The New England Relief Committee and the New York Committee, and all other agencies at work, have not secured a third part as much for this object, by months of earnest effort, as they have [illegible] and [illegible] time, when there was not half the wealth in the country that there is now, for the poor famine-stricken Irish. I cannot understand why it is so. And yet I believe it is owing to the fact that the extreme distress of that distant people is not realized by their brethren, who are blessed with an overabundant harvest. Is it impossible to bring the case [illegible] heart and hand, and of patriotic and Christian duty on the other, home to the hearts of the American people? If so, then indeed have we fallen on evil times, and the golden age of our fathers is succeeded by a terrible age of brass. But I do not, I will not, believe it. With faith in the American heart, I appeal to the people to help their suffering brethren in Kansas.

You have read the despatches from Gen. Pomeroy and Hyatt, and perhaps have thought that these were sensation articles. But as a Kansas man, and speaking for the people of that State, from the stand point of my own personal knowledge and experience, I do most solemnly assure you that there are distress and agony in Kansas, caused by famine, wide-spread and fearful, such as no pen can describe and no mind realize, except through the stern tests of actual suffering. In a letter before me dated December 17, written by C. L. Squire, chairman of the Centralia Relief Committee I find words like these: "In this community, [illegible] persons, with the exception of four families, we are literally destitute of comfortable winter clothing. In a circle of three miles there are forty children without a shoe to their feet, with only one poor thin suit of clothing apiece. There are women in our community who are shoeless, who have been accustomed to all the comforts of eastern city life, and who, in consequence of the sickness of the husband and the father, are obliged to feed the cow and prepare the fuel. We have but a scant supply of poor weedy hay for our stock. We are obliged to haul all our food from Atchison, sixty miles; and when we think what we are to do for seed in the spring, and for food till Providence blesses us with another harvest, the future looks gloomy and dark in the extreme." Those forty children belong to my own Sabbath school. Those suffering families are my own neighbors and members of my own parish. The people of the whole of interior Kansas are in a similar condition. Will the millions in the State whose labors the past year have been so abundantly blessed, withhold from these destitute thousands the relief they need? It seems to me that this is impossible. If one fifth of the twenty millions in the free States would each contribute a dime, their contributions would furnish a fund of $400,000. If the people of Philadelphia would give in this proportion, a fund of $12,000 would be raised here. Now I ask the editors and ministers of the Gospel of Christ in this city, if this thing cannot be done. All that is needed is the right concert of action. Can this be secured? I would suggest that every pastor, not only in Philadelphia but everywhere else as well, ask his people to hand in each his "two mites" at once for this purpose. You can send directly to Gen. S. C. Pomeroy, of Atchison, the chairman of the State relief committee, or to Mr. Williams, of the Metropolitan bank, treasurer of the New York relief committee, or to Dr Thomas H Webb, No. 4 Winter street, Boston, the treasurer of the New England Kansas relief committee I am the agent of the last named committee I would mention, as a special recommendation of their work that they have instructed their agent, whom they have sent to Kansas to cooperate with the general and local committees there, to secure a impartial distribution, to look after and relieve the poor colored refugees from Arkansas, Texas and Missouri, who are found in great destitution in southern Kansas, and the Indians also, many of whom are in a condition of extreme need, as well as our own white American citizens. This charity like the love of the Great Master, should enfold and bless all who are "weary and heavy-laden," whatever their complexion or race may be. To these poor starving men, [illegible] without a home or a nationality," the committee have already appropriated several hundred dollars, and to the same object much more must be given. Shall the people of Kansas have food, seed and clothing, or shall they be left to perish? To you, American brethren, Providence propounds this question. On your answer much that deeply concerns you and your children is depending Daniel Foster,

General Agent of the New England Kansas Relief committee.

If you can aid us please send in your donation to E. W. Clark & Co., Bankers, No. 35, S. Third St.

City Rail Road Fares.—The vexed question respecting city railroad fares was finally decided after a long controversy, in which it looked, at one time, as if two systems were about to be put in practice upon the roads. The companies unanimously agreed to keep the old rates, so that single rides will cost five, and double rides, or exchange tickets, seven cents. This policy is to exist for one year from the 9th of February.

The Coldest Day of the Winter.—At six o'clock in the morning of Friday the 8th, the thermometer marked a temperature of [illegible] degrees below zero, which was lower, by one degree, than on the morning of the 13th of January, the coldest day up to that period. By twelve o'clock, Friday, the weather had only slightly moderated, the mercury being then but six degrees above zero. The change from noon on Thursday to six o'clock the morning after, was very unusual, even for our variable latitude. In the twelve hours the mercury fell 47½ degrees, at the rate of nearly four degrees an hour.

A Plea for the Mule.—Messrs. Editors—Will you permit me to take this means to suggest to the Managers of the Pennsylvania Central Rail Road Company, (other companies may also profit by the hint,) that they treat *all their travelers* with free tickets to Harry's admirable [illegible] The[illegible] would then see and learn how much more effectual is the power of kindness over severity on the horse or mule. I think it would pay well to do so, on the score of economy alone, to say nothing of [illegible]

Humanity.

This is an excellent suggestion, and we hope all our railroad companies, who use mules and horses, will take the hint and do as suggested. It may be said that mules and horses are not the property of the freight railroad companies, but are hired, with their owners, and therefore it makes no difference whether the animals are well treated or not. But this is a short-sighted view of the matter pecuniarily, as well as a mistake one on the score of humanity. Railroad companies in our cities have continual favors to ask of the public, and favors are [illegible] granted [illegible] of those [illegible] may see [illegible] to [illegible] a good [illegible] of the passive asking, in the absence of any direct business [illegible] The Cent[illegible] mules upon our railroads [illegible] every body's [illegible] and that on [illegible] The [illegible] their mules attract crowds, crowds obstruct the ways, [illegible] of ill-treated mules and [illegible] [illegible] the teams [illegible] the greatest amount of work out of him without injury to the animal it will be a direct pecuniary gain to them. It will enable the business of the railroad company to be transacted with despatch, and relieve the public mind of their indignation, and their prejudice against freight railroads in our cities.—*Phila. Ledger*

[illegible] hard words [illegible] the pain [illegible] radical zeal of [illegible]

Some [illegible] put out the fire [illegible] always they scrape a long time in [illegible] over themselves with soot, and [illegible] the house as if they had

...tos.

...meetings for prayer ... it in once ... French churches, including not only th... dent churches, but b th branches of the E... Church. All the English-speaking evan... churches, with the exception of those who h... the hierarchical theory of the organization of the Church, have join[ed] in ... the exercises. On Monday night the meeting was held in the Wesleyan Chapel, Rue Royale, and was very well attended. On Tuesday night there was a reunion of pastors of ... Monod, for prayer and consultation. The gathering was at once a type of the spirit of the Evangelical ... and ... of the ... gelique ... formal ... possibly be given of the successful diffusion of the idea of the Alliance. Every religious body in France, I think, was represented with the exception of the Baptists, and their representative was absent, not designedly, but from causes beyond his control. Ministers of the Reformed and Lutheran churches, paid by the State, met with their Independent brethren, who entirely reject the union of Church and State in terms of all ... The French ... visitor and the French Wesleyan shook hands and prayed together. The Presbyter of the Episcopal Church of England knelt beside his brother of the Methodist Episcopal Church from the United States. The Presbyterian and the Congregationalist forgot their difference on questions of Church polity as they joined in prayer to their common Father in the name of their common Redeemer.—*Correspondence of the Methodist.*

Women amongst the Heathen One of the most striking effects of the gospel is seen in the change it effects in the treatment of females, whether girls, wives, or mothers. Amongst us, the little sister is loved and esteemed as much as her brother; husbands speak kindly of their wives as their "better halves," and instead of making them do the hardest part of daily work, they cheerfully labor for them with their head and hands, and feel that they are well rewarded when they have thus procured for them the comforts of a happy home. But how very different the case is in most heathen countries? There the poor women are the drudges and the slaves of their selfish and tyrannical husbands, who lounge about all day long, smoking, drinking, and gossiping, or, if they become active, ride in bunting, which they follow as much for the pleasure they find in it, as for the game they kill. But perhaps it should be said to their credit that they also milk the cow.—*Jun. Miss. Magazine.*

Christians Kept No Slaves.—In 1623, a remarkable monument was discovered in Rome in the Secret, in China, being a stone tablet with a long inscription commemorating the diffusion of the illustrious religion of ... Christianity) in China. A translation of it in full by Dr. Bridgman will be found in the second volume of Dr. Williams' learned and valuable work on China. Commencing at page 291, Dr. Williams says that both Kircher and Le Comte claimed it as a record of the success of the Romish Church in China, but later writers have had the candor to allow that it commemorates the exertions of the Nestorians.

In enumerating the distinguishing characteristics of the disciples of this illustrious religion, it has the following passage:

"They keep no slaves, but place upon an equality the high and low."

According to the inscription, this monument was erected A. D. 781, and this "illustrious religion" was introduced into China in the year A. D. 636.

All that time, therefore, Christians held it to be one of their doctrines "to keep no slaves."

Decay of Pagan Temples.—The sights which I saw on my way from Madras to Jaffna, show that the ark of the covenant is also there. There were only a few temples that were in good order. Those regularly repaired and used are comparatively few. Many of the temples are gradually going to ruin; their towers, walls, and the rooms in which the idols sit, are broken, and many of the idols that were formerly carried out with great parade, are now resting in their places, with no one to wipe and clean them. I was present in a court, in which a case was being tried against the managers of a temple, for stealing the idols and their ornaments. Several kinds of cars, not less than eighteen feet in height, and which were once drawn with great pomp and parade, are now resting, and some of them have been so neglected that they can be used only for fuel. Low-caste people, who were not formerly permitted to enter the inclosures of the temples, now go freely without any hinderance. Who shall say that these changes are not preparations for the extension of the kingdom of heaven? The time for opening the gates of that kingdom has come. Now is the time for the missionaries in Tanjore and places north of it to labor for the spread of the gospel, as they do in Madura and Tinnevelly.

May the Lord send reapers to gather in this harvest.—*Miss. Herald.*

Owning Christ's Minister.—The Augusta (Ga.) papers notice the death of Rev. Kelly Low, a colored Baptist minister in that city, who was held in general esteem, and whose funeral was attended by a large concourse of white citizens. The owner of the deceased preacher says he was raised in his family, and was owned by him for twenty-five years, and that he knew him to be as near a perfect man "as any I have ever known, of any color. Indeed, I have always viewed him without spot or blemish in character and disposition, beginning even in his youth, and continuing up to the day of his death."

Human Depravity.—Those were quaint lines in which John Bunyan depicted "man by nature."

"From God he's a backslider,
Of ways he loves the wider,
With wickedness a sider,
More venom than a spider,
In sin he's a confider,
A make-bait and divider;
Blind reason is his guider,
The devil is his rider."

Revival of a Needed Kind.—A letter from Philadelphia to the N. Y. *Examiner* says: "A pastor, in my hearing, the other day, mentioned that his church had recently enjoyed a revival *of discipline*, which had been seemingly dead for some time. They had arraigned and excluded a number of delinquent members, and he was anticipating the best results from this wholesome pruning. Another pastor mentioned that twenty-five persons had been recently cited for exclusion in his church, and he felt very much encouraged by the unanimity and decision with which his brethren had come up to the painful though salutary work."

Mrs. Isabella Graham remarked one day to Mr. Bethune, "That she preferred the ancient writers on theology to the modern, because they dealt more in *italics*. "Dear mother," he replied, "what religion can there be in *italics*?" "You know," said she, "that old writers expected credit for the doctrines they taught, by proving them from the word of God to be correct; they inserted the Scripture passages in *italics*, and their works have been sometimes one-half in *italics*. Modern writers on theology, on the contrary, give us a long train of reasoning to persuade us to their opinions but very little in *italics*."

Matthew Vassar, a Baptist of Poughkeepsie N. Y., proposes to endow a female college, at that place with $400,000. It has been incorporated by the legislature, and will take the name of the munificent founder. The classics and sciences will be taught after the rigid college methods, and no respect will be paid to the notion that there is a sex in mind.

Revival on the Orkney Islands.—A remarkable revival of religion on the Orkney Islands is progressing, much like that in Ireland. These Islands are off the North of Scotland, the inhabitants mostly fishermen and very poor. "Upon them, God is wonderously pouring out His Spirit, and great numbers are being made partakers of His grace. To the neighboring seaboard the work is extending, and multitudes of the seafaring population are feeling the Spirit's power. In the Shetland group of islands there is a very great attention paid to religious duties."

Where was Tarshish?—Sir Emerson Tennent, in his recent work on Ceylon—a work, by the way, of great value and interest, both to the scholar and to the general reader—adduces strong grounds for the belief that ... ably at or near Point de Galle, Malacca, it is well-known, was the Chrisen Chersonese of the late Greek geographers, and in the Malay language, Ophir is the ... He ... also that "King Solomon made a navy of ships in Ezion geber, which is beside Elath"—on the shore of the Red Sea—and that his ships traded with Tarshish and Ophir. "Once in three years came the navy of Tarshish ... and ... century, which ... low to Ceylon ... outward voyage is stated as occu... of the Monsoons, and their effect ... navigation of the east, renders ... and silver have been for ages, and ... of Malabar, ivory, apes and peacocks are the ... articles of export from Ceylon ... ory times to the Tamil books, in the ...

Gov. Gist, of ... Methodist Episcopal ... *Herald*

Just so! And ... as active in the ... of the Presbyte... *Advocate & Methodist*

...e. Certainly it goes far to ... to know that it will relieve ... members as utterly unwor... as are Mr Wigfall and his ...

... I passed last session by the ... nomination of the Pa... not have, was passed ... there was resumed, ... would postpone his ... close the debate ... Thursday next. Mr ... the floor. He said ... of the ago, allow... ... agame for peace with the disunionists, until he shall be relieved from ... end of defending the public property and vindicating the public honor, and ... the work of disintegration to go on. He accounts to th... power shows his utter incapacity for the Presidential honors showered upon him. He did not wish to ... constitution and the laws of the United States must be enforced, and those who stand across the path of that enforcement must either destroy the power of the United States, or it ...

After further discussion on the subject, he said he could speak for Maryland, (applause in the galleries,) and that State has confidence in the strength of the great government which protects her.

Mr Kunkel, of Maryland—If you claim to speak for that State, I desire to be heard. (Cries from the Republican side of order.)

Mr. Davis—I decline to yield the floor.

Mr. Kunkel, amid cries of order—Don't speak for Maryland, speak for yourself.

Mr. Davis—I represent the Fourth District, and say, whether elected by the whole of Maryland or not, I will speak for what I know to be the sentiments of the people of Maryland. (Enthusiastic applause, particularly in the galleries.)

Mr. Davis remarked that his friends would confer ...

The Speaker hoped that persons in all parts of the hall would preserve order.

Mr. Davis—I did speak for the people of Maryland. If the issue is made, whatever may meet it on the other side, I will meet him from St. Mary's to Allegheny. I will meet him in every county. [Applause.]

Mr. Kunkel—I'll meet you here.

Mr. Winslow, of North Carolina, rose and called attention to the disorder in the galleries.

The Speaker hoped that all present would observe order and that there be no further cause of ... to plant.

Mr. Spinner, of New York, said that it ill became gentlemen on the other side to make objections, when treason had been preached ...

Mr. Davis resumed, repeating that Maryland does not recognize the right of secession. She does not recognize the right to repeal the supreme law of the land. If any Convention should be there called, of whatever character, and under whatever auspices, those who should presume to inaugurate revolution would meet with revolutionary resistance on the soil of Maryland, under the stars and stripes. They will not allow a majority nor a minority to drag them from the Union. Within Maryland ... will assume an armed resistance to anything looking to armed rebellion.

Mr. Kunkel—Does my colleague inaugurate it now? (Cries of order by the Republicans.)

Mr. Davis, resuming, expressed his contempt for platforms as sails to catch popular breezes, and, in conclusion, advocated the report of the majority of the ...

FRIDAY, Feb. 8th.—SENATE.—A discussion took place on the McCormick reaper patent, and a resolution was passed to extend the time for taking testimony. The Committee of Conference on the Loan bill reported that the committee had agreed to an amendment to the effect that the amount accruing from the former loan shall be applied to the redemption of the outstanding Treasury notes under the act of December 17th, 1860, which was agreed to.

IN THE HOUSE the bill for the adjustment of the claims of the Puget Sound Agricultural Company, under the treaty with Great Britain, was passed. It authorizes persons residing in Washington territory within one year to make application for the confirmation of their title to the land claimed by them. The Speaker laid before the House a message from the President endorsing the correspondence with Col. Hayne. It was referred to the Select Committee of Five, and ordered to be printed.

SATURDAY, Feb. 9th.—SENATE.—The Naval Appropriation bill was passed.

HOUSE.—On motion of Mr. Boteler, a resolution was adopted, requesting the President to communicate to the House the correspondence between our government and that of Peru, since 1852, on the subject of the free navigation of the Amazon and its tributaries. On motion of Mr. Corwin, the House postponed the consideration of the report of the Committee of Thirty-three after to-day till Thursday next. The report of the Committee was then debated in Committee, until the House adjourned. The President has approved and signed the twenty-five million loan bill, which passed both Houses as originally reported, with amendments, providing that the revenue from the loan authorized by the act of June, 1850, or so much as may be deemed necessary, shall be applicable to the redemption of the Treasury notes issued under the act of last December, and for no other purpose.

MONDAY, Feb. 11th.—SENATE.—Another conference committee was appointed on the Deficiency bill. The Naval Appropriation bill was taken up. A number of amendments were made in the committee, including one ordering the building of seven sloops-of-war.

HOUSE.—A resolution was adopted, recommending to the people of the United States the celebration of the 22d of February as a national holiday.

"*Resolved*, That neither Congress nor the people, nor the government of the non-slaveholding States have any constitutional right to legislate upon or interfere with slavery in any of the slaveholding States of the Union."

A resolution was adopted, calling on the Secretary of the Treasury to inform the House whether there are any obstructions to the revenue laws in South Carolina, Georgia, Alabama and Louisiana; and, also, what measures have been taken to secure the revenue cutters from seizure, and to recover those which have been seized, together with other property.

STATE OF THE COUNTRY.

THE SEVENTH STAR GUNS.—New Orleans, Feb. 6, —Advices to the 30th instant have been received from Galveston. The Convention to pass the ordinance of secession on the first instant—yeas 166, nays 7. The Governor, Legislature, Supreme Judges and Commissioners are ... present. The ordinance is to be voted for on the 23d instant, and, if adopted, will go into effect on the 2d of March.

THE SOUTH CAROLINA CONVENTION.—The North Carolina Legislature have at length determined, after months of reckless debate, upon submitting to the people of that State whether or not a Convention shall be held. The bill, which was passed by the Senate on Wednesday night last, provides that the election shall be held on the 28th inst., and that ten days shall be allowed the sheriffs to make their returns. If a majority of the people vote for the Convention, the Governor shall issue his proclamation, fixing the day for the meeting. If the Convention is called, its action must be submitted to the people for ratification or rejection. If a majority of the people vote against a Convention the Governor shall make known the fact by proclamation. The action of the Convention will be confined to Federal matters, and the members will be sworn to that effect.

... [illegible] ... to have all ... sent away; they reached New York on the 6th inst; the latest official intelligence on the subject of this interesting point is the reply of Secretary Holt ... [illegible] ... to the ... [illegible] ... government. He says, January 29:

"As regards an assurance that no reinforcements will be sent to Fort Sumter, it is impossible for me to give you any such assurance. The President has no authority to enter into any such an agreement, or understanding. As an Executive officer he is simply bound to protect the public property ... [illegible] ... information. I shall, however, not only ... raw but resign my seat; but after I do so, I ...

All the ...
The Hal...

... House unanimously ... upon their own ...

... and that a ...

... arms destined for Georgia, and seized on a vessel in the harbor of New York.

Governor Morgan has replied by letter to the Governor of Georgia, taking the ground that as the arms ... which his official oath binds him to sustain, he could not, so far as he had any control, permit arms to leave this State which might be turned against our ...

THE SOUTHERN CONFEDERACY.—The Convention of seceding States at Montgomery, Alabama, have adopted the Constitution of the United States almost in terms as the Constitution for their new Confederacy, ... augments for ... to ... at the different points in their ... ports, and let the ... at ... W. Stanley ... of free trade and direct taxation in opposition to ... of obtaining a revenue. This step is regarded in Washington as fatal to their hopes of securing the co-operation of the Border slave States, as the people of Tennessee, Kentucky, and the other interior slave States would never submit to direct taxation. The ... meet the expenses of the Provisional Government.

IT IS ENCOURAGING to feel that ordinary Executive sagacity and nerve would, months ago, have strengthened the garrison at Charleston, that not one of the forts could have been taken, and that Sumter itself could have been reinforced, had proper energy been exhibited at the date of the outbreak there. Were the fort properly manned, the rebel State troops would retire before it as they have at Fort Pickens.

SECRETARY HOLT'S REPLY TO SOUTH CAROLINA, in regard to the retention of Fort Sumter, contains the following language—

This fortress is now held by the government of the United States for the same objects for which it has been held from the completion of its construction. These are national and defensive, and were a public enemy now to attempt the capture of Charleston, or the destruction of the commerce of its harbor, the whole force of the batteries of this fortress would be at once exerted for their protection. How the presence of a small garrison, actuated by such a spirit as this, can compromise the dignity or honor of South Carolina ... [illegible] ... pts. the President is at a loss to understand. The attitude of that garrison, as has been often declared, is neither menacing, nor defiant, nor unfriendly. It is acting under orders to stand strictly on the defensive, and the Government and the people of South Carolina must well know that they can never receive aught but shelter from its guns, unless, in the absence of all provocation, they should assault it and seek its destruction.

NAVAL.—The Cumberland has been ordered to Hampton Roads, and the Powhattan to New York ... [illegible] ... Squadron was on board the latter vessel. When she was ordered to proceed elsewhere, a portion of her officers, who are Southern men, supposing that she ... [illegible] ... Pensacola, manifested discontent. The First Lieutenant sent in his resignation, the acceptance of which will depend upon his being exonerated from blame, to be ascertained when the vessel shall arrive at New York, or, otherwise, he will be court ... [illegible] ... Lieutenant ... is now certain that not more than thirty straight-out Disunionists have been elected to the Virginia Convention; the state is not to follow in the footsteps of South Carolina, at her lowest ebb.

IMPORTANT FROM SAVANNAH.—Savannah, Feb. 9.—The State authorities, under direction of Governor Brown, seized five New York vessels yesterday, as follows:—Brig *W. G. Kibby*, brig *Golden Lead*, barque *D. Colden*, barque *Murray*, schooner *Julia Hallock*. The case of the barque *Murray* is said to have been adjusted.

THE GEORGIA MILITARY.—The New York Express of Friday says: The muskets seized lately by the police, were yesterday unconditionally placed in the charge of G. B. Lamar, who immediately telegraphed the fact to the Governor at Savannah.

RELEASE OF THE NEW YORK VESSELS SEIZED AT SAVANNAH.—Charleston, Feb. 10th.—A dispatch from Savannah, received to-day by Governor Pickens, states that the New York vessels seized by the Georgia authorities were released on the announcement from New York that the muskets seized at New York has been given in charge to Mr. Lamar.

AFFAIRS IN ALABAMA.—The following is an extract from a private business letter from a gentleman of wealth, influence and respectability, in Northern Alabama:—

"Alabama, Monday, Jan. 28th, 1861. You will have heard before this, that this State is out of the Union, not, however, by a vote of the people, but by the act of hot-headed, corrupt-hearted traitors, with the Governor at the head. If the action of the Convention had been submitted to the people, as it ought to have been, the decision would have been set aside.

Thirty-three members of the last Convention have united in a strong protest against the refusal of the Convention to submit its action to the popular vote.

THE TIMES IN HALIFAX.—The Lynchburg *Virginian* says:—"We are greatly rejoiced at the result in this county. Halifax is the largest slave-holding county in the State; has always been Democratic, and gave Breckinridge over Bell, a majority of 740 votes. And yet it has elected sound, conservative men. Hon. Thomas S. Flournoy and James C. Bruce, Esq., old Whigs, to the Convention.

THE CITIES ARE FOR THE UNION.—It is note-worthy that all the cities of Virginia gave Union majorities at the late election, namely:—Norfolk, Portsmouth, Richmond, Lynchburg, Petersburg, Alexandria, Fredericksburg and Wheeling.

TENNESSEE FOR THE UNION WITH [illegible]. A telegram just received from Tennessee, by a member of the House, states that no disunionist has been elected to the Convention in that ... and the proclamation ... the Convention itself has been voted down. The reaction has begun in earnest.

IVERSON, the Georgia fire-eater upon withdrawing from the Senate, shed new lustre upon the secession cause, by announcing that, in case of war, the South would never pay a dollar of her public or private obligations. So secession is likely to become a "new way to pay old debts."

Foreign News.

King Victor Emmanuel has sent a present to Teresita, Garibaldi's daughter, who is now residing with her father at Caprera. It is a diamond necklace, with ear-rings to match, and was to have been presented to her on New Year's day, but that the stormy sea prevented its being received in time.

The Marquis of Devonshire will shortly be tried for the murder of his daughter's lover, the Lieutenant who was left in command of the yacht. That nobleman, ... [illegible] ... in a fight with his fists.

HALIFAX, February 8. The royal mail steamship *Canada*, from Liverpool, on Saturday, the 26th ult., via Queenstown, on Sabbath, arrived at this port this morning.

She brings £53,000 in specie.

The steamship *Australasian*, from New York, had arrived out.

The Sardinians had entered the Roman States and dispersed the reactionary bands.

... [illegible] ... Canada ...

The Calcutta and Cuban mails had reached London. Their advices have already been communicated by telegraph.

The steamship *Kangaroo* arrived at Liverpool on the ... [illegible]

Great Britain.—The prospectus has been issued of an Indian Cotton Company. It is proposed to establish agencies in Bengal, and purchase cotton of the growers direct, and to endeavor to improve the ...

The Galway Company being unable, at present, to provide vessels for the mail service, the Postmaster General has issued a notice that the contract is suspended till the 20th of March next, on the understanding that ... [illegible] ... carry the fortnightly service in an efficient manner.

Attention is drawn to the fact that Anderson, the fugitive slave, cannot be taken from Canada to England at present, inasmuch as he cannot be conveyed through American territory, and no other route will be opened before spring.

FRANCE.—There is great activity in the French ar...

EPISCOPAL APPOINTMENTS

... [illegible] ... March ... [illegible] ... March ... [illegible] ... April ... [illegible] ... 15th

The ministers of the various circuits can make the necessary arrangements for meeting ... at the different points in their circuits, and let the same ... W. Stanley

A ... Managers of the Union ... of the Philadelphia Conference ... Court ... the 26th of February, 1861, at 10 o'clock A. M., ... study of Bethel Church, South ... P. Punctual attendance is requested.

J. ... W. ...

Advertisements.

F. CHAMPION'S
NEW AND SECOND HAND
CLOTHING STORE,
No. 12 Myrtle Avenue, Brooklyn.

CLOTHES MADE TO ORDER.
Also Second hand Garments Cleaned, Repaired or ...

THOMAS W. VICE MOND
FURNISHING UNDERTAKER,
No. ... RODMAN STREET,
Between 10th and 11th and South and Lombard Sts
Philadelphia.

THE BOOK DEPOSITORY
OF THE
AMERICAN SUNDAY-SCHOOL UNION,
No. 619 Pine Street,
PHILADELPHIA.

We keep on hand, in connection with our other books, a full assortment of Bibles, Testaments, Question Books, Catechisms, Nos. 1, 2, and 3. We have a grand assortment of such books as are generally used in the Public Schools. Also, Stationery, Inks, Pens, Paper, Envelopes and Blank Books.

FINE CAKE BAKERY.
CONFECTIONERY AND ICE CREAM SALOON,
... Street.

Ellis J. Peer would announce that he keeps constantly on hand a general assortment of all kinds of Cakes, Creams, Jellies, and Pastries.

Festivals, Balls, and Private Parties served upon the shortest notice, and warranted to give general satisfaction.

Jan. 19—1m.

MRS. H. S. DUTTERER
General Undertaker and Furnisher,
Respectfully informs her friends and the public, that she still continues the Undertaking business at the old establishment, No. 634 Lombard St., and being thankful for past favors, hopes still to obtain a share of the patronage of the public.

Ready made Coffins always on hand. Also a handsome Hearse and Carriages, with careful drivers, to attend funerals on the most moderate terms.

SIMEON'S WORKS!
BOHN'S LAST LONDON EDITION, 1855,
21 vols. 8vo. Cloth

A copy of this great work, consisting of over 2000 skeletons and sermons, forming a commentary on every book of the Bible, with Claude's Essay, &c., for $37.50, being $8.00 less than it can be purchased for, not cash, from the importers.

The work is in excellent condition, as good as new, only a few of the volumes ever having been opened. This is a rare opportunity for ministers, students, &c., as few copies are to be found in this country; the money, however, is wanted.

Address "Simeon," office of the Christian Instructor, Wm. S. Young, 58 N. 6th Street, Philadelphia.
1—3m Jan. 30.

$120 PER YEAR PAYS BOARD AND TUITION in common English, at Cooperstown Seminary. Music, French Painting, &c., at low rates. Special rates taken in parties situations for Ladies desiring to Teach. Students, male or female, received at any time. Spring Term opens April 12th. Send for a Catalogue. R. C. FLACK, A. M., Principal
Jan 31-1 Cooperstown, N. J

MISS M. E. MARSALL,
TEACHER OF THE PIANO FORTE
Residence—No. 419 South Thirteenth Street
... PHILADELPHIA

HATS AND CAPS.
The subscriber would invite the attention of the readers of the "Instructor," to a beautiful stock of Hats and Caps, which he will sell at the lowest possible prices for cash. Call and examine, we will try to make it to your interest to buy.
C. J. WALTON.
716 MARKET STREET

AMALGAM BELLS.
At prices within the reach of every Church, School-House, Factory, Cemetery, or Farm in the land. Their use all over the United States for the past two years, has proven them to combine more valuable qualities than any other, among which tone, strength, durability, vibrations and sonorous qualities are unequaled by any other manufacturer. Sizes 50 to 5000 lbs., costing less than half other metal, or 12½ cents per pound, at which price we warrant them 12 months. Send for Circular for sizes, guarantee, &c.
M. C. CHADWICK & CO.,
Feb. 6—3mo. 17 Spruce Street, New York.

WILLIAM STEINMETZ'S
IMPROVED
PATENT EYELETTING MACHINE,
Is the best and most durable in the market for Lawyers, Bankers, and all kinds of work.
BUY THE BEST.
To be had of the Patentee and Manufacturer
WM. STEINMETZ,
No. 18 Franklin Place,
6w Chestnut st., below 4th, Phila., Pa.

THE
AMERICAN TRACT SOCIETY,
Instituted in 1814 at Boston,
have recently published a
SPLENDID COLLECTION OF BOOKS,
For the Young,
For the Family, and
For the Sabbath-school
All the Publications of this Society can be found at
GAUT & VOLKMAR'S,
609 *Chestnut street.*

WILLIAM NEILL'S
CHEAP MEN AND BOYS'
CLOTHING STORE,
No. 1643 S. Second St., below Columbia,
East Side,
PHILADELPHIA

WILLIAM B. ATWOOD,
No. 11 NORTH ... ST.,
above Arch, east side,
... PHILA.
Orders Carefully & Promptly Attended to.

... AMERICAN SUNDAY-SCHOOL UNION
Life Members are entitled to receive the
"SUNDAY ..."

Alexander Kirkpatrick,
1122 Chestnut Street, Phila.
Manufacturer, Wholesale and Retail Dealer in
PHOTOGRAPH FRAME DEPOT
... North Sixth Street.
GILT FRAMES ... MATTINGS &c.

IVORYTYPING & PHOTOGRAPHS
PAINTED IN EVERY STYLE.

Dr. D. H. GOODWILLIE
DENTAL SURGEON
No. 1005, Arch Street
... PHILADA.

WARDALE G. McALLISTER,
ATTORNEY & COUNSELLOR AT LAW,
... WALNUT STREET, PHILADELPHIA.

HOMER FACHUS
REAL ESTATE AGENT,
AND COLLECTOR
No. 1025 Wood Street,
☞ Collections guaranteed by Real Estate Security ... 44

FINE GROCERIES
FOR FAMILY USE
HENRY FLOYD, GROCER
... Street,
DEALER IN CHOICE TEAS, COFFEES, SPICES, &c.,
No. 407 SOUTH TWELFTH STREET, BELOW PINE,
PHILADELPHIA.

JOHN COCHRAN & CO.,
Importers and Jobbers of
Hosiery, Gloves and Fancy Dry Goods,
... MARKET ... STREET,
PHILADELPHIA
Ribbons and White Goods, Undershirts and Drawers, Embroideries and Handkerchiefs Watches and Jewelry, Combs, Brushes, &c.

BLINDS AND SHADES.
B. J. WILLIAMS,
No. 16 North Sixth Street,
Is the MOST EXTENSIVE MANUFACTURER OF
VENITIAN BLINDS
AND
WINDOW SHADES.
The largest and finest assortment in the City, at the lowest prices.
STORE SHADES MADE AND LETTERED.
REPAIRING PROMPTLY ATTENDED TO. my2-6m.

SEMINARY,
No 419 South Thirteenth Street, below Pine.
ENGLISH, CLASSICAL AND FRENCH SEMINARY.
A LIMITED number of Boarders, (weekly or yearly,) will be ... and the utmost attention paid to their mental training as in a home, for the use of Dictionaries.
☞ Young Ladies and Gentlemen requiring private instruction in any of the above branches, will be attended at their residences by Mr. ... PRACTICAL ...
MISS C. B. MARSHALL,
... Principal.
Children from 6 to 12 years old trained for the higher schools.

☞ ESTABLISHED IN 1796. ☜
McALLISTER AND BROTHER,
OPTICIANS,
No. 728 Chestnut Street,
PHILADELPHIA,
Nearly Opposite Masonic Hall,
(Lately removed from the Old Stand, Chestnut St., above Second.)
Spectacles, Mathematical Instruments, Spy-Glasses, Philosophical Apparatus, Opera Glasses, Thermometers, Microscopes, and Microscopic Objects, Tape Measures, Plating Points, Magic Lanterns, Stereoscopes and Stereoscopic Pictures. By WHOLESALE OR RETAIL
☞ Our priced and illustrated Catalogue furnished on application, and sent by Mail, Free of Charge. 6yl

50,000 pairs Boots, Shoes, and Gaiters, cheaper than ever, at the New Boot and Shoe Store
WM. J. GALLAGHER,
FASHIONABLE BOOT, SHOE, AND GAITER MAKER,
119 SOUTH STREET, ABOVE FRONT,
PHILADELPHIA.
☞ All kinds of repairing neatly done at the shortest notice. Orders thankfully received and promptly attended to. Sewed Calf Boots, $3 00; Double Sole and Upper $3.75; Rip Boots from $1.00 and upwards; Water Boots, Double Soles, from $2.25 and upwards; Russia Leather Boots, $2 75 to $6 00, Boys' Boots, Double Soles, $1 00 to $1.75; Youth's Boots, from 75 cents to $1.25; Gum Boots, from $3.25 to $4 00.

VALUABLE THEOLOGICAL AND STANDARD WORKS
Published by
LINDSAY & BLAKISTON,
Publishers and Booksellers,
25 South Sixth St., above Chestnut.

HERZOG'S PROTESTANT THEOLOGICAL AND ECCLESIASTICAL ENCYCLOPEDIA. This standard edited by the Rev. J. H. A. Bomberger, D. D., assisted by distinguished Theologians of various denominations. Volumes I. and II. now ready. Price 83 each. Also part 12 in paper covers. Price 50 cts.

KURTZ'S TEXT BOOK OF CHURCH HISTORY.—Vol. I. to the Reformation. Vol. II. to the Present Time. Price $1 50 per volume.

ARNOLD'S CHRISTIAN LIFE. In 2 volumes 12mo. Vol. I. containing "Its Course, its Hinderances and its Helps." Vol. II. containing "Its Hopes, its Fears and its Close." Price for the two volumes, $2

ARCHBISHOP WHATELY'S SCRIPTURE REVELATIONS CONCERNING A FUTURE STATE. Price 75 cents.

A HISTORY OF THE OLD COVENANT. From the German of J. H. Kurtz, D. D., Professor of Theology at Dorpat. Translated and Annotated by the Rev Alfred Edersheim, Ph. D., author of a "History of the Jewish Nation," &c., &c. In three volumes, octavo. Price $6.

KURTZ'S MANUAL OF SACRED HISTORY, or, A Guide to the Understanding of the Divine Plan of Salvation, according to its Historical Development. Seventh American edition. One volume. Price $1 25.

THEOLOGICAL AND RELIGIOUS BOOKS of all kinds supplied to order at low prices.

JUST PUBLISHED
BY
SMITH, ENGLISH & CO.,
BOOKSELLERS AND PUBLISHERS,
No. 23 North Sixth Street, Philadelphia

THOLUCK ON THE SERMON ON THE MOUNT
Commentary on the Sermon on the Mount. By Dr A. Tholuck. Translated from the Fourth Revised and Enlarged Edition, by the Rev R. Lundin Brown, M. A. Translator of "Ullmann on the Sinlessness of Jesus." 8vo. Cloth. $2 25

LYONS' CHRISTIAN SONGS
Christian Songs, Translations and another Poems By the Rev. J. G. Lyons, LL. D. 12mo. Cloth. 60 cts

... [illegible] ... Hymns ... Tunes ... Tunes ... Tunes

Miscellany.

PRACTICAL PHILANTHROPY.

Mr John Ferm[illegible] a free [illegible] N[illegible] York, was opened [illegible] Dec. [illegible] 4th. The city has been [illegible] upon which are these words:—

"John W. Farmer's
FREE DINING SALOON,
No. 47 Ludlow Street.
Come and eat, ye poor and hungry, well at money and without price.
Open from 6 in the evening until midnight."

As a consequence, his place is crowded nightly by men, women and children, the lowest and most degraded being a warmly welcomed as if they were dressed in the height of fashion. On each side is placed a table running lengthwise, at which, by close packing on both sides, about fifty persons can be seated. Preference is given to the women, the men being admonished to allow the ladies to come in first. The table being filled on both sides, those on the walk have to wait till the first table is served.

Meanwhile those inside are astonishing their stomachs with a hearty meal. There is a variety for them to choose from—cold corned beef, ham, pork, fish, bread, potatoes, cabbage, turnips, onions, &c., and soup. Soup is a great favorite, but rich soup made from wholesome kinds of beef, rich with vegetables of all kinds, served out in steaming pint bowls. It contains the nourishment of all the other dishes served there, with the additional recommendation of warming as well as filling the stomach. Each one has his pint bowl full, and a second one if he wants it. At the table sit stout, robust young men, thrown out of employment and without means, who would sooner pay for their meals in labor if that were possible. Then there is the tottering old man, whose whitened locks and wrinkled face tell of sixty winters at least, sitting beside an emaciated mother, whose babe suckles while she eats. Here are little boys and girls whose chins are below the level of the bowl they eat from. All are welcome, and all are fed. As they rise from the table they turn to the manager, each and every one, with a "God bless you, sir," or "much obliged to you, sir." So hearty comes to them the answer,—"You're perfectly welcome, sir; come again to-morrow night, and every night when you are hungry," that they almost feel they have done Mr Farmer a service.

Another company is admitted, and they take their seats as directed, waiting [illegible] turn to be served. Here is a little girl, ragged and barefoot, who has been waiting outside in the snow for half an hour; she hangs back a moment to speak. She whispers, "Please, sir, my mother is sick to-night and can't come; won't you please let me take her something to eat?" "Certainly, my dear," replies the manager; "you sit right down now and eat all you can, and your mother shall have some too." The child takes her seat joyfully, and in a few moments a bowl of hot soup is placed before her, and beside it is a little tin pan full of the same food for her mother. She swallows hers in haste, and turning to give the heartfelt "Thank you, sir," runs home as fast as she can.

The articles of food served are of the most wholesome kind—sweet, fresh vegetables, fresh and toasted bread, fresh fish and meats, just from the markets, all cooked in the cleanest and nicest manner. The soup is made in a large forty gallon caldron, and is kept on the fire constantly. This requires to be replenished once or twice during the night, when more vegetables and meat, ready cooked, are put in, and the last made is quite as rich as the first. The number of people fed thus far of an evening, has varied from one hundred and fifty to four hundred, many of them being regular customers, the meal they get there being the only regular one they have. In 1857, we are informed, that two thirds of those fed were natives of Ireland. This year two thirds of the whole number fed have been Germans, and there are more Americans than Irish among them. The amount of food consumed, and the expenses attending Mr Farmer's enterprise for the short time it has been in existence this winter, cannot be estimated, as he has kept no account of it. His house is full of provisions, and he feeds the hungry multitude from the same qualities of food as he puts upon his own table. He says that if the times grow any worse, and mechanics are likely to suffer still more, he shall keep his free dining saloon open seven days in the week, from daylight until midnight. John W. Farmer, while he is not so wealthy as many others in our city, possesses an amount of property which enables him to live comfortably, and to help those who are less fortunate than himself. He is a plumber by trade, and does an extensive business.

SUSPENDED ANIMATION.—At New Orleans considerable excitement was recently caused by the deferring of the funeral of a prominent citizen in consequence of a report that life was really not extinct. Medical aid was called in, and as it was discovered that the rumor was without foundation, the obsequies were permitted to proceed. Well-authenticated cases have, however, sometimes occurred in which, after interment, it had been found that persons have been hurried to the tomb, while in a state of lethargy, so closely resembling death, that it was almost impossible for any except those intimately conversant with the human body in all its changing conditions, to ascertain the presence of life. Hence the wisdom of those laws, which in some countries require the certificate of a physician prior to burial. If such a precaution be always taken there can remain no doubt or misgiving on the minds of the survivors. Compliance with the Hebrew custom of keeping the body at least three days before interment, was one of the last requests of General Washington made of Dr. Craig and those surrounding him in his last moments.

ENGLAND.—This nation wishes to be at rest, yet the condition of affairs on the Continent, and the mysterious policy of her imperial neighbor, who talks of peace, and who is yet more busily than ever preparing for war, prevents her from settling down in tranquility to her manufacturing and commercial industry. Hence, in England, the building of iron-plated ships-of-war of immense magnitude, and almost fabulous strength, is the order of the day, and volunteering has lost none of its importance in the national mind.

EXPORT OF GOLD.—The London *Star* of the 17th ult. says:—The export of gold from Liverpool, which commenced to assume shipments of an enormous nature about six weeks ago, still continues from that port to the United States, and the late advices from the Union, instead of reducing the export of specie, seems to give it greater impetus. On Thursday, bar gold to the amount of £50,000 was taken from the Bank of England, and sent to Liverpool for shipment to New York, by the steamship "Etna," which sailed yesterday (Wednesday,) taking out, in all, £212,000 in specie. Some large firms in Liverpool, anticipating a prolonged, if not a disastrous, contest between the North and South States, have, it was rumored yesterday, remitted large orders to the States for immense purchases of cotton, &c.

WANT OF SPACE.—One of the States of Germany having, on account of the unsettled appearance of the European horizon, determined to put its army upon a war footing, resolved, as a means towards that end, to purchase the most improved weapons of war, and accordingly [illegible] a strong gun upon trial. Having got the gun, a difficulty arose: they had no place to put up the target. The own space of territory was not enough, and as none of the neighboring states were willing to allow it to be put up in theirs, the trial had to be abandoned.

METEORIC MISSILES.—A meteoric stone fell about two miles from Symmore, on the road to Canton, Ill. It fell with such a shock as to jar the ground like an earthquake on a small scale, and with a noise like heavy thunder. The stone is judged to weigh about a ton, and is reported to look as if it was half iron. The ground about it, for the space of half an acre, is strewn with a substance like [illegible]

A CANADIAN SNOW-STORM.—[illegible] depth of eight feet in the vicinity of Montreal

THE CENSUS OF THE UNITED STATES AND APPORTIONMENTS OF REPRESENTATIVES

The following table shows the population by [illegible] and exhibiting the probable representation of [illegible] several States in Congress under [illegible]

[illegible] reference to the following [illegible] Maine, Massachusetts, Rhode Island, North Carolina, Georgia, Alabama and Minnesota will each lose one member; that Pennsylvania, Kentucky and Ohio will each lose two members; New York will lose three members; California will each gain one member; Wisconsin and Iowa will each gain three members; and Illinois will gain four members. [illegible] rank, instead of ninth, as she has been for the last ten years.

With the exception of the slave and free States, the change will not be [illegible] one hundred and forty-eight [illegible] and ninety from the slave States; under the new apportionment, it will stand one hundred and forty-nine from the free States, [illegible] the slave States. The free States gain one member and the slave States lose six. While the Representatives of the free States remain about the same in number, the proportion between the Atlantic States and the Western [illegible] materially changed to the advantage of the latter. No better indication of the course of empire can be found than that presented in the table which we now [illegible]

Maine	[illegible]
Massachusetts	[illegible]
Rhode Island	[illegible]
Connecticut	[illegible]
New York	[illegible]
New Jersey	[illegible]
Delaware	[illegible]
Maryland	583,034
[illegible]	[illegible]
North Carolina	[illegible]
South Carolina	[illegible]
Georgia	[illegible]
Alabama	[illegible]
Mississippi	[illegible]
Louisiana	[illegible]
Arkansas	[illegible]
Tennessee	[illegible]
Indiana	[illegible]
Illinois	[illegible]
Michigan	[illegible]
Wisconsin	[illegible]
Iowa	[illegible]
Minnesota	[illegible]
Oregon	[illegible]
Total	[illegible]

The ratio of representation is 127,216.

TERRITORIES.	
Kansas	[illegible]
Nebraska	[illegible]
New Mexico	[illegible]
Utah	[illegible]
Dakotah	[illegible]
Washington	[illegible]
District of Columbia	[illegible]
Total	[illegible]

CONFLICT WITH A TIGRESS.—Whilst Macomo was going through his performance with the Bengal tigers, at Mauder's Menagerie, Liverpool, a tigress caught his hand in her mouth. Planting his knee in the small of the tigress' back, and pressing her against the bars of the cage, then seizing her lower jaw with the right hand, he held her powerless to do more than retain his left hand in her mouth. So cool was Macomo in this trying position that lookers on thought it part of his performance, but when Macomo recalled some of the keepers, "She has got my hand fast in her mouth, get a bar of hot iron," the truth of his dangerous position flashed through the minds of those present, and created the greatest excitement, one lady fainting away, others running from the painful sight. Four or five minutes elapsed before the iron was ready, during which time Macomo stood as a piece of statuary, not a quiver of pain to show the pain he was enduring. When ready, the hot iron was applied quickly and surely by one of the keepers to one of the large teeth in the upper jaw, and, as though she had been electrified, her mouth sprang open. Macomo, quick as lightning, drew his hand away, caught hold of a thick stick, struck the animal a terrific blow on the skull, brought her down, and forced her to finish her performance before he left the cage. When Macomo came out of the cage, his bleeding hand testified to the frightful struggle which had been going on between man and beast.

FOUR GOVERNORS IN FOUR MONTHS.—It is a singular fact that Indiana has had four Governors since the first of October. Governor WILLARD died on the third of that month, when Lieutenant-Governor HAMMOND became Governor. He served till January 14th, when Governor LANE was inaugurated. Governor LANE served two days, when he was elected to the United States Senate, and was superseded by Lieutenant-Governor HAMMOND.

READING.

There are few who stop to consider the miracle of reading. That a few black marks upon paper should have such an informing and transporting power, is scarcely less than miraculous. Four letters are put together—H-O-M-E. The moment the eye looks upon them the soul rises up; a picture comes forth—a house with its yards, and fields, and gardens. Even its most minute features come to us with exquisite piety. We see its inmates—an old man, a venerable woman, children, domestic scenes. Years that have long slept, rise up and step forth again in oowness of life. And all things are so re-fashioned, that we no longer [illegible] we are, or what we are, but seem to ourselves carried back scores of years, and walking up and down again the ways of childhood. And all this simply because there are four [illegible] sheet of white paper!

But if one considers more minutely what is taking place in reading, all the time, the marvel will still grow. The eye has learned to see without pausing to examine. The [illegible] thinks of letters. It is only the word that he sees. And even the word seems to lose individuality and is but a member of something else—a sentence. But even the sentence [illegible] to be seen through. We see the thought, rather than the symbol by which it is to be set forth. And the act of reading, although it is physical, yet so much more mental, that we lose all consciousness of the mechanical part of it, and follow a train of pure thought, or the flow of sentiment or a description, as if the thing itself were transpiring. It is most curious to watch a person in reading an exciting narrative, or some strong appeal, and see how these dead letters bird [illegible] every inward faculty. At this black spot on printer's ink we weep—at another we laugh—at another we are sad—another we are angry. The line touches one feeling, that line [illegible] line after line reaches in, and, like the fingers of a musician, touches the chords, and draws forth all the soul's activity.

It is worthy of notice that, although when we are heartily engaged in reading, we cease to see the lines and letters, and beholdingly their meaning, seeing either the means of the words by which it is conveyed. We have, when much pre-occupied, read whole pages aloud, to the edification of others, without being conscious either that we saw a letter, or received a single idea. The eye saw, the mouth vocalized, while our thoughts are busy with some memory, or in arranging some other variant activity.

The habit of reading proofs, and correcting them for the press, leads to some singular developments [illegible] glaringly rapid [illegible] almost always [illegible] chanical grip, [illegible]

BLINDNESS

[illegible]

UNSOUNDNESS.

[illegible] men and women [illegible] city of saying south [illegible] for when Mr Smarle [illegible] stool to [illegible]

speak kindly to poor Snarling, or not to speak to him at all. There is something unsound about the man whom you never heard say a good word for any mortal, but whom you have heard say a [illegible]

There is unsoundness, verging on entire insanity, in the man who is always fancying that all about him are constantly plotting to thwart his plans and damage his character. There is unsoundness in the man who is constantly getting into furious altercations with his fellow passengers in steamers and railways, or getting into angry and lengthy correspondence with anybody in the newspapers or otherwise. There is unsoundness in the man who is ever telling you amazing stories which he fancies prove himself to be the bravest, cleverest, smartest, most [illegible] man in the chamber of swiftest of mankind, but which (on his own showing,) only prove him to be a vapouring [illegible]

There is unsoundness in the mortal whose memory is full to repletion of contemptible little stories, going to prove that all his neighbors are [illegible]

[illegible] and [illegible] cut that nobody loves them. No body will, so long as they hollow. Let them stop hollowing. There is unsoundness in the mental organization of the sneaky person who stays a few weeks in a family, and sets each member of it [illegible] suggested and malicious accounts of what has been said of him or her by the others. There is unsoundness in the perverse person who resolutely [illegible] who won't go to the pleasure excursion you had [illegible] has been cooked for his special eating. There is unsoundness in the deluded and unanimable person who, by a grim, repellant Pharisaic demeanor and address, excites in the minds of young persons gloomy and repulsive ideas of religion, which wiser and better folks find it very hard to rub away. "Will my father be there?" said a little Scotch boy to some one who had been telling him of the happiest place in the universe, and recounting its joys. "Yes," was the reply. Said the little man, with precision, "Then I'll no gang." He must [illegible] a wretched screw of a Christian who left that impression on a young child's heart. There is unsoundness in the man who cannot listen to the praises of another man's merit without hearing as though somebody were [illegible] from himself. And it is amusing to mark and to see how much folks take for granted in others the same petty contemptible which they feel in themselves. They will go to one writer, painter, preacher, and begin warmly to praise the doings of another man in the same vocation, and when I have seen the man addressed listening to the praises with a hearty, self-forgetting sincerity of a generous mind, I have witnessed the bitter disappointment of the petty malignants at the failure of their poisoned dart. Generous honesty quite baffles such. If their dart ever wounds you, render it so because you deserve that it should render it so because you deserve that it should. There is unsoundness in the kindly [illegible] whose opinions are expectations, and whose conversation that of a jackass. But still, when [illegible] helping the man, occasionally to be met, whose head is right, and whose talk is sensible." You may find the notorious cheat who is never out of church, and who fancies himself a most creditable man. You will find the malicious tale-bearer and liar, who attends all the prayer-meetings within her reach, and thanks God (like an individual in other days) that she is so much better than other women.

Fraser's Magazine

COFFEE

At the time Columbus discovered America, it had never been known or used. It only grew in Arabia and upper Ethiopia. The discovery of its use as a beverage is ascribed to the Superior of a monastery in Arabia, who desirous of preventing the monks from sleeping at their nocturnal services, made them drink the infusion of coffee, upon the report of shepherds, who observed that their flocks were more lively after browsing on the fruit of that plant. Its reputation spread through the adjacent countries, and in about two hundred years it had reached Paris. A single plant brought there in 1714, became the parent stock of all the French coffee plantations in the West Indies. The Dutch introduced it into Java and the East Indies, and the French and Spanish all over South America and the West Indies. The extent of the consumption can now hardly be realized.

ORIGIN OF QUAKERS

The origin of the word "Quakers" is thus given [illegible] It was [illegible] time of [illegible] the Derby House of Correction that he and his few followers began to be designated by the term Quakers. [illegible] at one of the magistrates that [illegible] was [illegible] at the name of the Lord, when Bennett replied that George Fox and his followers might rather quake at the civil authorities—a repartee which, [illegible] and his adherents to be called contemptuously Quakers. It cannot but be thought wonderful that a young man of five-and twenty, of no learning, except in texts of Scripture, and a little sound sense, should have been able to attract sufficient followers to form the foundation of a sect under any title.

DR ALBERT ROSCHER, THE AFRICAN EXPLORER

The science of geography has rarely undergone a severer loss than in the recent death of the ardent and self-denying African explorer, Dr Albert Roscher. At an age when few fortunate have completed their academical studies, he left [illegible] on an expedition of the most to the southward of [illegible] borders [illegible] the ugh [illegible] of means, the [illegible] of the African [illegible] its bold [illegible] and an exp[illegible] from Europe, bra[illegible] Mr Vom [illegible] But he [illegible] for which [illegible] mpathy of [illegible] baron's native lib[illegible] unt of his [illegible] are, reported at [illegible]

Advertisements.

WILLIAM McCOUCH

BANKER and BROKER [illegible]

WORK, McCOUCH & CO.,

[illegible] [illegible] [illegible] [

CHRISTIAN RECORDER.

...an Methodist Episcopal Church in the United States, for the Dissemination of Religion, Morality, Literature and Science.

Vol. I.—New Series. PHILADELPHIA, FEBRUARY 23, 1861. No. 7.

THE CHRISTIAN RECORDER

AFRICAN METHODIST EPISCOPAL CHURCH

BY

REV. ELISHA WEAVER,

...

No. 613, PINE STREET, PHILADELPHIA.

...

TERMS

...

ADVERTISEMENTS

...

Poetry.

"CAST THY BURDEN UPON THE LORD"

A weight of care once bore me down
"I'll try," I said, "if He be true."
"O, Lord," I cried, "come to my aid;"
That very care a comfort grew.

A night of pain and anguish sore
Caused my faint heart with fear to bow;
How can I bear one hour of fire?
"Jesus," I prayed, "stand by me now."

Through those long hours with me He stayed;
He did not take away my pain,
But for each converse with my Lord,
Gladly that night I'd meet again.

Worst weight of all, a load of sin,
I carried long, day after day;
Vainly I strove to cast it off.
I could not lift my voice to pray.

He saw me where I knelt and wept,
Helpless and bound—without repentance,
And dared not even raise the eyes
To his dear face my sin did grieve.

He waited not for prayer or cry,
He knelt beside me—yes, 'twas He,
"Know ye not," he said, "thy sins I bore,
These very sins, upon the tree?

"Why dost thou ever strive to bear
The burden thou canst lay on me?
I am thy Saviour—learn to know
What *that* doth mean—then thou art free."

Jesus can make our burdens light;
What He hath promised He will do;
Would every heart on this sad earth
Might seek to know if this be true.

ANON.

THE CRISIS.

BY ANNA L. WHITTIER.

The day is breaking in the East of which the prophets told,
Now brightens up the sky of Time, the Christian Age of Gold:
Old Might to Right is yielding, battle blade to clerkly pen,
Earth's monarchs are her People, and her Serfs stand up as Men;
The isles rejoice together, in a day are Nations born,
And the Slave walks free in Tunis and by Stamboul's Golden Horn!

Is this, Oh countrymen of mine! a day for us to sow
The soil of new-gained empire with Slavery's seeds of woe!
To feed with our fresh life-blood the Old World's cast off crime,
Dropped, like some monstrous early birth, from the tired lap of Time!
To run anew the evil race the old lost nations ran,
And die, like them, of unbelief of God and wrong of man!

Great Heavens! is this our mission? Ends in this the prayers and tears,
The toil, the strife, the watchings of our younger, better years?
Still, as the Old World rolls in light, shall ours in shadow turn,
A beamless Chaos, cursed of God, through outer darkness borne?
Where the far nations looked for light, a blackness in the air?
Where for the words of hope they listened, the long wail of despair!

The Cross presses on us; face to face with us it stands,
With solemn lips of questions, like the sphinx in Egypt's sands!
This day we fashion Destiny, our web of fate we spin;
This day for all hereafter chooses we holiness or sin!
Even now from starry Gerizim, or Ebal's cloudy crown,
We call the dews of blessing or the bolts of cursing down!

By all for which the Martyrs bore their agony and shame;
By all the warning words of truth with which the prophets came;
By the Future which awaits us; by all the hopes which cast
Their faint and trembling beams across the blackness of the Past;
And in the awful name of Him who for Earth's freedom died;
Oh, ye people! oh, my brothers! let us choose the right-eous side!

So shall the Northern pioneer go joyful on his way,
To wed Penobscot's waters to San Francisco's bay;
To make the rugged places smooth, and sow the valley with grain,
And bear, with Liberty and Law, the Bible in his train;
The mighty West shall bless the East, and sea shall answer sea,
And mountain unto mountain call: Praise God, for we are Free!

Selections.

CHRISTIAN SELF-CULTURE.

Whatever may be the theories of men, the idea of an unconscious development and progress in character is not countenanced by Scripture. Not even after the true germ of a holy life has been implanted in the soul, will it enjoy a healthy and prosperous growth, if denied careful nurture, or left to subsist upon impulse alone. To contemplate devoutly the perfect example presented in Christ, to become conversant, by daily use, with the law of God and with the pure teachings of inspired men, to place one's self under the "dropings of the sanctuary," to make the saints and the excellent of earth our delight, will doubtless act favorably on our Christian characters, even if we never give our inward selves a thought. But this kind of inward growth is not what it is intended a Christian should experience. It may do for our physical natures, or for a tree or plant, but not for the conscious, reflective agent man, and especially the aroused Christian man. It is not the kind that will bring us to the stature of perfect men in Christ Jesus. The Christian is expected to advance by conscious and diligent self-culture. More than once, in the New Testament, he is charged to *examine himself*. The Psalmist calls upon God to aid him in this work of searching and of self-knowing. Job prays: Make me to know my transgression and my sin. There are special sins and sorts of sins, "presumptuous," "besetting," which must be specifically known and struggled against by the steadily advancing Christian.

The Christian character is indeed a growth, proceeding from the communicated life of Christ by the Spirit. It is not the hewing out of a well-proportioned statue from motionless stone. It is not inward adjustment to a lifeless and formal code of laws. It is not the letter, which killeth, but the spirit, which giveth life. Yet neither is it an unconscious life of mere impulse or concrete instinct, so to speak. It is reasoning, intelligent, thoughtful, conversant with itself. The Christian aims to know himself first, and better than he knows others.

An important part of self-culture, truly natural and important to the Christian, is to be bringing on our characters. The Christian engaged in the training of his nature, should be aware that the events of his life are controlled and arranged with a wise and kind intention to further his growth in grace. They are held out to him as helps and guides in the work of self-culture. He must observe their character, must scan their teachings, must learn their moral bearings upon himself, and reap their intended fruits. The Christian must not allow himself to be carried away by an unreasoning excitement, when peculiar experiences of joy or grief befall him. Trying circumstances must not be so viewed merely as to unman his mind or crush his spirit, but prosperity must not merely elate him, [illegible] not merely display [illegible] interest in public affairs. He must pause and inquire. What relation have these things to the system of divine training under which I live? What trait of my character are they fitted to develop and cultivate? What advancement in holiness are they an opportunity for securing? Against what besetting sin, what cherished evil habit, what wrong principle of action, may I consider them as directed?

Times of commercial depression ought not to be viewed by the Christian simply as disasters. He should not allow himself to brood over his losses, or even blindly or uncomplainingly submit to them, as if that was his whole duty. He should make them the occasion of searching his heart, of testing his spirit of self-consecration, of bringing into more vigorous [illegible] of trusting God, of cultivating a firm and self-sacrificing adherence to high principle, as well as developing his energies and inward resources. In short, he may and should feel that a disaster to his worldly estate is one of the incidents of his training for heaven; a highly favorable opportunity for pushing forward the work of self-culture in which he is engaged. As laid on him by Providence, he ought to accept it manfully, and improve it. Thus, even through the darkest hours of worldly trial, a gleam of divine light may be seen shining. Thus good, the highest good, may be extracted from the sorest [illegible]. Even even the joys of heaven may be multiplied by the right and intelligent endurance of the [illegible] of the [illegible]

"Gong," says Mac Duff, in Grimes's Ethics, "to that bright and glorious multitude harping with their harps, and crowding the shore of the glassy sea. Hear their one, united testimony. It is that *but* for their trials they would never have [illegible] So he brought them to the desired haven! [illegible] It was by means of their own choosing. *No!* It was through winds and waves, and buffeting elements;—the ship tacking about;—neither sun nor stars for many days appearing, and no small tempest lay upon them. They love now to trace all the mystic wanderings in that untoward voyage—the deep calling to the deep—the wave responding to wave. They love to think, It was *thus* He brought me. There was a time when I was prone to question His wisdom—to arraign his faithfulness; but now I could not have wanted one thorn, one bitter drop, one tear." And again: Let all God's dealings serve to quicken me in my way. Let every affliction it may please him to send, be as the moving pillar-cloud of old, beckoning me to move my tent onwards,—saying, 'Arise, ye, and depart, for this is not your rest.'"

Nothing that happens under an economy of grace, should be regarded as purely calamitous; and as far from calamitous should we regard every event, or series of events, which is intended as an adjunct in the high and noble work of Christian self-culture. Rather let us search for, and gladly apply its lessons, and rejoice that, at whatever cost to other interests, the welfare of the soul, as the paramount concern, is promoted. It is a cheering thought that, whatever else happens, we may be daily growing in grace.

THE HOLY REST.

THE thought, which to one of the holiest men opened a new life, was this:—The God who punished Israel, as recorded in the Scripture read, is the God who rules the world still.

The God who said to Israel, "Verily my Sabbaths ye shall keep," rules the world still; He is our witness, and He will be our Judge.

The command for keeping the Sabbath, given to the Jews, was that revealed at creation, and called to the world's remembrance amid the awful glories of Sinai.

The precept is moral, being an expression of the will of God, of perpetual universal obligation, commending itself to man's reason, and suited to the constitution of man's nature and to the whole system which the Lord of the universe upholds.

God gave man at first a limited revelation, and of it the Sabbath was a chief part; to Israel at Sinai He gave ten commandments, and in their centre, as the golden link between the two great spheres of duty, He placed the fourth: Remember the Sabbath-day to keep it holy.

The command he wrote with no brittle reed, or pen of iron, but with the finger of God; on no perishing material, but a table of stone; and there it stands, and it shall for ever stand as God's unchanging will, as Heaven's eternal law, with a blessing to the obedient, a curse to the rebel; and there it will stand at the day of judgment, to show, that not only will God make His power known by positive infliction, but that the natural and necessary wages of sin is death; and while the gift of God is eternal life, the holiness and happiness of heaven are the suitable issue of holiness and happiness on this side the grave.

A man may have entered again and again the deadly breach, and live to tell the tale; he may have lain in the same bed with the victim of plague, and escape unharmed; but to profane the Sabbath and escape is impossible; and so steadily does punishment follow crime, that, though no congregation stones to death the Sabbath-breaker, yet grace alone can save him from perishing in his sin.

The terrible certainty with which punishment follows Sabbath-breaking, is confirmed by the honor which God puts on his Sabbath, and the ends it serves.

The Sabbath is God's own day, honored and blessed, associated with the two greatest events in history—creation and redemption; furnishing the closest resemblance to the Sabbath of heaven; and embalmed in the memory of all the blessed.

It is Heaven's great day of public and private education in religion, theology of refreshing, inaugurating rest for man and beast, the day distinguished by the outpouring of the Holy Spirit for conversion and sanctification, the day of holy communion, holy ordinances, holy worship; the day above all others, in which Christ sees of the travail of his soul and is satisfied; and in which Father, Son, and Holy Ghost, receive the most acceptable offerings, the richest revenue of praise.

Since, therefore, God has so fondly set His heart on the Sabbath as a means of promoting His glory, and bringing many sons to glory, is He not jealous of its honor; will not His soul be avenged [illegible] those who profane it?

What is more destructive, than the direct spirit of our times, [illegible] the violation of what is most sacred and dear? He is, indeed, our enemy who [illegible] the sweetness of our household hearth, we execrate the base seducer who decoys from virtue and home, her who was the darling of a father's heart, a loving family's ornament and pride.

It was not the coldness of royal repulse which crushed the spirit of Columbus—not the dastardly threats of a mutinous crew which broke his noble heart, but deep anxiety for the fate of his cherished [illegible] treasure which Cæsar held above the flood, while swimming for life, was his commentaries, through which he hoped for fame; and the precious thing [illegible] of his gospel.

[illegible] with [illegible] and his [illegible] at the [illegible] fate under Heaven's overruling, if the [illegible] to [illegible] [illegible] for the [illegible]

The Anderson Intelligencer, W. C., Feb. 16.—A final meeting [illegible] Church with [illegible]

A SAD RUIN.

A house leaning and tottering to the ground, a ship stranded on a dangerous shore, a once splendid [illegible] in fragments at one's feet,—all such objects [illegible] as we look upon them, [illegible] not any such object that attracted my attention and produced my sadness.

It was, however, a thing that had fallen and was broken, and was in ruins. It was a great fall, and a sad fall; and the falling of my own tears, as I gazed, I could scarcely prevent. And when I state that it was a FALLEN FAMILY ALTAR, not a few of my readers will sympathise with me.

I had seen the Altar before it fell. Its remembered beauty and value all the more troubled me, now that I saw it had fallen. I knew the day when it was set up. It was a day of gladness to me—to many. We little thought it would ever fall, it seemed so firm and so strong. But it had fallen!

I was so sad about it, that I could not but make inquiry how it should have come to pass. I saw, near the ruin, and apparently musing upon it, two grave and sedate-looking persons, both of whom I knew.

"Reason," said I, "you were a bosom companion of the author of this ruin. Did you have any hand in it, or in any way countenance it?" The prompt and earnest reply was: "I helped set that Altar up. I helped keep it up. I laid hold of it when it tottered; and if I could have helped it, it would never have fallen." And I believed him, he was so honest and earnest.

"Conscience!" who was near, did you have any hand in the fall of this Altar?"

"Did I not help Reason set it up? There was no such Altar till we put forth our power. I made that father happy while the Altar stood. I gave him a warning that made him tremble, when I saw him likely to let it fall. And my sharpest arrows went into his soul when the Altar fell. Could I have prevented it, it never would have fallen."

"Wife, mother!" said I, for she was musing near the ruin, "had you anything to do with the falling of this Altar?" A flood of tears was the only answer. Her sorrow and sadness told me she was the deepest of mourners over that fallen Altar.

"Children," said I, for they were at hand, "you see this ruin; did you have anything to do in bringing it to pass?" They looked at me and wondered, and then at their mother; and seeing her tears, wept themselves. And so I knew they had nothing to do with the fall of the Altar.

Some things may fall and do no harm. But when this Family Altar fell it harmed

1. The man that overthrew it. It was wrong done to his Reason; and it was a wicked resistance of his Conscience. It weakened his spiritual strength. It gave temptation greater power over him. It made other kinds of prayer less pleasant, and all other duties less inviting and more burdensome. So it harmed the man.

2. And the fall of that Altar harmed the *household*. The wife was sad; she needed just such a consolation and support. The children wondered. They needed just such a constant recognition of God and eternal things as they had while the Altar stood. The whole household lost many precious influences which constant family worship never fails to exert. A powerful barrier against temptation fell with the falling Altar. And that alarming danger was incurred which is pronounced against "the families that call not on His name."

3. The *community* is harmed when a family altar falls. If every house had one, there would be produced a moral atmosphere most favorable to the best welfare of the whole neighborhood. Even one such altar is a blessing; the fall of one a loss. No community can be named that is not a loser by the fall of a family altar.

Then such a fallen altar is a melancholy ruin! What ought he to think who has done so great a wrong as to overthrow it?

N. Y. Observer.

MISSION SCHOOLS.

BY REV. R. G. WILDER.

The following paragraphs are from the advance sheets of a volume soon to be issued from the press. Its object is to develop the *character and results of Mission Schools in the foreign field*—the great and manifest blessing which has rested upon them, showing God's special favor upon them as choice and effective agencies in evangelising the heathen. If the book is written in the earnest and vigorous style of these paragraphs, it will find readers.—ED.

"Modern missions have become a fact and a power in the world. Their results for the last fifty years put to shame alike the timid faith of the Church, and the scornful prediction of the infidel opposer. In properly estimating their results, we may not limit our vision to the civil and social benefits accruing from them. These, in comparison with the spiritual results, are as time to eternity, earth to heaven. Worldly philanthropists may well rejoice in the civil and social changes effected by missions. These changes are everywhere such as to challenge their admiration and merit their co-operation in the work. But the crowning glory of missions is, that they are God's appointed agency for saving immortal souls—for despoiling Satan's kingdom and re-establishing the kingdom of Christ. And when we attempt to estimate these higher and spiritual results, we are constrained to feel that the triumphs of the gospel in the achievements of modern missions eclipse all that is recorded of Apostolic times.

In confirmation of this it is sufficient to mention the more than 40,000 converts gathered into the Christian Church within the last thirty years from the degraded idolaters of the Sandwich Islands, or the wonderful reformation now progressing among the Armenians of Turkey and the Nestorians of Persia, or the 30,000 converts won to Christ by the labors of our Wesleyan brethren on the [illegible] or the [illegible] into the [illegible] Africa, or the 20,000 or 40,000 natives of India who have broken the adamantine chains of Hindu [illegible] and [illegible] the Lord.

It is well to bear on our minds and in our hearts these triumphs of the cross in our own times. They serve to quicken our faith in the [illegible] and [illegible] with adoring gratitude to Him through whose word and Spirit all has been achieved. "Not unto us, not unto us, O Lord, but unto thy name be all the [illegible]

But it is not enough to raise peans of thanksgiving for triumphs already achieved. Before [illegible] kingdom of our Lord and of his Christ," greater victories must be won. While a [illegible] of the 30,000 native [illegible] the Church of Christ in India, [illegible] there still remain in that land, fast bound in the cruel bondage of heathenism—that the true light which has risen upon Western Asia and a few of Ocean's Islands, while gilding the mountain tops with divine radiance, serves, at the same time, to [illegible] regions of heathenism which still cover the [illegible] three fourths of our habitable globe. So that [illegible] we must regard the brightest triumphs of the past and [illegible]

A HOPELESS WOMAN.

So she signed her request for prayer. She said in it, that she feared she had sinned so grievously that she could not be forgiven. She was a widow with four children, and she feared that they all would go down to destruction together. One son was among her children; she feared for him, especially—that poverty would drive him to despair. All together, she thought their case was hopeless. She feared she should go mad.

The woman was in the meeting, and heard the prayers which were offered for her, though the meeting knew not that she was present. She was very much affected with these prayers. Her case was hunted out, and she was visited, conversed with, and prayed with in her humble home. She proved to be one who had seen better days. Her children who had been fatherless for five years had been baptised in the Episcopal Church, to which the father belonged, in Pittsburgh, where he died. She had trained them with great care, and they had been kept from the evil influences of the city. The visitor heard the voice of the youngest girl, eight years old, long before he got up to the room, in which the family were, singing a sweet Sabbath-school hymn. The door was opened to the stranger, and there she stood on a chair, facing a high attic window, singing the beautiful lines seeming to be all absorbed in the sentiment. This did not look much like going to [illegible]

"You must go to Jesus," said the visitor kindly, after hearing the mother speak of her despair.

"Oh! sir, I do try. I do try, with all my might," said she.

"No," said the visitor. "You are not going to Jesus, I fear. You are going to your trying—to your trying with all your might. This is not going to Jesus. It is just making a righteousness of your trying. You must leave all this, and just go to Jesus."

She looked up, with a very intelligent look, for she was a very intellectual, cultivated woman, as if a new truth had flashed upon her mind, and said:

"Perhaps I do not understand what going to Jesus is."

"Perhaps you do not. Jesus came into the world to save sinners, and he does not allow any salvation out of himself. If you go to Him, not trusting to your prayers, not to your tears, not to your trying with all your might, but simply and truly trusting to Him, and to Him alone, to save you, he can and will.

"Oh! I see, I see," she replied, having evidently discovered the mistake of her own efforts.

"But must I not pray?" she asked, after some moments of deep silence.

"Certainly," said the visitor, "you must pray, you must go to church, you must go to prayer-meeting. But only that you may find Christ in all these."

"I will go seek Him, and nothing but Him."

In a moment all were upon their knees, and the visitor pleaded with earnestness that he would show Himself unto this poor woman as he does not unto the world. After prayer he took his leave.

The next time he appeared in the meeting, another arose and said, I called, on my way here, upon the "hopeless woman," and she said all her burden was gone—all her despair. She found the Saviour as soon as she went to Him, and only Him. And now she is rejoicing with great joy. And I believe the Lord will give her and all her family to our faith and prayer.

WEEPING ON THE STEPS.

There once stood in one of our most beautiful New England towns, a large brick meeting-house occupying a commanding position, and observed for its comeliness by every one who passed that way. But the doors were locked, the bell in the tower was silent, and from the pulpit came no sound of salvation. The Sabbath-day dawned, but those doors were not opened. The bell was not rung, the pulpit not occupied. All around were beautiful residences and a happy community, but from year to year that church was abandoned by God and unoccupied by men.

It seems that divisions had arisen in the church, the members had been alienated from each other, and God had withdrawn his presence. No souls were converted, no spiritual life enjoyed. Time rolled on, and still the deserted meeting-house in fair proportions stood, the monument of dariaten and spiritual declension.

But there was one man who loved God and the church. Every Sabbath morning, on his way to another sanctuary, he would stop and look at the closed doors of the house in which he once went with his family to worship the God of his fathers. Often he would be seen sitting on the steps, his Bible in his hand, and drops of sacred grief flowing down his cheeks. When urged to unite with some other church, and give up the old one, he refused. Nothing could induce him to stop praying that those doors might be opened, and those walls again echo the sound of salvation. He prayed while others fainted; he wept, while others turned away; he believed, while others in despair gave up all as lost. Sabbath after Sabbath that poor old man was seen weeping on the steps of that closed sanctuary, and to all who asked why he wept, he told the sad story, and his confidence that God would come and open those doors and again visit his people.

Eight years he waited. For eight years he sat upon the steps and wept. Eight years his faith faltered not! Then God came. While on the other churches in that town were cold and formal, a few persons were converted in an adjoining city, and came back to their own homes with the love of Christ burning in their souls. They saw the old man weeping on the steps, they looked at the closed doors, and said, "The God of heaven, he will prosper us; therefore his servants will arise and build." They unlocked the doors, swept the aisles, called a pastor, and now one of the most flourishing churches in the State [illegible] and popular minister, worship within the walls so long silent and deserted. The [illegible] sat on the steps and wept has beheld the redemption of his people, and Heaven has echoed with joy over the conversion of hundreds of souls.

How [illegible] like this to strengthen our faith, and encourage our hearts! The Church [illegible] shed weep bitter tears over [illegible] But [illegible] Heaven, [illegible] the believer over the [illegible] of man, and a glorious change [illegible] God [illegible] pray for the wolf [illegible]

Do these lines [illegible] the weeping [illegible] the walls be [illegible] down [illegible] in ruins? [illegible] gracious, he will [illegible] away; the [illegible] road.

Am. Messenger.

Education [illegible] M. Church [illegible]

VALLEY FORGE AND THE PRAYER OF WASHINGTON.

Mr. Alexander Clark of the *School Fellow* gives the following interesting account of a visit to Valley Forge in the last number of that journal:

This celebrated spot takes its name from an iron forge, located in the vicinity, which belonged to one Isaac Potts, a Friend, who called these lands his own even before the time of the revolution. Valley Creek is sufficiently large to drive the great water wheel of a large cotton factory which stands upon the site of the old forge, and adjacent to the junction of the two streams. The residence of Isaac Potts, situated near the mouth of the creek, is a substantial, but old-fashioned stone building, and is occupied to this day as a dwelling.

In this same house Washington had a small private room in which he attended to his correspondence, and held social intercourse with his officers. In the sill of the east window is an ingenious little cavity in which the Commander-in-chief deposited his important papers. A casual observer would never suspect any such hidden depository, for the rough carpentry is so adjusted that the innocent timber on which you lean to admire the landscape without, has the appearance of an ordinary sill—and nothing more.

From this window the visitor obtains a fine view of the hallowed hills around; the ruins of the old flour-mill, whose hum was heard in that peaceful valley long before the roar of the cannons made the echoes [illegible] the place of still more [illegible] camping grounds of brave warriors; and here, too, the eye may follow the many crooks and ripples of the little creek, as it comes down from the high lands, off toward the Brandywine, waving [illegible] like a silver ribbon flung out over [illegible]

We wander leisurely up to the summit of the hill on the east, at which elevation the main part of the American army was quartered. The lodging-places of the soldiers were nearly all rude cabins hastily built and very low and small. The deep snows of that terrible winter so nearly covered them altogether that they had the appearance of mere burrows in the drifts. Just on the [illegible] where General Washington's [illegible] was situated, there now stands a beautiful observatory, about forty feet in height.

Here we had a general view of the entire camping ground, and all the picturesque surroundings of Valley Forge. Here, in the melancholy winter of 1777-8, our forefathers suffered the bitter lottings of the cold and tedious tortures of famine. Poor soldiers! what trials they endured. Proud patriots! what liberties they purchased for us. When the army marched from Wissahickon to Valley Forge, it is said that their bloody footprints were distinctly visible in the snow for nineteen miles.

There is a peculiarly touching incident connected with the history of Valley Forge. One day, when the disconsolate army were almost ready to despair, when starvation stared them in the face, and when their weary bodies were well nigh worn out with cold and fatigue, Isaac Potts, who was a preacher of the society of Friends, happened to pass along through the camp, and heard the many lamentations, and beheld the many tears, but could only sympathise with them in his heart, and hope with them for the dawning of a better day. He passed on, sorrowing and thoughtful, into the dark forest farther up the creek, where all was silent as the grave.

There were no birds to sing and flutter among the groves; no insects to relieve the deep quiet; no breeze murmured through the leafless trees. There was not a single, solitary sound in all the forest valley whither he wandered, when, suddenly he noticed Washington's horse tied to the swinging limb of a tree. He paused to listen, when lo! from a thicket of evergreens, near at hand, came a voice, sad and solemn. It was the Commander-in-chief upon his knees engaged in humble, penitential prayer. His eyes were raised to heaven, and his cheeks suffused with tears.

Potts was much excited at so strange a spectacle, and feeling that he had ventured on holy ground, cautiously withdrew from the place without attracting observation from the Christian warrior. When he reached his home below the camp, he burst into tears, and remarked to his agitated wife, who had never seen her husband so deeply affected, that, "If there is any one on this earth whom the Lord will listen to, it is George Washington, and I feel a presentiment that under such a commander there can be no doubt of our establishing our independence, and that God in his providence has willed it so."

What a mighty power—borrowed strength from the God of battles! And such was Washington's faith, that his influence was vouchsafed to him by the arm of the Almighty. No wonder he conquered. The hosts of heaven were marshalled on the right and on the left of the chief, and thus our land was redeemed. And thus may it ever be preserved from foreign aggression, and from sectional strife. Let descendants remember Valley Forge and Washington's communion with the Great Father of us all.

SINGULAR METHODS OF STUDY.

It is recorded of Anthony Magliabechi that his attention was continually absorbed, day and night, among his books. An old cloak served him for a gown to the day, and for bed-clothes at night. He had one straw chair for his table, and another for his bed, in which he generally remained fixed, in the midst of a heap of volumes and papers, until he was overpowered by sleep. With all the intense application to reading, his knowledge was well estimated in the observation applied to him that he was a learned man among booksellers, and a bookseller among the learned.

John Williams, an English prelate, used to study in a particular way. He used to allot one month to a certain province, outcoming variety almost as refreshing as cessation from labor; at the end of which he would take up some other matter, and so on till he came round to his former [illegible]

Mezerai, the famous historian, used to study and write by candle light, even as early as May or summer, and, as if there had been no sun in the world, always waited upon his company to the door, with a candle in his hand.

The famous Mr. Brindley when an extraordinary difficulty occurred to him in the execution of his works, generally retired to bed, and has been known to lie there one, two, or three days, till he had surmounted it. He would then get up, and [illegible] without [illegible] for he had a prodigious memory, and carried everything in his head.

Mech.

CHRISTIANS WITNESSES

Certainly there is no higher form in which the evidences of Christianity can be presented, than that which is seen in the man of mind as he walks with God, living in usefulness to others, and waiting [illegible] to the better world. The saints approved of God are witnesses of the highest order, in the worth [illegible] of man, and a glorious change [illegible] God [illegible] died. They furnish portraits of the perfect man—portraits of moral loveliness, painted by the Holy Spirit's own pencil, and hung up by him in the great picture gallery of the visible church, as the fairest garniture of that living temple. Elsewhere in the world none such are to be seen. And yet what Christianity does for man on earth is only the feeble beginnings of what it will do for him, [illegible] perfection of heaven. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be. But we know that when he shall appear we shall be like him, for we shall see him as he [illegible]

Dr. J. S. M. [illegible]

MENTAL HYGIENE AND PUBLIC EDUCATION.

If Diderot, Holbach, and Grimm of encyclopedian memory,—the representatives of the Gradgrindian school of philosophy of the last century,—could have perused in anticipation the second column of the outside page of the *Philadelphia Inquirer* of January 31, 1861, their hearts would have leaped for joy at the wonderful progress which science was to make, and to which they had laid the foundation. And if Mr Abel Sampson, the venerable pedagogue, had beheld that same paper, we are sure that he would have uttered a more than usually emphatic prodigious.

We call attention to the following questions:

1. What is the condition of the brain during an attack of delirium tremens? Explain the apparent paradox which exists in connexion with the cerebral condition?

2. To which of the mental states does fear belong? How does it differ from all the mental states of the same class?

3. Name the muscles which roll the ball of the eye on its antero-postero and vertical axis.

4. Give the name, origin, source, and insertion of all the muscles of the eye, which close it either forcibly or gently.

5. Make a drawing of Jacob's coat of the eye, and describe it.

6. Make a drawing, showing the position of the ciliary ligament, with reference to all other organs of the eye with which it comes in contact.

7. Describe *all* points of difference between the anterior and posterior faces of the crystalline lens.

8. Give the formula expressing the index of refraction from air to glass and from air to water.

9. Name the various kinds of lenses, and pro- [illegible] them.

10. How does the central artery of the retina get into the ball of the eye?

These are tolerably good queries for a medical graduating class, and that they were intended as such was our first impression when they caught our eye, and we [illegible] who [illegible] these things, without knowing what and whom they were intended for, suggests that they must be for the admission into the army or navy, or questions to ascertain the [illegible] for a professorship in a medical college. Certainly the first question involves general pathology not only, but the most intricate, and as yet mooted questions of congestion, chronic inflammation, or molecular changes, in consequence of alcoholism.

But, without further ado, we may tell the reader at once that these questions are intended for the pupils of our public schools, boys and girls, from twelve to sixteen years old, more or less. They are questions put to the Central High School candidates, are entitled "Questions in Mental Philosophy," and, to do honor to whom honor belongs, we must add that they have been prepared by Dr. E. W. Vogdes.

Two, three, or four hundred years ago, the monks in conventicles used to have learned disputes about the number of rounds in the ladder which Jacob saw in his dream; so day our boys and girls must be able to make a drawing of Jacob's coat of the eye, and describe it, or else be "tripped." Can any one in the face of such wonderful progress despair of humanity?

To speak seriously, however, and at the same time forcibly, we are obliged to say that there is a great deal of humbug in this matter of public school education. Not that we object to the general system of public schools; on the contrary, that system has our most hearty support, and we know that there is no class of men who are more earnestly engaged in the cause of public education, and its furtherance, than the medical profession in the United States. But what we object to is that abominable fashion of intellectual overdoing, in vogue, and that system of cramming and mechanical memorising which makes parrots of pupils, and renders the teacher a simple machine to put questions—a system which stimulates the memory of the child at the fatal cost of reason and the higher faculties, while the teacher, if a man or a woman of sense, is borne down under the conviction that, instead of educating children, he or she is engaged in applying a strait-jacket day after day to the mind of the young, preventing salutary motion and crippling its growth and expansion.

The object of all the education to the young, is to teach them to think, so that after the boy leaves the school he may be prepared to study for himself, and to apply a correct intellectual measure to men and things. But to do that, it is not sufficient that he should be able to read and write. He should be taught *what* he is reading, *what* he is writing, and *what* he is saying.

In reality the great object of education has been entirely lost sight of, and for it has been substituted a system, the chief end of which is, on the part of the pupil, to commit to memory as many printed answers to as many printed questions as possible, and on the part of the teacher to show the largest average [illegible] answered. Whether the pupil understands the question or not, or whether the teacher is really competent to explain the answer, if it were necessary, is at present a matter of minor consideration. The fool with a big memory stands the best chance, while true talent and genius are crushed in this cruel game with the minds of the young.

Med. and Surg. Reporter.

OUR TRY COMPANY.

We have formed an "I'll Try Company" in our mission school, and I am glad to say that nearly every member has joined it. It is a noble company for all to join—teachers no less than scholars—and if its members are *true to their colors*, they may march against all the forces that Satan can muster, and conquer in every battle.

One of our little girls who was very anxious to belong to the company, came to her teacher, and with [illegible] said:

"Miss G——, *I can't join it.*"

"Why not, Ella? Aren't you willing to *try* to be a good little girl?"

"Oh, yes, ma'am; but don't you know it says on the card 'I'll try to read my Bible daily,' and I can't do that, for I'm only four years old, and I don't know how to read yet."

"Well, my dear," said Miss G——, "you can ask your mother to read a verse to you every day."

"Will that be a good way?" and Ella's face brightened; "will it be just the same as if I did it myself?"

"Yes; I think it will be about the same," said Miss G——) "that is, if you are good, and try hard to learn to read for yourself."

Little Ella was delighted at this, and her name was [illegible] on the [illegible]

I might give a number of interesting incidents which have [illegible] the formation of our "Try company," but I presume that [illegible] occur in all schools where the teachers [illegible] the [illegible] and the sub- [illegible] duty of keeping it.

Every Sabbath just before the close of the [illegible] the [illegible] and repeat [illegible] [illegible] and then, [illegible] they their seats, also [illegible]

For Jesus's sake, Amen!

[illegible] to remember our duty, and it also [illegible] us with [illegible] God help us [illegible] "right on" until we [illegible]

TAKE UP THE CROSS

[illegible] along yourself some [illegible] [illegible] [illegible]

The Christian Recorder.

Philadelphia, February 23. 1861.

OUR DISCIPLINES

Will the brethren [illegible] Disciplines, sell them, and forward us the [illegible] in order that we may finish paying for them. *The printer wants his money.*

We hope all our brethren will [illegible] for the paper, and send us the money; and also one who will volunteer to get ten such subscribers, shall have the paper sent them for one year, free.

LECTURE BEFORE THE BANNEKER INSTITUTE.

On Tuesday evening Professor A. M. Green lectured before the Banneker Institute. The lecture consisted of reminiscences of the anti-slavery movement, together with some practical suggestions concerning the duty of the colored people during the crisis. The audience was quite small at the commencement, but before the lecture was concluded, quite a respectable number was present. The lecturer was very popular, and was frequently interrupted by applause. When it was concluded, Mr. D. D. Turner read an article from the *Sunday Dispatch*, on citizenship and the right of petition, which article appeared in that paper of the 10th inst. Mr Turner also stated that the article was written by a member of the Institute, in reply to an item which appeared in the same paper on the 3d inst., denying the right of colored persons to petition.

OUR PAPER.

All of last week's issue (No. 6) are gone, and we could dispose of some fifty copies more if we had them. Nearly all of our back numbers have been sold, and the calls for them still continue.

We give notice that we have procured the services of Mr. A. Burris to canvass this city in getting subscribers for our paper from now until the 1st of April. Also to get advertisements for the same. We hope that our real friends, white and colored, will give their names and money for this enterprise—the elevation of our people.

TO SOUTHERN TRAVELLERS.

We give notice to all our people who are in the habit of going South, to Baltimore and Washington, that the way is hedged up between here and there. No colored person is allowed to pass Havre de Grace, but is taken out of the cars, fined $20, and then made to return from whence they came. Quite a number, lately, have been stopped, fined, and turned back. No one living in Maryland, who goes out of the State for ten days, can return again. That will be hard on our Conference, if kept up.

We are still receiving letters of a most encouraging nature from our brethren; one of which is from the Rev. Thomas Strother and his good lady, giving a statement of the Church. The good Lord has poured out his divine Spirit upon them—may he continue to do so. The letter also states that they are doing all they can for the RECORDER. That is right. It seems, also, from its contents, that Bishop Quinn is in the far West, visiting his Diocese. I know his old friends will cheerfully welcome him in their homesteads. Also Bishop Nazrey is paying his old friends a visit in the region of New Hope, N. J. Bishop Payne did the most of his visiting around in the fall, before the weather got too rough.

We must say that we have, also, from Rev. J. P. Campbell, a very interesting article. It arrived just in time to find its way into one of the columns of this week's paper.

We also acknowledge the receipt of $1 05 from brother Campbell, for papers sold.

We, furthermore, take pleasure in acknowledging from our beloved brother, Rev. Wm. Moore, of Flushing, N. Y., as follows:

John S. Keasey,	1 00
Elizabeth Mayhew,	2 00
James Ames,	50
Also for papers sold,	50
We received from Mr. William Dixon,	1 00
Also, from Rev. George Wier, of New York, for papers sold,	1 00
Also, we give credit to Mr. Robert Carry, of Westchester,	1 00
Also, from Rev W. H. Waters, of Baltimore, for papers,	3 00

WE HAVE RECEIVED a very interesting letter from our excellent brother Hammond, of Baltimore, which will be found in another column. We are much pleased with the sentiments it contains, and hope it will be read by all. There is one question which it asks, to which we will call attention: that is, which of the two publications of our church should we rather sustain, THE RECORDER or the *Quarterly Repository*? He answers, that, for himself, he would prefer to sustain *The Recorder*, and advances some very good arguments in favor of this position. We are pleased to see this. We believe our paper has claims superior to those of the Quarterly, and we are rejoiced to know that this feeling is growing among our people. We do not oppose the *Repository*; on the contrary, we would be glad to see both *The Recorder* and the *Repository* live, and both have an increased circulation, and be crowned with complete success. But if both cannot survive, if one only can be encouraged and supported, at the sacrifice of the other, then we would urge upon all our church-members the higher claims of *The Recorder*—which belongs to, and is the organ of, the General Conference of our church—to those of the *Repository*, the mere organ of the Literary Society. Again, our paper appears weekly, while the *Repository* is only issued quarterly. We are thus enabled to furnish our readers with a far more plentiful supply of fresh and interesting intelligence and information to keep them regularly informed, up to date, of everything of general or special interest that takes place at and in our midst, especially within the boundaries of our own church, and thus, in time, to render our paper the guide and the mouth-piece of the colored population of Americs. And then, when our paper shall be in the hands of the million, when the name of the *Christian Recorder* shall be as a household word in the homes of all our race,—then shall it be as the sound of sweet music to our ears, to hear the sentiment of the tens of thousands who are enrolled among the membership of the A. M. E. Church, swelling up in one grand and glorious shout, which shall make the welkin ring again, "*Vive la Recorder!*"

Our readers will please notice that, in the arrangement of our paper, we have placed the official Notices of Meetings, and the Obituaries of departed friends, on the fifth column of third page. For convenience of reference, it is best to have a column specially for this purpose, so that our readers may readily find them.

OUR VISIT

[illegible] Baltimore, to preach in the morning, and [illegible] self at Bethel, P. M., and also [illegible] which we did. We had a [illegible] through the day. We also procured [illegible] scribers for the Recorder. The [illegible] Daniel P. Hamilton, [illegible] love, $1 00; Miss Mary Jane Manlove, $1 [illegible], Frisby J. Cooper, $1 00; Miss Elizabeth Clark, $1 00; Miss [illegible] Yellow, $1.00.

The young ladies in Wilmington manifest a greater disposition for religious literature than the young men do. Why is this, gents? We feel very grateful to those [illegible] who are engaged in doing all they can for the paper, for the good Lord knows that we have had to labor very hard the last eight months to resuscitate the [illegible] constitution of our [illegible] tally and physically, than any poor slave in the [illegible] and we [illegible] in the same way.

We would say here, brethren, that we would rather be on the poorest circuit in the whole connexion, than be General Book Steward in the nineteenth century, for reasons that we will not now assign; but what we have done through our humble efforts, seems to prove satisfactory to [illegible] that [illegible] every [illegible] own eyes have seen here in the city, and others from what they have heard. We acknowledge a satisfaction for the same, from Rev. G. A. Roe, of Newport, R. I.:—Thomas Jones, $1 00; William H. Womsley, $1 00; Mary A. Williams, $1.00; Sarah Banister, $1.00. Also from Gouldtown, N. J., Miss Margaret Steward, who is working for the spread of our paper, as follows:—Mr Horatio J. Mulford, $2 00, Miss Cornelia Gould, $2 00, Miss Hannah L. Lee, $2.00. Also from Rev. George Weir, of New York, for papers, $1.00. The Lord be praised!

UNITY.

This word is derived from the Latin word *unitas*, and signifies, being as one, concord, united. Bishop Patrick justly observes, that "it was fitly used by the first Christians, to express their joy for the blessed union of Jews and Gentiles; and may now serve the uses of all Christian societies, whose happiness lies in holy peace and concord." It contains a rapturous exclamation on the comforts and advantages of union, which are illustrated by the two exquisite similitudes of the holy anointing oil and of dew. The Psalmist must have felt the force of unity when he broke forth in that beautiful language, "How good and how pleasant it is for brethren to dwell together in unity!"

It has been said that there are many things which are good, that are not pleasant; and on the other hand, there are many things which are pleasant, that are not good; but this is the thing which is both good and pleasant. This is true in church and state. Unity among brethren, whether civil or religious, is productive both of profit and pleasure: of profit, because therein consists the security and happiness of all society; of pleasure, because mutual love is the source of happiness. Why, then, should not all labor for unity in the church? It ought to be preached continually in every church, while in many, in all probability, it is seldom or never thought of. It is unity alone which gives beauty, as well as strength, to the state; which renders the church happy and prosperous, and, at the same time, renders her "fair as the moon, and terrible as an army with banners." In the language of the Psalmist, "it is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garment: as the dew of Hermon, and as the dew that descended upon the mountain of Zion: for there the Lord commanded the blessing, even life for evermore."

If this course were pursued by our statesmen, the golden rule would not be trodden under foot, and the laws would be executed with equity and justice. God is not a mass of chaos, but a fountain of light truth, and union. Let all men learn his ways and keep his commandments, and then, rest assured, that unity will prevail in the minds of those in power. Let unity be the cornerstone of our faith, and the aim and incentive of all our actions: thus may we be great and happy, thus may we pass smoothly through this vale of tears into the happy haven of peace, happiness, and holy unity.

CURIOUS FACTS IN SCIENCE.

We have spoken in previous articles of the *Isomerism* of compound bodies; and in bringing out the corresponding property—*Allotropism*—of elementary substances, we have taken carbon as the type of elements possessing this peculiar characteristic. We have spoken at length of but one form of this element thus far. It is our intention now to notice some of its other forms.

1. *Graphite.* It is sometimes called *Plumbago*, and very improperly, is often designated *Black lead*. There is no lead whatever in it, and it differs entirely in all its properties from lead, except that they are both used to mark upon paper. It is found in several localities, but principally in Cumberland, England. M. Regnault states, (Chem. Vol. I., page 705.) that it may also be formed artificially. "Cast iron," says he, "may, at a very high temperature, dissolve a greater portion of carbon than it can retain at a lower temperature; and on cooling [illegible] crystallizes in [illegible] crystalline forms [illegible] carbon is [illegible]."

Graphite is entirely unlike the [illegible] in appearance. It is of a dull metallic lustre, [illegible] opaque. [illegible] Graphite is the softest of all [illegible] Graphite [illegible] [illegible] [illegible]

The Ravages of the Druses in Syria By the [illegible] and [illegible] crimes, there arise before us, demanding punishment from Heaven, rumors of [illegible] over the ocean to the gulf of the Mediterranean.

Here is a list of these disasters:

1. Schools destroyed, twenty-eight.
2. Scholars in these schools, eighteen hundred and thirty.
3. Churches torn down, five hundred and sixty.
4. Convents burned, forty-two.
5. Villages destroyed, with the loss of animals, three hundred and sixty.
6. Religious establishments belonging to Europeans, nine.
7. Harvests lost. All the cereals, silk, mulberry trees, etc., which Mount Lebanon produces, from the district of Mateon to the plains of Nazareth, an extent of country one hundred and twenty kilometres in length, and about fifty in breadth.

All the harvest of the gardens of the plain of Cœlo Syria, that is to say, an extent of country one hundred kilometres by sixty.

Also all the products of anti-Lebanon, from the town of Hamah to Hauran, which embraces two hundred and twenty kilometres in length, by more than eighty in breadth.

All the harvest of Hauran, the richest part of all Syria, one hundred and twenty kilometres by eighty, which makes a total of one hundred and sixteen thousand three hundred and sixty square kilometres, where all kinds of produce and buildings have been utterly destroyed.

[The French kilometre is about three fifths of a mile.]—*Miss. Adv.*

Church Property The extent of Church accommodations in different American cities is a matter of considerable speculation, as indicating in some degree, in view of the ratio to general population, the state of religion in the respective communities. In number of churches, Philadelphia is ahead of her sister cities, but those of New York, though fewer are larger, and will hold a greater number of worshippers.

The annexed table presents some interesting statistics of eight cities:

Cities	Churches	Church Property	Rent of ecclesiastical edifices
	1860.		
New York,	214	$[illegible]	219,098
Philadelphia,	246	4,759,000	186,814
Baltimore,	99	2,440,000	80,400
Charleston,	31	1,057,000	27,000
New Orleans,	30	1,158,700	57,250
St. Louis,	50	1,012,950	34,425
Cincinnati,	73	1,427,200	57,800
Boston,	94	3,152,300	77,015

The Bible in the East India Government Schools.—The question of Bible instruction in government schools, which has been the subject of much warm discussion in England, has at length been raised in India. Some months ago, Lord Palmerston informed a deputation of gentlemen interested in Indian Missions, that there was no objection to government teachers giving instruction in the Bible to such of their scholars as chose to attend after school hours. The Church Missionary Society immediately communicated this to their teachers in India, and Mr. Martin, Principal of the Berhampore College, requested the permission of the Lieutenant-Governor, Mr. Grant, to hold a Bible-class.

Mr. Grant has made a minute of the application, and awaits the approbation of the government. The minute has been sent on, accompanied by a letter from Dr. Kay, Principal of Bishop's College; and the purport of both is, that if the teachers are desirous of imparting religious instruction to their pupils, they are perfectly at liberty to do so, but not on the premises of government schools, or during the usual school hours.

Progress in Turkey.—A letter of much interest, from Mr. Goodell, of Constantinople, respecting the progress of religious liberty in the Turkish Empire, may be found in the Missionary Herald for this month. He testifies of that which he has seen and known, and his testimony certainly presents a view of *progress*, in some respects, for which there is much occasion to be grateful, fearful as is the condition still of that empire. Before the promulgation of the late hatti humayoun, he says: "There were more cases of persecution reported to us every week than there are now in a whole year. Then, much of our time and strength were taken up, and all our wisdom and influence were employed in endeavoring to secure protection for those who were persecuted for righteousness' sake. Now cases of persecution are only occasional, and our time and strength are employed in our appropriate missionary work." "That the hatti humayoun has by no means accomplished all that could be desired, I am free to confess; but that it has accomplished far more than I ever expected it would, I do not hesitate to declare. I never for a moment supposed it would prevent all oppression and wrong, and introduce at once all the justice and security of the millennium; nor did I ever suppose for a moment that this weak, selfish, wicked, tyrannical government was so much in advance of all the Christian governments of earth that it would not connive at violations of the solemn pledge it had publicly given. But though I never expected every thing from it, I certainly did expect much from it; and it has certainly exceeded my expectations."

Talks with Jews in London.—At Paddington and Notting Hill, thence to the east, and talked with the Jews in Cree Church Lane, Fruit Market, Gravel Lane, Petticoat Lane, Harrow Alley, White Street, Cutler Street, and Houndsditch. The people addressed to-day were very numerous. Near the end of Mitre Street, addressed numbers together, chiefly of females, young and old, one of the latter of whom seemed to be much less obstinate than the rest, giving greater heed, and receiving some for their vanity and levity. Sought to tell these Jewesses and Jews of the love of God displayed in sending his Son, and of the love of that Son, shown in giving himself for his people; and thence inferred the duty of loving him. Opposite the end of a lane, that goes beyond an open space, addressed a number of each of two parties, the one consisting of females, the other of males, at a butcher's shop. Farther on addressed a small assembly at a corner in sight of Petticoat Lane. Here some offered threats and insults but others quietly heard the word of the Lord. At another butcher's shop, in the lane, addressed a small assembly of Jewesses and young Jews. To a man who said evil things about the Redeemer, I replied: For what you say there is no history. It springs solely from the evil hearts of the Jews. Talked to individuals as I came along. Had many boys round me by the side of the Custom House Stairs. One youth said: "A father would not give his son to die." Answer.—The Jews are disposed to judge of the Holy One by themselves. Object to the Holy Spirit, the outpouring of the Holy Spirit, predicted in Isaiah liv. 1—5, and applied in 1 Cor. ii. 9. Saw at a distance John Collins to whom I had often preached Christ directly from the New Testament. A boy that had once been rude to me in Petticoat Lane, kept by me till I came to Bishopsgate Street; seemed anxious to have more definite views of the New Testament than he had before. Told him that faith in the Lord Jesus [illegible] —*H. Cunningham, in the "Belfast Covenanter."*

The only thing now in Charleston, called by the name of "Union" is what one of your journals calls the "Noontide" Prayer Meeting. I went to the Globe-street Church this morning to hear what the elect think of Secession. The Presbyterian clergyman whom I heard pray, brought the Lord that they might *not* be plunged, by their enemies, into Civil War, and, in the next breath, prayed that they *might* succeed in their attack upon the Federal Government and its property.

THE *New York Post* protests against the lottery system which the State of Delaware still tolerates. It extracts [illegible] of the lotteries, and pronounces [illegible] bottomless pits, because they [illegible] and thus, under the [illegible] as may be very [illegible] at our critical moment the [illegible]

General Items.

Errors of the Press In Mr Prentice's [illegible] a printer:—"Really," said the printer, "gentlemen should not place such unlimited confidence in the eyesight of our hard-worked and half-blinded reader of proofs, for I am ashamed to say that we utterly [illegible] and what was the unhappy line?" "Why, sir, the poet intended to say, 'See the pale martyr in a sheet of fire;' instead of which we made him say 'See the pale martyr *with his sheet on fire*.'"

A Strange Text.—In one of the Aberdeen churches, on Sabbath week, a young preacher some what astonished the congregation by giving out as his text the last four verses of the first chapter of the 1st Book of Chronicles. "The dukes of Edom were: duke Timna, duke Aliah, duke Jetheth, duke Aholibamah, duke Elah, duke Pinon, duke Kenaz, duke Teman, duke Mibzar, duke Magdiel, duke Iram. These are the dukes of Edom." Though the text was, as an intelligent lady of the old school remarked, "*gey affcuts him*," it was very well handled—the burden of the lesson being—Who were these men? what has been the influence of their lives? and what, brother, will be the influence of your life or mine?—*Aberdeen Herald.*

The Late King Frederick William has not left any private fortune in money, having expended his means, not only in benevolent acts, but in purchasing works of art and a magnificent library. The property left consists of a great number of artistic masterpieces and the library, all of which go to the present monarch. The Queen Dowager is to have a jointure of three hundred thousand thalers per annum.

Shocking Superstition.—Though the Danes are well informed in general, a foolish notion prevails among them that epilepsy is curable by drinking the blood of an executed malefactor. Capital punishment in Denmark is by decapitation by sword and block, and when an execution takes place, crowds of epileptics stand, cup in hand, around the scaffold ready to quaff the red blood as it flows from the still quivering body of the malefactor.

A Prophecy by Col. Benton.—Rev. George Duffield, Jr., states that a few months before the [illegible] of the late Col. Benton, he said to a young political friend, then on a visit to Washington, "Young man you have seen the Hall of Patents, the Post Office, the Capitol, for whom have they been built at such enormous expense?" "For the people of the United States, I suppose." "*United States!* No, Sir, no. They are for the Southern Confederacy, which has been plotting for the last five and twenty years, and which I greatly fear the nation will not wake up to discover until it is too late."

A New Offence.—A priest of the name of Sabatier, of the parish of Lasaur, in the Ariege, France, was, some time ago, [illegible] by the Tribunal of Correctional Police of Foix, to 100 f. fine for a singular offence—desecration of a place of sepulture, by planting [illegible] The [illegible] the Imperial Court of Toulouse, who increased the fine to 200 f.

Comfort Bennet, the millionaire of Chemung county, N. Y., is a remarkable man; he commenced without means, and worked for the farmers for eight years, before he had means to buy land; in the meridian of life, he lost his right hand. He is now eighty years old, has been blind four years, and has accumulated, by carainge and savings, [illegible]

Rev. Dr. Cheever.—A letter has been [illegible] from Rev. Dr. Cheever by his friends. He is [illegible] good spirits and quite successful, but in great tribulation lest the matter of compromise shall be favorably considered. He [illegible] North would [illegible] an inch. His mission is to raise a fund to support his church, so that all who need can have a pew and pay no rent, or as much only as the ability of the [illegible] can afford, and so put the church above want, and allow the congregation to bear such sentiments from the pulpit as will please those who attend, leaving parties who [illegible] like his special [illegible] to seek a supply elsewhere.

Rev Dr. Guthrie, the distinguished Presbyterian of Edinburgh, Scotland, recommends standing as the proper attitude for singing, and kneeling as the proper attitude for prayer; the first, because [illegible] an act of worship, and standing is the [illegible] act of singing; the second, because [illegible] expresses assures him that standing in a [illegible] and renders it very difficult to follow the [illegible]

The Sultan of Turkey.—The present Sultan is the thirty-first of his dynasty. All the world knows that he is well married, having six wives. He has fourteen children, eight sons and six daughters. He ascended the throne in 1832, at the age of sixteen. His character is mild, in the extreme, he is averse to the shedding of blood, that it is [illegible] signature to the death-warrant of even an [illegible] His energy and decision [illegible] expenditure [illegible] time he [illegible] influence over him. He has [illegible] is very [illegible] cated, to [illegible] cares is confided mainly to the [illegible] palaces, and the [illegible] and white [illegible] and white muce. Of all the officers, the chief is the black eunuchs is the most [illegible] of the [illegible] only about a mile distant, and being without [illegible] to that of an officer of State. [illegible] many of them, men of much [illegible] The mutes stand in the imperial [illegible] duties, to protect the person [illegible] *Humilia*

What are Columbiads?—[illegible] to the nature of the common [illegible]

[illegible] Friday, Feb. 15 [illegible] Latiff Bill was [illegible] power an extension of the time from sixty [illegible] of the New York merchants [illegible] The Post Office Appropriation [illegible] and passed, after being slightly [illegible]

Domestic News.

GENERAL.

Flood in Albany [illegible]

Our Water Supply. [illegible] wholesome water. Her city government deserves [illegible] from the pestilence that walketh in darkness, and the destruction that wasteth at noon day.

Treatment of the Chaplain who offered prayer at the raising of the flag in Fort Sumter.—The chaplain referred to is Rev. Matthias Harris, a native of Maryland, but for ten years a resident of South Carolina, highly esteemed as a Christian and a minister. His participation in the above occurrences gave [illegible] authorities. He [illegible] was at Fort Moultrie, and [illegible] he ceased, at the time, to be on a visit [illegible] Fort Sumter, at the took part [illegible] the New York [illegible] other particul[illegible]

[illegible] Daniel We[illegible] and Drum [illegible] have the [illegible] anticipated [illegible] New York, P[illegible] Daniel We[illegible] destination of [illegible] of the morning [illegible] ary.—The Wa[illegible] ter as follows:

[illegible] Montgomery, and the government of the United [illegible] garde as the only one worthy of his recognition. The southern experiment contains the seeds of its own dissolution, and will be resisted whenever the South Carolina Convention re-assembles. The organic law against the African slave trade is just as offensive as any expression of northern sentiment, and is already denounced in that view. The tariff adopts the very principle against which South Carolina rebelled before, and in which the secessionists of Florida, Alabama, Georgia and Mississippi sympathised."

Maryland.—A Maryland State Convention assembled Feb. 18th, at Baltimore. Judge Chambers declared his affection to the Union, and viewed secession [illegible] Missouri for imm[illegible] for the [illegible] Unite[illegible] found on board [illegible] for Savannah, were seized Feb. 13th.—The State Convention of [illegible] retary Dix has advertised for proposals for an $8,000,000 loan.—The Councils of Philadelphia have invited the President elect to share the hospitalities of our [illegible] for opposing the admission of Kansas under the Le[illegible] records of the California Assembly, by a vote of 41 to 32.—"The Provisional Government" at Montgomery having taken charge of all questions pertaining [illegible] be made soon, unless the separate States rebel and [illegible] from the government they have [illegible] vised. It is said that not less than ninety firms were forced to succumb to the pressure of Friday and Saturday, Feb. 8th and 9th, in New York city, and among them were many heretofore deemed opulent.—If it had not been for General Scott, the secessionists say they would have taken the Capital and public buildings as easily as their Southern confreres took the unoccupied forts and custom houses in the seceding States.—The South Carolinians have erected a breast-work of railroad iron, to protect a battery directed against Fort Sumter.

CONGRESS

Senate.—Tuesday, Feb. 12th.—Among other petitions was one presented by Mr. Crittenden, in favor of his compromise, and signed by twenty-three thousand [illegible] Monday. This he obeyed, leaving his wife and children behind, for want of means to bring them, and reported himself at the War Department. Here he was receiving [illegible] rose, told that he should continue to be [illegible] at Fort Moultrie, but for the [illegible] should be [illegible] at Fort Sumter. Now, of all the outrages committed [illegible] South Carolina, that to my mind, the most [illegible] Only think of it! A passenger State [illegible] and [illegible] nothing from her borders [illegible] tion, by birth and feeling, [illegible] try's flag

Drafting.—Every body [illegible] bear arms [illegible] Carolina College, South Carolina, has [illegible] mer home, [illegible] military [illegible]

Timely Advice.—Kansas has recently been admitted into the Union, whereupon the Providence *Journal* undertakes to say to her, in a very fraternal spirit, which it is hoped will be acted upon:—"Now, [illegible] we have had a chance to spend a few millions on you."

The Reception of the President Elect in Philadelphia on Thursday.—The streets along the [illegible] and several hundred thousand persons enjoyed the pleasure of seeing Mr. Lincoln in our city. His personal appearance is much more prepossessing than his portraits indicated it to be, and the impression [illegible] In the evening, Mr. Lincoln commenced holding a public reception in the parlor of the Continental. On Friday morning, at sunrise, the President elect raised the national flag, containing thirty-four stars, in front of the State House. The President and his suite leave for Harrisburg at nine o'clock

Miscellany.

AN EVENING WITH THE POETS

It is not our design, in this sketch, to notice all who have been designated Poets. Neither is it our design to enter fully into the argument in behalf of the study of Poetry. Our own opinion is, that the study of poetry has a tendency to expand the intellect, elevate the thoughts and

"Drive from the bosom every low desire."

But again, poetry has formed an important part of the literature of all ages. "Luther, Calvin, Hagon, Newton, Shakspeare, Milton,—these stand in the very foremost file of humanity. The Institutes of the Christian religion of Calvin, published at twenty-seven, the Novum Organon of Bacon, the Principia of Newton, the Dramas of Shakspeare, the Paradise Lost of Milton,—these rank with the achievements of the race, the heirlooms of nations, the palladia of civilization." For the combination of prose and poetic reading a higher authority is to be found than the predominant characteristic of the Saxon intellect as displayed in our literature. The Bible abounds with the high wrought poetry of prophecy and song. The last inspiration which came down into the soul of Moses burst forth in that sublime ode which was his death-song. And why was this? "It shall come to pass," are the words, "when many evils and troubles are befallen them, that this song shall testify against them as a witness; for it shall not be forgotten out of the mouths of their seed." Now, we have spoken of the combination of the practical and the poetical as a characteristic of our English race, of the greatest English minds, and above all, as observable in Holy Writ; and such authority might be all-sufficient. But, let us further seek a reason why this combination should be cherished, and prose and poetry studied in well adjusted proportion. We speak of them as distinct, but let it be remembered that they are not contra-distinguished, for the best prose and the best poetry are but varied forms of uttered wisdom. The perfection of a literature is in the due combination of its poetry and prose, which bear to each other a relation which has been imaged with equal truth and fancy in these simple stanzas:—

"I looked upon a plain of green,
That some one called the land of prose;
Where many living things were seen,
In movement or repose.

"I looked upon a stately hill,
That well was named the Mount of Song,
Where golden shadows dwelt at will
The woods and streams among.

"But most this fact my wonder bred,
Though known by all the nobly wise:
It was the mountain streams that fed
The fair, green plain's amenities."

We shall pass by, with a short notice, CHAUCER, who has been distinguished as the "Morning Star" of English poetry. He died in the year 1400. EDMUND SPENSER, the next of England's great poets, was born in 1553. The rank of his parents, or the degree of his affinity with the ancient house of Spenser, is not known. Gibbon says truly, that the noble family of Spenser should consider the Fairy Queen as the most precious jewel in their coronet. WILLIAM SHAKSPEARE, we must give a short notice of, as the next great poet after Spenser. He was born in April, 1564. He needs not our meed of praise; and the difficulty of making selections from his writings must be obvious. Above all the poets of this age, and in the whole range of English poetry, inferior only to Shakspeare was John Milton, born in London, December, 1608. His father was of an ancient Catholic family, but having embraced the Protestant faith, he was disinherited. The firmness and the sufferings of the father for conscience' sake, fostered the early feelings and sentiments of the son, who was a stern, unbending champion of religious freedom. Letters were his profession. His father was a man of information, and early seeing his genius, educated him for a scholar. But it is only as a poet we shall speak of him. "The bard of immortality had tried his hand at minor poems, and had surpassed all his predecessors in the English language. He was master of antiquity, and showed at every flourish of his pen how much he venerated the bards of other times. He coursed over nature, and selected her choicest beauties as one inspired by Flora herself. With a playful hand, under the guidance of a chastened taste, he rifled Attica, the groves of Nemea, and even the garden of Armida, to make up his basket of flowers. He threw his treasures on the winds with a careless hand, or distilled their essences to perfume the breeze." Of Milton's early poems, the most beautiful is the exquisite Masque of Comus. It has been said by more than one judicious critic, of another of Milton's early poems, "Lycidas," that the enjoyment of it is a good test of a real feeling for what is peculiarly called poetry. "The Hymn on the Nativity," composed almost in his youth, gives evidence of great power in versification:—

"But peaceful was the night
Wherein the Prince of Light
His reign of peace upon the earth began.
The winds, with wonder whist,
Smoothly the waters kiss'd—
Whispering new joys to the mild Ocean,
Who now hath quite forgot to rave,
While birds of calm sit brooding on the charmed wave.

. . . . . .

But see! the Virgin blest
Hath laid her Babe to rest.
Time is, our tedious song should here have ending:
Heaven's youngest-teemed star
Hath fix'd her polish'd car
Her sleeping Lord with hand-maid lamp attending:
And all about the courtly stable
Bright-harness'd angels sit in order serviceable."

The subject of "Paradise Lost," says Mr. Campbell, "was the origin of evil—an era in existence—an event more than all others dividing past from future time—an isthmus in the ocean of eternity." The theme was, in its nature, connected with everything important in the circumstances of human history. The first two books of "Paradise Lost" are remarkable for their grandeur and sublimity. The delineation of Satan and the fallen angels, "Hurled headlong flaming from the ethereal sky," are astonishing efforts of human genius. "Their appearance dwarfs every other poetical conception." He has also drawn the characters of Adam and Eve with such surpassing art and beauty, and has invested their residence in Paradise with such an accumulation of charms, that our sympathy with them is strong and unbroken; it accompanies them in their life of innocence, their daily employment among fruits and flowers, their purity, affection, and piety, and it continues after the ruins of the fall.

(MORNING IN PARADISE.)

"Now morn her rosy steps in th' eastern clime
Advancing sow'd the earth with orient pearl,
When Adam waked, so custom'd; for his sleep
Was airy light from pure digestion bred
And temperate vapors bland, which the only sound
Of leaves and fuming rills, Aurora's fan,
Lightly dispers'd, and the shrill matin song
Of birds on every bough.

. . . . . .

These are thy glorious works, Parent of good;
Almighty, thine this universal frame
Thus wondrous fair! thyself, how wondrous, then,
Unspeakable, who sitt'st above these heavens—
To us invisible!

. . . . . .

(EXPULSION FROM PARADISE.)

A hand, Heaven's high behest no preface needs
Sufficient that thy pray'rs are heard, and death,
Thou dee by sentence other than dictat transgress,
Delayed of late seizure many days.
Thy'n thee of grace, wherein thou may'st repent,
And one bad act with many deeds well done
May'st cover, well may then thy Lord, appeas'd,
Redeem thee quite from Death's rapacious claim
But, longer in this Paradise to dwell,
Permits not.

. . . . . .

He added not, for Adam, at the news,
Heart-struck with chilling gripe of sorrow stood
That all his senses bound: Eve, who, unseen,
Yet had heard, with audible lament
Discover'd soon the place of her retire
O unexpected stroke—worse than of death!
Must I thus leave thee, Paradise,—thus leave
Thee, native soil—these happy walks and shades,
Fit haunt of gods; where I had hope to spend,
Quiet, though sad, the respite of that day
That must be mortal to us both? O flowers!
That never will in other climate grow,
My early visitation, and my last
At even, which I bred up with tender hand
From the first opening bud, and gave ye names!"

. . . . . .

[illegible]

TERRIBLE INUNDATION IN HOLLAND

BREAKING OF THE DYKE.—DESTRUCTION OF [illegible]

A correspondent of the London *Daily News*, writing from Rotterdam on the 31st of January, describes a terrible inundation which had occurred in Holland:—

"In the beginning of January it was discovered that the extraordinary fall of snow in this district was causing the rise of the river two dangerous inches. With anxiety and dread the inhabitants watched the daily increase of the invading waters, now laden with immense masses of ice, and strenuously exerted themselves to strengthen the resistance offered by those artificial barriers, by which alone Holland is preserved from total submersion. But still the flood rose, and the ice masses formed themselves, as it were, into huge battering-rams, pressing with their irresistible strength against their dykes and dams.

"The sound of the church bell, clear and ominous in the frosty air, kept telling the sad tale of imminent danger, and warning all who could labor to aid in the good cause, and those who could not, to prepare for the worst. Higher and higher rose the waters, and soon the surface of the ponderous shifting ice mass stood within half an inch of the dyke level. Should it rise that half inch higher, their cottages, their cattle, their provisions, their all would become a prey to the ravaging havoc. Then rose to Heaven many a prayer for help—for mercy. At last a bulging out in the dyke directed the anxious gaze of all to one spot, for the waters were pressing hard upon it. With the strength and energy of despair, they tried to stay the progress of the flood as it sought egress from its narrow channel into their fields and dwellings. Xerxes as well tried to bind the ocean in chains.

'Suddenly the dyke yielded, and the waters poured through—the ice masses and the flood rose above it, and swept on in their terrific course, submerging fields, barns and cottages, drowning the cattle, destroying all. The aged and the sick, the women and children, sought a refuge in their attics, where, benumbed with cold, without bedding, clothes, fire or provisions, they had to pass days of inexpressible terror—of horrible starvation. For a long time it was impossible to approach them, and it is feared many a cottage has been swept away in the flood, and its inhabitants frozen to death on the ice masses. One family of seven persons were rescued from the attic in which they had sought shelter, an thoroughly exhausted by cold and hunger that they could not even answer the questions of their deliverers.

"A poor mother with her infant, to which she had given premature birth, was lying in bed in the bleak attic of her homely dwelling, while her husband, from an aperture in the roof, sought by cries and signals, to attract the attention of a few brave men, who, at the imminent risk of their lives, were endeavoring to make their way between the ice blocks in order to rescue some of their perishing fellow creatures from destruction. They went to the poor fellow's help, descended into the attic through the aperture in the roof, through which they returned, bringing with them the mother and her babe. It was time, for the waters had already risen to within two inches of her bed.

"As I write, fresh intelligence arrives from the inundated districts, detailing additional scenes of wretchedness—people dying from hunger and cold—their houses cut away by the ice, as corn is mown down by the harvester's scythe—a church which has stood hundreds of years swept down, as a puff of wind sweeps down a house of cards; and the prospect is even yet more fearful. Holland has often suffered much from inundations, but never within the memory of living man has an inundation been accompanied with so much distress and destruction, with so much heart-rending grief and despair."

RARE COINS AT THE MINT.

The Cabinet of Coins at the Philadelphia Mint possesses great interest, not only to those devoted to numismatics, but from the historical epoch which many of the coins bring to mind. Some of the ancient moneys at the Mint are thus described by a late visitor to the institution:—

The Samaritan shekel of [illegible] Maccabee, a ruler in Judea, under the Syrian government nominally. Although every one has heard of the Jewish shekel, yet let it be understood, that there never was a genuine coin of that sort, or any bearing a Hebrew inscription. Shekel is a term of weight, and was used in weighing gold and silver long before those metals were made into coins, but when Simon obtained permission from Antiochus to coin money, he caused silver shekels to be made, bearing symbols in the Samaritan character. It was about one hundred and forty-five years before the coming of Christ. One of these pieces, obtained in Smyrna through the aid of the United States Dragoman at Constantinople, at the cost of about twenty-one dollars, may be seen in the cabinet of the Mint; and, although far from being a handsome coin, to a great numismatist it possesses more notice from visitors than the [illegible] in the holy of holies of Aaron, with the wonderful rod that budded. On the obverse cup of incense, [illegible] with the words "Shekel of Israel." The piece weighed two hundred and [illegible] grains, [illegible] per cent. [illegible] cents. There is [illegible] collection one of the Hebrew shekels, which was formerly made in Prussia, to be sold to pilgrims at the Holy [illegible]

[illegible] Caliph Haroun Alraschid represented in Arabian history and [illegible] will be presented on a future day to the Mint collection by John P. Brown, Esq., Dragoman to the United States Embassy at Constantinople. It bears the name of the Caliph and purports of any kind [illegible] to a right [illegible] by the Mussulman [illegible] second Mecca [illegible], by which they [illegible] from [illegible] of any thing, [illegible] purpose. Instead of such emblems, the coin [illegible] with [illegible] from the Koran [illegible] Arabic script peculiar to the Mohammedan coins of that day. On one side we read in the centre,

[illegible] God but one God, to whom there is no [illegible] and around this, "In the name [illegible] Peace [illegible] Mahomet [illegible] on the reverse, the central in [illegible] Mahomet [illegible] messenger [illegible] Islam, that he might [illegible]

[illegible] A.D. 695, the Moslem [illegible] had been [illegible] age of Brown, [illegible] upon which [illegible] already [illegible] the country [illegible] Caliph Abdalmelek having adhered to the [illegible] ing his epistles to the Romans [illegible] mulary, "There is but one God [illegible] Mohammed [illegible] the latter [illegible] see at what [illegible] to be [illegible] and that he [illegible] carefully [illegible] point, [illegible] simple [illegible] attributed their [illegible] Sages, a venerable divine [illegible] called, in the early part of my ministry, to [illegible] a dying young mother, [illegible] It was fast ebbing away. [illegible] anguish. She replied to her [illegible] her if she was willing that I should pray [illegible] Her reply was, 'I have no objection, [illegible] will be of no avail now; it is too late, too late. I am lost! lost forever!' I prayed earnestly with her, but her hard heart was not melted; there was in it no fountain of love to its Maker, and it was too late.' She had been, at a very early period of life, seriously impressed, 'but,' said she, 'my mother sent me to the dancing-[illegible] [illegible] and my [illegible]' As she lived, so did she die,—without Christ in the world.

It may seem a trifling matter to allow a child *for once* to mingle in the society of the wicked and profane, or to take that privilege with [illegible] visit scenes of unchristian amusements, but let the parent reflect that it is more difficult to prevent the second step than the first, and that the child whose principles are not yet matured, and whose impulses have not yet been modified by experience, will quickly acquire the habits which may yet master him, body and soul, and ruin his prospects for eternity.

"The clay is moist and soft, now, now, make haste;
And form the pitcher, for the wheel turns fast"

And "the pitcher, once formed, may be more easily broken than altered."

FOR THE CHILDREN.

The Eye that mocketh at its Father.

There is a warning to disobedient children in the incident related below. At the time of a patient's coming to the rule seems harsh, the authority severe. How often has the rebellious child in his heart murmured something like this—"I think my father is cruel. When he was a boy he would not have liked to have had such commands laid on him. He might let us have our own way *this once*." Thus children oftimes secretly believe their parents to be tyrants. It is no harm to resist cruel commands. Hence they disobey the most solemn words a father or mother can adopt.

A minister once had a lovely little son—he was his only son. On a beautiful bright Sabbath morning in June, the cherries were ripe, and the green leaves which were around them made them appear so *red* and nice. The father was about to leave for church, and feared that his boy, who was a *disobedient* child, would break the Lord's day, and peril his life to get some cherries. But before he started he called William to him and said, "My son, do you know what day this is?" "The Sabbath day." "Can't you wait until tomorrow for the cherries which are ripe?" Willie answered, "Yes." "My son, remember, this is God's day. Don't go near the tree. Don't forget your father's command."

After he saw his father had disappeared over the hill, and his nurse engaged in another part of the house, he took his stand at the window to gaze at the beautiful, bright, red fruit. It was not the first time that boys had been tempted to covet and steal. *"Stolen waters are sweet"*—and only sweet at times, because forbidden.

After Willie had filled his eye and heart with the cherries, he secretly stole out of the house and climbed up the tree. He was busily plucking the fruit, when the door opening alarmed him. He missed his hold, and fell some twelve feet to the earth. The servant hastened to carry him in the house. But his neck was broken, and there lay the young Sabbath-breaker, dead. He had died in the very act of disobeying his parents. His father and mother returned. Their little Willie was dead. Had you, my little reader, been there, you would have heard them lament thus—"*My son! my son! would to God I had died for you! My son! my son!*"

But the Rev. Mr. Byers tells of a case where the little text was exactly fulfilled in India. Could we know the history of the man, we would doubtless find that *he, too,* had "*mocked at his father, and scorned to obey his mother.*"

A soldier left a military station on the Ganges to indulge his wicked desire for strong drink. This was an act of *d subsistence* to his commander. He found some arrahy in a native village, and after taking too much, he strolled from the path into a field, and there falling down, went to sleep. The vultures seeing him lying thus, supposed he was dead. Wheeling around, they came down, and with instant power and skill, they picked out both of his eyes. Starting up, writhing with pain, he was instantly cured of his drunkenness. He screamed for help, and the strolling natives came to the miserable creature, and led him home to the barracks a solemn warning to his associates.

Let the reader of these lines never forget God's command—*Children, obey your parents.* He has other ways of punishing the wicked besides the [illegible] of the [illegible] and the [illegible] of the mountain.

Presbyterian.

Resolutions of a Little Girl

"1. I will [illegible] to Jesus to forgive all my past sins.

"2. I will look to Jesus to fill my heart with love for him.

"3. I will look to Jesus to keep me from sinful words and feelings, and thoughts and actions.

"4. I will look to Jesus for *every time*, because, without his aid, I am utterly unable to do any good thing.

"5. I will look to Jesus in his word, by reading one chapter every day.

"6. I will look to Jesus by praying to him in my closet three times a day.

N. W. Adv.

The Children turn to Christ

A gentleman stated that he belonged to a church in Brooklyn [illegible] had appointed the [illegible] of inquiry among the children and youth of the Sabbath [illegible] parents [illegible] to this meeting, in the church, the parents were invited [illegible] the children were [illegible] Sabbath afternoon into a prayer-meeting, and to this meeting, in the church, the parents were invited [illegible] the children were [illegible] Many, said the speaker, I [illegible] a hope of pardon through the [illegible] speaking blood of Jesus Christ. I had good reason to be thankful, for my wife, one daughter and two sons were among the number [illegible] seeking the Lord. That night was [illegible] a prayer of tears [illegible] when, [illegible] we gathered for family worship [illegible] There was I, who had walked for years [illegible] and two [illegible] daughter, and two [illegible] One [illegible] child—remained out of the ark of [illegible] was in great distress of [illegible] Christ has since found deliverance and peace.

[illegible] of these [illegible] some of these [illegible]

Another speaker said he was from the North [illegible] Church in Newark New Jersey. [illegible] that I have [illegible] faith [illegible] upon the Lord Jesus Christ. [illegible] CAPITAL [illegible] the rising [illegible] little [illegible] from

Oh, and he, I

REPENTANCE.

Repent! nor still delay
From one grace to another day
Death may, at any hour,
Resume the breath he gave
And, after death, will God
His wrath be even [illegible]
O sinner, think of this!
Repent without delay!

Repent! nor still delay
Till youthful joys are ended;
Why should the [illegible] life
In [illegible] sin, and then
[illegible] stay
Be wise [illegible]
Repent [illegible]

[illegible]
Till on a death bed lying;
Is this a work to do
When panting, struggling, dying?
What pains and fears will then
Thy trembling soul distress!
[illegible]

Sunday Lesson.

Family Circle.

FOR PARENTS

"I danced my Convictions away

What probability is there of [illegible] retained for any length of time [illegible] school, the [illegible] young [illegible] these. The [illegible] places [illegible] and the last for [illegible] who [illegible] of the present, [illegible] will generally [illegible] [illegible] that he [illegible] carefully [illegible] point, [illegible] simple [illegible] attributed their [illegible] [illegible] [illegible]

CHRISTIAN RECORDER.

...an Methodist Episcopal Church in the United States, for the Dissemination of Religion, Morality, Literature and Science.

Vol. I. New Series. PHILADELPHIA, MARCH 2, 1861. No. 8.

THE CHRISTIAN RECORDER

is published every Saturday on behalf of the AFRICAN METHODIST EPISCOPAL CHURCH, by

REV. ELISHA WEAVER,
General Book Steward,
No. 849, Pine Street, Philadelphia

Terms. All letters and business pertaining to the Book Concern or Christian Recorder must be addressed to Rev. Elisha Weaver, No. 849, Philadelphia, and all communications by express and in the city must be directed to E. Weaver, No. 849 Pine St.

TERMS.

Two Dollars a year, payable in advance. Single copies four cents.

ADVERTISEMENTS

We publish Advertisements of all descriptions suitable for a religious newspaper, and it will be published as follows:

Cards or Advertisements, inserted for one year, provided they do not exceed eight lines, ten dollars, payable before the eight letters without the paper—six months for six dollars, paper sent as before—three months, four dollars, one month, $1.50; paper to cease when paid for.

Poetry.

For the Christian Recorder.

CHRIST STILLING THE TEMPEST.

While calmly slept the Holy One
Upon the placid Galilee,
Fierce winds arose—the storm bore down—
And hushed the sailor's joyful glee!

Now, tempest-tossed, they toiled, and prayed,
And roused their Master in their fright.
The storm He calmed—the waves were stayed,
And nature yielded to His might!

They now admired His mighty power,
Which did the winds and waves control;
His matchless power, in darkest hour,
Can sooth and calm the troubled soul!

Then look to Jesus, all who will,
In times of trouble or dismay;
His potent voice says, "*Peace, be Still,*"
And changes darkness into day!

H. W.

For the Christian Recorder.

THE STAR OF THE EAST.

Lo! O'er Persia's plains the sky is lit
By one great meteor, stranger than the rest,
Darting alone its joyful rays to earth
A new star—one before unknown to men—
Doth from the eastern horizon appear,
Astonishing the sagest of the sage.
Wise men assemble in their fathers halls,
And search for records of the like event,
But none are found. Then, with sagacious minds,
They search the science of the stars, but find
No theory there to glean a knowledge from.
But higher go the thoughts of wise men;
The great invisible directs their minds,
And lo! Oh, joy unspeakable!—they hill
Their raptured souls, with grateful thanks, to heaven—
"'Tis come, 'tis come," they cry, "God's love is come.
"Peace, peace to man now richly is bestowed—
Haste, bring good gifts e'er yet the sun be up,
And then away to worship at the feet
Of Him who in Judea's land is found."
The ladies camels now are at the door—
Forth come the wise men with their staves in hand,
And westward ply with gladden'd hearts their way;
And looking to the heavens for signs of day.
The gladd'ning star meets their exultant gaze,
Still beaming on from toward the eastern sky,
It rises, till nigh o'er their heads it stands.
On still they go; their hearts, with joyful swells,
Give praise and thanksgiving unto their God.
O'er Bethlehem tops, and in the vale beneath,
Are seen the footsteps of those godly men.
But after days and scenes have pass'd away,
The gladness star still guiding them the while,
They come to Judea's city, Bethlehem,
And lo! behold, the star undimmed doth stand
Still in its station fixed, wherein doth feed
The horned oxen when their work is o'er.
In rush the men, can they believe their eyes!
There, seated on its mother's knee, is seen
The Son of God! Glory shines round his head
In one continued, sacred glow of light.
Falling upon their knees, white tears do flow,
With choking sobs, presenting all their gifts
The wise men see. The little child holds forth
In tiny hand, and with the sweetest smile,
Doth show the gifts are pleasing to his God.
Now do the wise men go their way in peace—
Their eyes have seen—their hearts no longer doubt—
And when they reach their vine-wreathed cottage homes,
They meet their kinsmen with one gladd'ning shout
And say, "'Tis come' now we may die with joy."

Cauldwell, N. J. W. S.

THE CAPTAIN AND HIS CHILD.

Of this old ballad of the tempest, by James T Fields, one can never weary. There is something in the little daughter's whisper above all human philosophy:

We were crowded in the cabin:
Not a soul would dare to sleep:
It was midnight on the waters,
And a storm was on the deep.

'Tis a fearful thing, in winter,
To be shattered by the blast,
And hear the rattling trumpet
Thunder—"Cut away the mast!"

So we shuddered there in silence;
For the stoutest held his breath,
While the hungry sea was roaring,
And the breakers talked with death.

And as thus we sat in darkness,
Each one busy with his prayers,
"We are lost!" the captain shouted,
As he staggered down the stairs.

But his little daughter whispered,
As she took his clavey hand,
"Isn't God upon the water,
Just the same as on the land?"

Then he kissed the little maiden,
And he spoke in better cheer,
And we anchored safe in harbor
When the morn was shining clear.

O, HOW SWEET, WHEN DAYLIGHT CLOSES!

From the German

O, how sweet, when daylight closes,
When the western sun reposes,
And the dew is on the roses,
Brothers, then how sweet to rove
Through the meadow and the grove!

O, how sweet, when toil is ending—
Day and night so softly blending—
Sweet to hear our songs ascending,
Brothers, from the starlight grave
Songs of gratitude and love!

O, how sweet, the bell's low pealing,
On the ear so softly stealing!
Home we go with grateful feeling,
Pray to God who reigns above,
And, with songs of praise and love,
Sink to rest!

CHRISTIAN INFLUENCE

In the life of a Christian lies the secret of all true Christian influence. It is the easiest thing in the world to talk about religion. But mere talk about religion is the poorest thing in the world. Every true Christian will, indeed, talk about his Saviour. Out of the abundance of the heart the mouth speaketh. And if the voice doth not speak of Christ, sure you may be the soul is not filled with Christ. Nevertheless, here, as elsewhere, the utterance of the lips is as nothing to the influence of the life. In the divine economy all grand forces are comparatively gentle and silent. The shallow rill, that is dry on the mountain side half the year, brawls more noisily at times than your mighty river. The boy's sparkling rocket makes a louder demonstration in the night-air than all God's starry constellations. And yet, in the silence of their sublime manifestations, how eloquently do these great forces of the universe bear witness for God.

Fashion is the race of the rich to get away from the poor, who follow as fast as they can.

Selections.

OVERRULING PROVIDENCE.

"Providence," says Sir Walter Raleigh, "is an intellectual knowledge, both foreseeing, caring for, and ordering all things, and doth not only behold all past, all at present, and all to come, but is the cause of their no being, which prescience is not." Of course, only an omnipresent, omnipotent, and omniscient Being could exercise a superintendence of this sort. That Jehovah is not simply Creator, conservator, ruler, and director: "in him we live, and move, and have our being."

"God's works of providence are His most holy, wise, and powerful preserving and governing all His creatures and all their actions." Otter man kind He exerts a supreme control, rendering all our doings subservient to His wise designs. The inferior animals are no less directly influenced by Him:—"Are not two sparrows," said our Saviour, "sold for a farthing, and one of them shall not fall to the ground without your Father?" This supervision and interference extends to inanimate objects as well:—the seasons, the winds, the trees and flowers, all bear daily homage to the authority of an Eternal King. "There is a purpose," says Isaiah, "purposed upon the whole earth; there is a hand stretched out upon all the nations." This is something very different from mere occasional interpositions of Divine Power, mere convulsive efforts of that arm which moves the universe. God permits no existence without His sanction; the most trivial action requires His concurrence; His regulative energy is everywhere apparent, continuous, and sustained. He does more than repair the machine when out of gear, or lend His aid to prevent a catastrophe, or give signal examples of retributive justice: the minutest material particle receives an impulse from above; He sees, and understands, and arranges everything according to His good pleasure. No "atoms dance disordered" in His creation; there is no such thing as "blind chance." That there are mysteries in the Divine mode of working no one need deny: finite beings cannot be expected to comprehend either the purposes of the Infinite, or the manner in which He effects them. The existence of sin is itself a fact which transcends human intelligence, an enigma which shall puzzle polemics till the end of time. Why an Almighty Creator, perfectly holy, good, and pure, should tolerate rebellion against Himself, wide-spread iniquity, oppression, and impurity, it would be in vain for us to attempt to explain. It is our capacity, not God's wisdom, which is at fault; and without question He has a sufficient reason for not allowing us to understand, as Shakespeare says,

"Those mysteries which Heaven
Will not have earth to know."

We may be at a loss to interpret the handwriting of the Creator on nature's wall,—to conceive why old ocean, lashed into fury, should be permitted to swallow up valuable cargoes and useful men,—why fearful accidents should be suffered to take place, hurrying hundreds into eternity,—why wars, and crime should be allowed to desolate the earth. The presumptuous man, pondering on these things, instead of taking into account the limitation of his own intellect, proceeds at once to deny the Almighty's sovereignty or goodness, to

"Impeach the justice, be the god of God!"

The humble Christian derives from such considerations a deeper sense of his own ignorance, and a more earnest desire to repose a childlike confidence in the Divine government.

It may not be unprofitable to consider for a little, some of the manifestations of an overruling Providence which history and experience supply. Although it is quite true that God's hand fashions and regulates everything, that not an apple falls to the ground, not a leaf sweeps along with the wintry wind, not a drop swells the river without His permission; and true, that clouds and darkness often hide His doings, that many things occur apparently inconsistent with the general design of His administration,—it is equally true that very signal and unusual displays of Providential interference do once and again arrest the attention, and that flashes of light do now and then pierce the gloom of His more mysterious dispensations.

The merest accident, the most trifling occurrence, we all know, has often brought about results of the greatest importance to mankind. Every instance of this sort appears to be an argument for, an illustration of the deep interest, the direct interposition of God in the affairs of men. Scarcely any one but can remember some trivial circumstance, apparently fortuitous, really providential, which affected more or less influentially his whole subsequent history. A slight illness, a casual rencontre, a change of weather, a gust of wind, a slip of the foot, have often changed the whole current of a man's life, and by so doing affected the destiny of nations and the interests of the world. A living poet thus beautifully alludes to that of which every reflecting person must have at one time or another been conscious:—

"On such slight hinges an existence turns!
How frequent, in the very thick of life,
We rub clothes with a fate that hurries past!
A tiresome friend detains us on the street,
We part, and turning, meet fate in the teeth.
A moment more or less had 'voided it."

We must regard the Providence of God as an infinite and complicated machine, the well-working of every wheel depending on some joint at no immense distance, and the correspondence of the whole being too intricate for mortal comprehension; or as a mighty web very tangled, apparently to us, but each thread of which is connected, in a manner known to eternal wisdom, with other threads so far removed that humanity cannot trace the connexion. The relations which all the events of history bear to each other; the consequences which actions performed now may lead to a century hence, the correspondences between men and their doings in different ages, glimpses of which now and then may be obtained,—the more we study them only teach us the more emphatically how little we do or can know of God's scheme of government, and how evident are the marks of a skill passing knowledge. There is perfect harmony and perfect system in God's arrangements, and ever and anon we unexpectedly obtain an insight into the intimate connexion subsisting between two events occurring at a great interval of time. "And as there is not," says Bishop Butler, "any action of natural event, which we are acquainted with, so single and unconnected as not to have a respect to some other actions or events, so, possibly, each of these, when it has had an immediate, may yet have a remote, natural relation to other actions and events much beyond the compass of the present world." "Nor can we give the whole account of any one thing whatever, of all its causes ends, and necessary adjuncts; "any one thing whatever may, for aught we know to the contrary, be a necessary condition to any other."

So smoothly, so harmoniously, so evidently to natural laws does the great system of moral administration work, that its Divine Author is only visible to the eye of faith. He seldom requires an miraculous agency to insure to perfect adaptation to the desired end. He guides in secret. He compasses a handwork, and very rarely lifts the veil which hides from subject currents the wonderful, because far distant causes of effects now seen. We may observe a certain margin and in circumstances tending to carry them out we may take certain steps. But these steps often lead to consequences of which we had not the slightest conception and never could have foreseen. The more we reflect, the more clearly we shall be convinced that we are mere instruments in the hands of a superior Power.

"There's a Divinity that shapes our ends
Rough hew them as we will."

Michael Angelo, when he agreed to furnish Pope Julius II with the design of a monument, imagined that he was executing a great monument against the Church of Rome. Yet so it was. That monument required a temple of corresponding magnificence to enclose it; for its construction a large sum of money had to be raised; indulgences were sent for that purpose; and the traffic in indulgences opened Luther's eyes to the evils of the papacy. Thus the building of St Peter's was the cause of the Reformation.

Even the greatest and most far-seeing men are to a large extent unwilling instruments in the hand of a higher intelligence to bring about results of which they never dreamed. We adopt a course without being aware of one tenth of the consequences to which it will lead; we enter upon a path which conducts us in a direction very different from, if not entirely opposite to, our expectations. Man proposes, God disposes. The creature takes that part in the performances which has been assigned to him in the Creator's plan. He may have had objects of his own in view; but they are but sight of, or overshadowed, in order to accomplish nobler ends. These ends are neither always visible at the time nor always revealed afterwards, the curtain rises only occasionally to strike the beholder with mingled admiration and awe.

In the history of the Reformation, we have many striking instances of the infallible wisdom shown by the Almighty disposer in so arranging affairs as to advance his own beneficent ends, and to promote the emancipation of the human mind from papal tyranny. The devout and observant reader cannot fail to be struck throughout the whole account of that struggle, with the manifestations of Supreme interposition on the side of infant Protestantism. Luther was evident interposed and uncompromising. His life might easily have been sacrificed in those times of excitement and violence had he not possessed a protector in the person of Frederick the Wise, and had not that prince been so wary and judicious as he was zealous and resolved. Then, Charles V was under special obligations to the Elector of Saxony a circumstance which restrained him from urging the latter to sacrifice the professor whom he esteemed. He had moreover, a formidable rival in Francis I, and the natural jealousy between sovereigns who nearly for half Europe between them, prevented them uniting their forces to nip the new religion in the bud. Love and pride at the same period involved Henry VIII., of England, in a quarrel with the Pope; while the usurpations and arrogance of the hierarchy in Sweden threw its just and able monarch, Gustavus Vasa, into the arms of the reforming party. The Catholic princes, too, were then not a little alarmed at the progress of Muslem arms in the East. The most effective precautions, in fact, seemed to have been taken to prevent the Romish armies joining against the common enemy. Had all the nominally papal powers combined to crush incipient feeble Protestantism, influences more clearly superhuman still would have been required to preserve it. Various events in the story of the crusades against the Albigeoes, of the religious conflicts in Languedoc, and of the promulgation of the Pragmatic Sanction in France, teach us the same lesson. The Lord brugeth the counsel not only of the heathen, but of despotic and persecuting Christians to naught; "He maketh the devices of the people of none effect." The same Providence, which, in the fourth century, permitted Julian the Apostate, to undertake his rash expedition into Persia, which ended in the death of the imporial persecutor and the deliverance of the Church, took advantage of the corruption of that Church, in the dark ages, in order to preserve that remnant of learning which enabled the scholars of the next period to appreciate the literature of Greece and Rome.

The use of a Latin liturgy and the establishment of monasteries conducive, to the preservation and the right understanding of those immortal works by ancient authors, the study of which gave a new impetus to scholarship, and caused the revival of letters. "Such," says Mr. Hallam, "is the complex reciprocation of good and evil in the dispensations of Providence, that we may assert, with only an apparent paradox, that had religion been more pure it would have been less permanent, and that Christianity has been preserved by means of its corruptions."

But the doctrine of an overruling Providence is susceptible of abuse, and has been abused by fanatics in every age. The human mind is prone to regard the unusual rather than the usual, and to refuse submission to the general administration of the Divine government. We ought carefully to guard against that presumptuous readiness to interpret the judgments of God which characterises too many religionists, and while deeply sensible of His gracious interposition on our own behalf and on behalf of others in circumstances of danger and trouble, brought on too frequently by our own impradence or sin, we should continually keep in mind that He who rules the universe does so on fixed principles, and that He allows us to admire special evidences of His working, but neither to comprehend nor to become expounds of His plans.

JONATHAN'S WARFARE.

The lowest depression which the Israelite State ever reached, before the captivity, was when the Philistines, after the great victory over the sons of Eli, became virtual masters of the country. Meanwhile, Jonathan was in Gibeah of Benjamin, a strong-hold, with a garrison of a thousand men. It was he who attacked the Philistines first, whether with Saul's consent does not appear. He attacked and slew the garrison of Geba. This was the signal of revolt, for after this, Israel was held in abomination by the Philistines. The latter gathered thirty-thousand chariots, six thousand horsemen, and people as the sand which is on the sea-shore in multitude. The Israelites took refuge in caves and thickets, and rocks and pits—some even fled over Jordan. Saul was in Gilgal, in the valley of the Jordan, and all the people followed him trembling. He had but six hundred men with him, and so low had Israel been reduced, that the Philistines did not allow a smith in the land, so that Saul and Jonathan were the only full-armed men. The Philistines raised three plundering parties and ravaged the country. Things were desperate. This is not usually understood. The exploit of Jonathan is sometimes conceived of as more a romantic, if not fool-hardy. It appears to from the narrative itself, that Jonathan entered upon it with a religious spirit. He felt as one that the *marauds* of Israel must be restored by the sacrifice of some one, and he consecrated himself to God, to do that which man alone could not do. His armor bearer was a man of kindred spirit. From the top of the central hill where Saul was intrenched, and which is observable from all the Benjamite country, to the eastern gorge, was about three miles and between them lay the gorge of the Wady Suweinit, here called the passage of Michmash, which is described as running between the jagged points or teeth of the cliff "the one called the sharp, the other Seneh probably from some solitary acacia on its top. Just below, the ravine is of the Philistines would seem to have been situated. It was up the sharp sides of this ravine that Jonathan and his armor bearer made their adventurous approach and, aided by the sudden panic and by the supernatural terror of the shock of an earthquake, the two heroes succeeded in dispersing the whole host. From every quarter the Hebrew fugitives and all those who had joined the host of the Philistines, when they saw that the king and the high priest's servant heard, the signal of the wild scramble. In the camp of the Philistines the Israelitish deserters turned against them. From the mountains Ephraim, on the south, the Israelites who had fled to the caves and thickets followed hard after them on the heels of the enemy. Even those who had joined the Philistines from fear, now joined their own countrymen. Before the battle passed over to Bethaven. Before it passed over to the central ridge of Palestine. It passed through the forest on the western pass of Aijalon, the road which is by Beth-horon the nether, and into their plains. And so, people and the Philistines were in opposite directions the same

A WORD IN BEHALF OF THE CLERGY

The clergy are the hardest worked and poorest paid of all the professions. They are as much at every body's mercy and whim as others. They are required to maintain an appearance and general style of living like their parishioners, and they are subject to incessant criticism and inspection. They are to conduct innumerable meetings of all kinds during the week, by day and night, they are to go willingly to the afflicted, the destitute, the suffering, to marry the living, to baptize the new born and to bury the dead. They are to have a general knowledge of current affairs, of literature and art, and science. Their car is a general confessional, their hand an ever active engine, their heart a perennial fountain of sympathy and their tongue a harp set to the music of consolation.

But besides all this, which is a social view of the clergyman's duties, he is also by the understanding to prepare certainly two discourses every week to be preached on the Sabbath. Now to a discourse there are two parties: the speaker and the hearer. If a congregation, under our system engages a man to be their minister, they virtually contract to be ministered unto. The same understanding which binds him upon his part to speak, binds them upon theirs to hear. Or is this an unfair statement, and is the case really one in which he is to speak twice or thrice every Sabbath, anyhow, and they are to listen, if they choose?

Well, take that view, and we shall come to the point. When a congregation has discovered, by the uniform experience of years, that they do not want to hear the clergyman in the afternoon, but had rather stay at home and do something else, why compel a man, who is overworked already, to do unwise work? What, for instance, will a thoughtful child suppose, if he sees that every body goes only in the morning? Evidently he will suppose that what is said in the afternoon is not of equal importance. In other words, if you tell him that people ought to go to church on Sabbaths, he will retort that, if that be so, they ought to go twice a day, if service is to be held twice a day, and you will find it a little difficult to put him down.

The great church which I attended on the afternoon in question was dotted with a few stragglers, and an earnest, thoughtful sermon preached. It may have touched some heart and done great good. Yes; but so you may sit at the window and read aloud and do great good. That is not the question. Here is a man who, like other speakers, cannot help being quickened or saddened by his audience. Do you seriously think a human being can address himself to pews stuffed with red cushions, and an occasional human being somewhere among them half asleep, and not suffer in his mind and heart and soul? If he be, by some enchantment, a machine wound up to grind out two sermons a week, he may do it. But a living man, with palpitating heart and longing soul, cannot do it. He must be gradually disappointed, hardened, ossified. The light in him will fade for want of pure air—it will flicker—and if it goes out, whose fault is it? Why don't clergymen themselves stand against this imposition? They are sometimes ready to complain of the Lyceum lecture system as carrying away the audience, and disinclining people for Sabbath sermons. But if the Lyceum should subject the speakers to the same discipline which the clergyman is so unfairly made to endure, the clergy would soon see the benches of the lecture room as deserted as the pews on Sabbath afternoon. Is it not true, as a general rule, that our clergymen suffer themselves to be "put upon" by the congregation? The fundamental condition of the relation is, of course, that they shall like each other. But when that is fully acknowledged, then there are duties upon both sides.

The Easy Chair was wonderfully refreshed lately by hearing a bishop say to an immense congregation, "There will be a collection in this church next Sabbath morning for the benefit of the Home Missions. There is complaint upon the part of some brethren that collections are very frequent in this church. They are so: and they are so because the contributions are so small. We are pledged to a certain sum to this purpose, and I shall be sorely ashamed if we fail to fulfill our promise. I therefore hope that all who are in the habit of absenting themselves when collections are taken up will come next Sabbath morning, prepared to give liberally; and that those who have hitherto contributed will cheerfully give more. Let us sing the two hundredth hymn."

There is a clergyman who understands the reciprocal obligation of the relation. And what comes of it? Just this: that a longraising society is now the most flourishing in the place, that old debts are paid off, new buildings erected, universal interest aroused, and everybody feels more pleasantly toward his neighbor and toward himself. Do you suppose if he had been content to have people stay at home in the afternoon and leave him to preach to red cushions that all this would have been done? Not at all. He has no intention of wasting himself upon cushions: his business, as a Christian clergyman, is to influence men; and he does it. Posthumus—he does it.

Just as I am ending my talk I find clerical authority for what I say. At the recent meeting of the Congregational Union at Aberdeen, Dr Alexander, of Edinburgh, said: "I am ready, without any beating about the bush, to say that we are all underpaid for what we do. I was talking lately with a London businessman—a successful merchant. It was about the time bishops were getting made, and we were talking about them in connexion. He said to me, 'And if it is a fair question, what do you get?' I told him. 'Well,' he answered, 'is that all you get?' 'Yes, and compared with what many of my brethren get, it is pretty fair.' 'And what do you do for that?' I said I would enlighten him upon that. 'In the first place I compose and write what would be fairly two pretty thick octavo volumes, about as much as any literary man handing over his pen does in a year. In the next place I have to do as much speaking every week as a lawyer at the bar in good practice. Then in the third place, to do as much as a minister as a surgeon in average practice would do. And, to the next place, I think I write as many letters as many of your great merchants do.' Well, he said, 'a years as extraordinary case.' I said, 'Not at all; a most seldom correspond with a hundred, but many of my brethren do as much, some of them perhaps a little more.' Well, he said, 'I don't see why you may say as much as this please about ministers getting too much for their work, but take it as read, I shall halve your work for four times over pay.'"

Harper's Magazine

THE RELIGION I DON'T LIKE

I don't like the religion that waits upon us to commence the same between pews and the corner, but in another. Some people diligence their feet to get as late as they can, but when they get with the world they are of the world.

I don't like the religion that leaves the sin in the sanctuary in order to be free to sin elsewhere. How often can the pharisee and publican be heard, the agent of the wicked scheme. In the camp of the Philistines the Israelitish deserters turned against them. From the mountains [illegible]

I don't like the religion that takes the name of God in vain [illegible]

I don't like the religion that makes the Sabbath a weariness [illegible]

I don't like the religion that makes the Sabbath a day of gloom, and more than some of us in a year in the workplace. I have to do as much speaking every week as a lawyer at the bar in good practice. Then in the third place, to do as much as a surgeon in average practice would do. And, to the next place, I think I write as many letters as many of your great merchants do.

I don't like the religion that delights in scandal instead of praise.

"There is a lust in man no charm can tame,
Of loudly publishing his neighbor's shame;
On eagle's wings immortal scandals fly,
While virtuous actions are but born and die."

Central Presbyterian

SINGING IN A FASHIONABLE CHURCH.

A short time since I attended service in one of our Western churches. It was one of the aristocratic institutions, where style and effect were carefully studied. The choir were placed behind the pulpit and facing the congregation. It was communion Sabbath. Services were opened with a voluntary on a miserably poor organ. The player was a lady, who, as she entered the church and took her seat, left the impression on my mind that I was attending some musical exhibition for, though not in full dress, her head was uncovered, her hair elaborately braided and she wore a fair quantity of ornaments. Her playing consisted of snatches of fashionable airs interspersed with some of the popular songs of the day. The flute, tremulo swell, and trumpet were successively employed, and remembrances and diminuendoes followed closely in each other's footsteps. After playing some ten minutes, she struck into an anthem and the choir, which was composed of six or eight, rose and commenced singing. There were solos by the soprano tenor, and bass, a duett and chorus, all enlivened by the full glory of operatic gestures and professional contortions, they groaned shouted, whispered, and wailed till almost every emotional state had been represented: fear, despair bliss, and ecstacy. Then the sounds died away, and the performers sank into their seats after the most approved fashion.

The singing was repeated several times in a similar style and then when a contribution was being collected, the organist played a showy piece on the organ the singers opened a latter work behind the pulpit, filed down into the body of the church, and seemed seats. When the last piece of money had dropped into the box, the last note of music dropped into silence, the player arose, adjusted her cloak on her shoulders, put on hat and veil, and when the text had been read, asked gracefully down the pulpit steps, and seated herself in front of the people. It being communion, none of the singers returned to their seats, and the remainder of the singing was carried on by members of the congregation. I heard a few voices sounding as if their owners were astonished to find themselves singing in church, and feared it was improper, or that they should sing too loud. I attended the same church on a different day. The exercises were the same, until the commencement of the sermon. The choir retained their seats, and the speaker proceeded with his remarks. The final attempt of the choir was the execution of an anthem. I think I may fairly say it was *executed*, sure enough. The benediction being pronounced, we were played out of the church with some brilliant operatic marching melody, and so ended my Sabbath experience in a fashionable Western church.

Correspondent Musical Review

WISE TO WIN SOULS.

"I stood to-night for an hour at the corner of the street," said Harlan Page, on a cold wintry night, "laboring with Mr. H——, to persuade him to submit to God." So earnestly did he plead, so faithfully did he point to Christ, that after a few hours the young man found peace. He afterwards became a devoted pastor, and in his turn was wise to win souls to Jesus. Who does not envy Harlan Page his heavenly crown? I had rather wear the diadem that decks his brow, than to stand in Milton's or in Bacon's place at the day of judgment. *"He that winneth souls is wise."*

The veteran Dr. Wisner, when travelling through Western Massachusetts, once called at a farm house to procure a glass of water. A young lady very courteously brought one to him, and as he turned to leave, he kindly said,—"My friend, permit me to ask you before I go, whether you have yet given your heart to the precious Saviour?" She told him frankly that she had not. He conversed with her tenderly for a few moments, and bade her adieu, expecting never to meet her again until the morn of the resurrection. Several years afterwards, when on board of a steamboat going from New York to Philadelphia, he was accosted by a gentleman, and asked if he was the Dr. Wisner who once visited the town of ——, in Massachusetts. The stranger then informed him that a lady had requested him, that if he ever met Dr. Wisner he should remind him of a young girl who once gave him a glass of water at a farm house door. The brief conversation he had with her that summer day, had won her soul to Christ. She sent her heartfelt thanks for a kind word spoken in season. *"He that winneth souls is wise."*

Fellow Christian, have you never yet won a single soul from sin to holiness? Have you never yet opened your lips to speak of Christ to a single dying sinner? Then I pity you, when you reach your Father's house in heaven. For amid the innumerable hosts of the glorified, you will not find a solitary soul whom you were the means of bringing to thither. Among the glittering diadems of those who were wise to win, you, alas! will wear a starless crown! Perhaps God will have no crown for thee at all!

Rev T L Cuyler

THE POWER OF A RELIGIOUS LIFE.

When a child of God comes out on the side of Christ and pursues, in the midst of the evil example of many, a course of simple, faithful devotion to the Saviour, how it honors his truth! How it strengthens his cause! How it impresses even those who oppose! How such faithfulness is owned and prospered by the Lord, to whom it is offered, in the usefulness to others of the life which is ordered by it.

Well do I remember a dear child like this whose history comes to my mind as a striking illustration. She came under my ministry in the early morning of her youth, one of a family to which there were yet none who received or obeyed the Saviour's word. Beautiful in her person, lovely in her character—commanding and commanding in her intellect—she was a child of peculiar attractions. But yet she was without Christ. The Holy Spirit awakened and taught her, and led her to an open and decided stand for the Saviour, in the family to which she belonged. She made her religious profession at the table of the Lord. At once the divine influence attended upon her youthful ministrations. She became a Sabbath-school teacher. The Lord honored and blessed her with remarkable usefulness there. She entered a family of wealth and fashion as a private teacher. Though scarce a woman, but seventeen years of age, her holiness of character and faithful Christian course won upon them all, and she became the spiritual teacher and religious guide of the house. Lived consecrated by old and young. She united her self to the choir of the church. Her company was to them a blessing, and more than one who knew her meekness can, was drawn to her as a result of her ministry there. Wherever her religious [illegible] was taken her to make herself at her service. She was enabled to bear very personal persecutions and hostility. Yet there was no one brought a reproach to me who tried them in any way, however to her cause. Attractive to all, yet she was enabled to the [illegible] of attending her. Yet to all, on every possible occasion she brought to their notice of those the important [illegible] religion. And now, there are of those who [illegible] in his wide spirit, sweet she first [illegible] impressions to have been the result of her consecration. I have no doubt I might have traced twenty five conversions directly to her influence. She died at the age of twenty two. Loved as her religious. Never to be forgotten by those who knew her. I stood at the head of her coffin and addressed the assembly upon "the beloved Persis who labored much in the Lord." Dear, dear child of God, how precious is her memory to me still! How beautiful, how effective was the religious course which she pursued! What a privilege to a pastor are such souls to his ministry in the Lord. This is the influence, and the worth of that true decision, which, in the very midst of the inconveniences, and backslidings, and hostility of others, stands firmly on the Saviour's side, and chooses always the path which his life-giving truth points out.

Dr. Tyng

THE DIAMOND WREATH.

It is a critical period in the life of a young lady, when, her education being completed, she is launched forth on the sea of life. It is well when Divine grace has taken possession of the heart before this testing time arrives, for then the life is dedicated to the service of God, and happiness is sought and found in objects which not only minister gratification to the mental, but benefit the moral powers. It is far otherwise with those who have not chosen the Lord as their God. Before such, the world spreads the alluring bait of its gayeties and amusements, and in the net which is laid, the careless soul is too easily caught. In some cases there may be the remonstrances of pious parents, against a course of worldly pleasure; but alas, in many others, parents are found encouraging their daughters to tread the paths in which they themselves have gone. How often, in this latter instance, do we find even fond mothers doing all in their power to stifle any convictions which may have been awakened in the hearts of their daughters by which their appetite for gayety has been dulled, and they are led to seek a better way. The novel and romance are put into their hands. One ball after another is got up to dissipate serious thought. The folly of bands some girls secluding themselves from the world descanted on, and, it may be, a "Diamond Wreath," is placed on their brow to induce them to make their appearance at the approaching party. Dreadful is the responsibility incurred by the young person, who, pleased with the glitter of such a bauble, smothers the better feelings which may have been awakened within her bosom, and rushes headlong into the vortex. Equally dreadful the responsibility of the parents who cheer their daughter onward in such a course.

We have been led into these remarks by the perusal of a book from which the title of this article is taken, and which bears all the marks of being written by an able and accomplished pen. Within the compass of eighty-eight pages we have a very touching and affecting picture drawn of the transition of Miss Caroline Hume from the boarding-school to the gayeties of fashionable life; of the awakening of deep conviction of sin and longings after true peace occasioned by her intercourse with an old companion, Miss Rose Meredith; of the struggles which ensued, and her resolutions to abandon the frivolities amid which her parents wished her to move, the strength of which, however, was overcome by the glitter of the Diamond Wreath, presented to her in a lovely casket. From that moment she stifled serious thought; but her course was a short one. Disease is engendered by her late hours. With fever in her veins she goes to a long anticipated ball; but—

As she rose to dance with the Earl, a strange feeling came over her, her limbs tottered, and she felt feeble and ill. "I do not know what is the matter with me to night," she said to her companion, "but you must really lead me through the dance, I am quite deaf, I can't hear the music."

From that ball-room she was conducted to what proved her death-bed. During an interval of delirium, when she asks the doctor what he thought of her state he had no alternative but to break to her the awful reality that she had only a few hours to live. She clasped her hands in an agony of mind, and a flood of anguish rolled over her soul, as she uttered a wild cry, and exclaimed, "Then I am lost, forever lost!"

A yet more painful and touching scene followed.

After the doctor had quitted her apartment, Caroline remained silent, although tossing about in feverish restlessness. Suddenly looking up, she said, "Amelie, fetch me my wreath, the wreath I wore that night, the first night. Oh! that awful night!" she added, with agonized bitterness of tone, "when I yielded, and turned, and went." The maid, hopeful that some favorable change had taken place on her dear young lady, hastened to obey.

"Now, ask papa and mamma to come to me."

They hastened to Caroline, having only waited for the ammonia, yet not knowing how to meet their child, when all was known. As they entered, she exclaimed wildly, and in a tone of deepest, bitterest anguish, "Father, mother, I am dying, I am lost, forever lost! Do you see that?" pointing to the glittering bauble, "that! that! that wreath is the price of my soul!"

The narrative at which we have thus slightly glanced, we commend to our readers, old and young, as one well calculated to awaken serious thought on the subject of those pleasures of the world by which so many are lessened and ruined. We have been particularly pleased with the exhibition of gospel truth given in the account of the conversations between Caroline and Rose, to which the latter endeavors to guide her companion to Christ, as the only source of rest to a weary aching soul, and exhibits the utter fallaciousness of the idea that religion leads to melancholy and gloom.

Christian Treasury.

HOME AFFECTIONS.

Family habits and Protestantism seem to go together. In Spain a diminutive cup of chocolate, brought into the bed-room, is the apology for a breakfast; in Russia the meal as we have it is unknown—each one eats something when he is hungry. Were eating and drinking the sole object to be attained by gathering around a table, one might indeed feed apart as in company; but only consider what interchange of minds, what acquaintance with one another's hearts, what refugee from tired thought, what cheerfulness and sociability would be lost thereby!

"'Tis sweet, 'mid noise of plates and dishes,
To speak one's sentiment and wishes."

sang the author of "Boyle Farm;" and certainly it is only when conversation assumes the repast that the feeding of men becomes more refined than that of brutes. Meal-times are often the only seasons when the man of business sees his family, deprive him of them, and he becomes a joy less laborer for those whom he never hears nor sees but give him their cheerful chat at breakfast and supper, how briskly he toils during the intervening hours.

In France and Italy young men see nothing, know nothing of their sisters consequently care little or nothing for them; in England, sisters are their brothers cherished friends and companions. The Dean of Carlisle says he has known young men at college wholly restrained from vice simply by the hallowed and blessed influence of their sisters. We have known a brother in Australia write to his authoress sister in England, whom he had not seen for twenty years. "You cannot tell what a calming, quieting effect your books have on me: they seem to shadow me as I read in a wood." How touching a picture is given in the memoir of Frances and Elizabeth Bosworth, of the suffering of Fanny lying on her bed of pain, with her father and two brothers kneeling round her. Such a scene would not occur in Popish homes. The young girls there are shut up within convent walls during the freshest most charming period of their youth. Truly their lot there may say "A garden enclosed is my sister, a spring shut up, a fountain sealed." Her thickcoming fancies die at their birth, unspoken to sympathizing young sister or brother, indulgent mother, or sensible, intelligent father, her desire for useful knowledge meets with no response. Instead of being wisely drawn out of self by the thousand harmless and useful outlets of English home life, she is drawn to self-contemplation, and vain, vague longings and repinings. Released by marriage from this joyless captivity, she frequently finds herself, like Madame Guyon, a mere boarder under the roof of her mother-in-law, the most disregarded person in the house, with no household cares, no servants under her control, no purse, no liberty to take exercise and find society abroad, save under humiliating restrictions and surveillance—in all respects, except in name, a child still. Or else it is the husband who becomes the cipher: Madame receives an appointed evenings the Signora Russiara, or the Signora Rosco, is at home to her male friends, and perhaps one or two ladies, who retail all the small talk of the day, interspersed with plenty of compliments to the hostess, whom, however, the gentlemen do not always sufficiently respect to refrain from smoking their cigars. In these circles the master of the house is always absent; he is paying his compliments to some other Signora Rosseta or Signora Bianca; an evening *tête-a-tete* with his wife would be insupportable to them both. Her mind is unfurnished; they have no common objects of interest; they could only talk over the round question of domestic expenses.

Louisa Bennet

CHRISTMAS AT ST. PETER'S.

The cannon of St. Angelo, at sunset, on the 24th, announced to the Saviour was born. The bells of all churches peal[illegible] and [illegible] were ringing [illegible] to [illegible] special [illegible] are [illegible] entire night. [illegible] of [illegible] [illegible] the [illegible] of St. Angelo. [illegible] the bells pealed their loudest chimes. [illegible] the French troops, in masses, were paraded and marched toward St Peter's. Thither the splendid carriages of the cardinals drove, with their servants in gaudy liveries, all and every one having *the scarlet* must prominent. Thither flocked multitudes on foot and in various vehicles. On entering, the first thing which arrested attention was a double row of soldiers, two deep, extending from the entrance to and around the high altar. These, with others stationed in other parts of the cathedral, did not number less than *one thousand*, all with loaded muskets and fixed bayonets. It was the birthday of the Prince of Peace. The interior of Saint Peter's was elegantly dressed, not with evergreens as are the Episcopal Churches of the United States, but with crimson drapery with gold fringes. The high altar was loaded with massive pieces of gold and silver-ware, studded with gems of great value. Multitudes of wax

The Christian Recorder.

Philadelphia, March 2, 1861.

OUR DISCIPLINES.

Will the brethren send in their orders, get the Disciplines, sell them, and forward us the money, in order that we may finish paying for them?—*The printer wants his money!*

We hope all our brethren will get subscribers for the paper, and send us the money; and any one who will volunteer to get us ten cash subscribers, shall have the paper sent them for one year, free

THE METHODIST

This week, for the first time, we find on our table the *New York Methodist*, a valuable weekly, devoted to the interests of the M. E Church. It is a large, well arranged, and ably conducted paper, and is worthy of all support. Rev. Messrs. George R. Crooks, D. D., and J. M. McClintock, D. D., are its editors. We hope it will find its way regularly into our sanctum.

THE NEW CHAPTER

In the Methodist Episcopal Church Discipline gives its opponents no just cause of complaint. The General Conference is the highest court known in the M. E. Church, and whenever this body of grave, intelligent, ecclesiastical men meet, as they did in Buffalo lately, to legislate for the government of the church, their action becomes the law, until repealed by a succeeding Conference, which can be done, according to the organic law, only once in every four years. The New Chapter is mild in comparison to that of the founder of Methodism. Truth, like its author, may be blamed, but can never be shamed.

PAY UP.

Why is it that some of the brethren who have taken the General Conference Minutes and Book of Discipline, to the amount of three, five, ten, and twenty dollars, do not make returns, as we requested them to do? Such a course is calculated to embarrass any good cause. We hope all will speedily send in the amounts thus due.

REV. FREDERICK MYERS.

We have received a letter from this excellent and pious minister, pastor of the congregation in Peoria, Illinois, in which he gives us many kind assurances of friendly regard. He says that he has not been able to do anything for the *Recorder* or Book Concern, on account of severe illness. We are sorry to hear of the indisposition of Bro Myers, who has always proved himself a true friend of the church, and whom, through a very long acquaintance, we have always respected. We are sure he will do good service in making our paper known to the church.

THE HENRY DAVIS SOCIETY.

Having received a complimentary note, by the hands of brother Seymour, from the President and members of this society, inviting us to be present at their meeting at the Philadelphia Institute on last Tuesday night, the 26th inst., we attended at the time and place specified, and found a goodly company assembled. This was the first time we ever met with this society, and indeed we did not know there was such a one in the city. We were highly gratified with our visit to them. They had invited a number of clergymen to be present, and to partake of the free-will offering which they had prepared. This repast was a very handsome one, and was partaken of by all. The ministers were all called upon to deliver addresses, after which a vote of thanks was received by the society for the same. This society has upwards of $600 in the treasury. We wish all success to the Henry Davis! Why don't all the societies give us a card for one year, like the Daughters of Cornish? We shall be happy to receive them

ACKNOWLEDGMENTS.

Rev. George Weir of New York, $3 for papers; Elizabeth Darry of Bristol, Pa., $2

Rev. Wm. H. Waters, our most excellent Agent in Baltimore, sent us $3 for papers sold. We are very sorry to learn from brother Waters that his companion is lying sick. Our prayer shall be for her recovery.

We also have received a letter from our friend, W. Nesbit, of Altoona, Pa., containing the sum for papers he and Rev. Alexander Johnson, the minister on that circuit, sold. Brother J., from what is said of him in the letter, has shown himself a man, and one who is deeply interested in the cause.

We are glad to make the following acknowledgments from them:

For papers sold,	$3 51
For subscription, from Rev. Alex. Johnson, Johnstown, Pa.,	1 00
From Wm. Nesbit, Altoona, Pa.,	1 00
Mrs. Rosetta Ford, Hollidaysburg.	

We received, just as we were going to press, a letter from Rev. George A. Rue, of Newport, R. I., enclosing the following list of new subscribers. Some of the names, as will be seen, are accompanied with the money: Wm. H. Wounly, Mary A. Williams, Sarah Banister, Thomas Jones, Hannah Burris, $1; Mary Noyes, $1; Louisa Hall, $1; Susan Hill, James Shilow, Perry Brown, Philip Jailes, Anthony Randolph, A. G. Wilcox, George Johnson. Brother Rue seems to be awake to the cause of the paper. We hope he will continue his efforts, with like success.

We have also received $1 from Mr. Zachariah Cain, of West Chester, Pa.

SISTER LEE.

Letters have come to us from several brethren, making inquiry as to whether Sister Harriet Lee is in good standing in the church; whether she has ever been in prison, and if so, was she fined so heavily that she has to appeal to the people for aid; and whether she ever had the pastoral charge of any church? We can only say to those of our friends and brethren who have scruples about sister Lee's authority, that we are informed by good authorities that she was in prison some two years ago, and also that she had some $70; some suppose that she collected it all in Pittsburgh. When she was here in the Fall, according to a paper she had she had some $30, but whether she raised the amount or more, we cannot tell. Those who wish to be informed more particularly on this subject, should write to Rev. John M. Brown, No. 148 North Street, Baltimore, Md.

As for ourselves, we are opposed to sister Lee or any one else going about through the country collecting money, if they cannot show authority from our Bishops or Elders. We have doubts as to the propriety of her action in this instance As long as we publish our paper, we shall expose all fraud in the church and on the people.

MISSIONARY CAUSE

We read the address of the Philadelphia Conference to the great need of the missionary work in this city. Jesus Christ may be considered as the first missionary in our moral world. His mission was to call sinners to repentance. He did not go merely among the fat loaves and fishes, but among publicans and sinners. When he commissioned his apostles to go and preach his blessed gospel, the command was for it to be preached to all nations, tongues, and peoples. Those who have read the life and history of Jesus Christ, are aware that He was all the time engaged, while tabernacled here on earth, in propagating his gospel to all mankind—the poor as well as the rich—and that without distinction, without money, without price. Now there is sometimes a great deal said about foreign missions. Well, this is all right enough in its place, but we speak of the great need of a missionary work here, in Philadelphia, and upon this ground we claim a right to speak a word for her, as a sojourner in her incorporated bounds. We say the great need of a missionary work, because, having travelled from Cape Fear River, North Carolina, to the borders of the territory of Kansas, and from the borders of the northern lakes to the Gulf of Mexico, we confess that, in all the free States and territories we have been in, we have seen no place where there is a greater demand for a regular appointed missionary from the hands of our bishops, than the city of Philadelphia. Any man of God who feels for the welfare of souls, living in this city, and an observer of the flitting movements of time, could not arrive at any other conclusion after passing through her streets and alleys, and beholding the almost innumerable groggeries, and the numbers lurking around them—the giddy, the gay, the debauched, and the lame; those who are almost shoeless and naked, and many of whom are without father and mother to shed a tear for their reckless ways, and others whose parents partake of a similar coarse, and, therefore no guide for them. Now I ask the members of the Philadelphia Conference if we do not require a regularly appointed missionary? We think so. His duty would be to take his Bible, go from house to house, talk kindly to them, pray with them, and invite them to go to some church, where they would hear God's word preached

Another reason why there should be a missionary appointed in Philadelphia—and not only one, but two if necessary, is because there are nine-tenths of our people, we believe, that never go to any church. If there is any one who may doubt this, let them be here on a Sabbath, and go to our different churches, and then let him go through the streets and alleys where the most of our people live, and his answer will be, yes, Lord, nine tenths are hanging about the corners of the streets, and in and about those groggeries, without bread and butter to eat. But we do not wish it to be understood by our readers, that our people are the only ones in Philadelphia, who are in such circumstances—far from it, for there are thousands of Anglo-Saxons who are equally, if not in a worse condition, than those to whom we more particularly referred. We may be asked, if all we have said is true, how is a missionary to be supported, when sent out by the conference without any particular church to give him bread and butter?

Our answer is, let the conference have a missionary society, to be called the Home Missionary Society, as one of the means, and another one might be, that out of all the benevolent societies in the city of Philadelphia, some might, for the salvation of such souls, be influenced so as to give something for a cause so momentous

Hence, we are after our people; they have been down in the valley long enough; we want to see them rise and shine, for light is come.

Brethren, my heart's desire and prayer to God is, that Israel should be saved.

NEWS FROM THE CHURCHES.

Brother Strother writes us from Richmond, Indiana, that a protracted meeting held in his church at that place has just closed, and that there was quite an encouraging season Thirteen new members were received into the church, and several professed a saving hope in Christ. The church in that section is greatly aroused, and there seems to be quite a hopeful impression made on the community, which promises great results. It gives us special pleasure to hear such good tidings from Richmond, where we at one time resided, and where we have a number of acquaintances, in whom spiritual and temporal welfare we take great interest. May the good Lord continue to shower his sweet blessings on his people in that portion of his vineyard! In this connexion, we will call attention to a communication from brother Strother on "Long Sermons," which will be found in another column, and will, we doubt not, prove interesting to our readers.

We have also heard from Rev. Wm. A. Dove, of New Albany, Indiana, in relation to his station, and the condition of the churches along the border. He states that the law of Kentucky in relation to colored people has affected injuriously the church in New Albany, and in all the border towns, and that there is no communication among colored people except by letter, and then only under great difficulty. We first entered the ministry in New Albany and Jeffersonville, and can therefore feel for our brethren there who labor under these trials. We would say to brother Dove and the other brethren, work and pray steadily, keeping an eye single to the glory of God; in time, these difficulties will be removed, and success will crown your efforts He speaks encouraging words to us in relation to the *Recorder*. He says that his people are greatly pleased with it, and that he has spoken to many brethren in relation to it, and secures us that as soon as the times improve he will be able to procure for us in the Indiana District one hundred or more subscribers. Brother Dove is an efficient minister and a faithful Christian, and is universally beloved by his flock. We are happy to count him among our dearest friends.

We have also received a letter from a friend in Boston, Mass., which speaks encouragingly of the prosperity of the church. The pastor of the congregation there, Rev. H. J. Young, has gone on a visit to his family. It also states that the young men of that city have formed a Literary Society, called "The Rev. D. A. Payne Literary Institute May prosperity attend it!

One of our carriers, Mr. W Jones, was sick last week, and a great many in his route did not get their paper, on that account. Therefore, those who did not get it, can receive a copy by calling at the book store

The Rev. J. R. W. Stevens of New York is expected to lecture in the Sixth United Presbyterian Church, Rees Street, above 21st, on the evening of March 14th. Subject: *The Negro Question*, Lecture commences at half-past

For the Christian Recorder.

A VISIT TO TRENTON, N. J.

We left Philadelphia on the morning of the 5th of February, 1861, and in a short time we found ourselves at the Trenton Depot, where Brother Campbell was awaiting our arrival, and in a few minutes more we were at his house where we found Sister Campbell quite indisposed In a little while there were quite a number of our old acquaintances around us.

I am constrained to say that I have not spent such an agreeable week's visit for some years as I did during my stay in the Trenton Circuit. We found many with whom we became acquainted nineteen years ago, whose hand we were glad to shake. Many that were children when I travelled that Circuit in 1842, now appear before me fine-looking young gentlemen and ladies, and having yet a perfect knowledge of some of the instruction that we used to give them. It confirms me in the belief that the young man who will devote himself to doing good, shall reap four-fold here, and life everlasting in the world to come.

Our friends in Trenton have built a very beautiful little church. It is well filled with attentive hearers, under the ministration of Elder Campbell. There appears to be a proper paternal and fraternal love existing between the pastor and his flock. They have a very fine Sabbath school, which is in good order.

We visited Pennington, where our people seem to be doing well. They have a neat little church.

We were up to New Hope to see some of our relations We did not see the people together there. We left on the 21st ult., for Philadelphia, and stopped in Trenton long enough to see Sister Campbell, and though she was not yet able to leave her room, yet being under the treatment of a skilful physician, she was considerably better. May the Lord restore her to good health, and may her life be long spared, that she may continue to assist her husband in his great itinerant labors.

W Nazarey.

SCIENTIFIC LECTURES AT THE INSTITUTE FOR COLORED YOUTH

It is a fact that ought to be recorded, as of some significance and interest, that there has been for several years past a course of lectures on scientific subjects, each winter, given by colored men, before interested colored audiences, at the High School rooms, Lombard Street above 7th, in this city. The different departments of natural philosophy, chemistry, physiology, &c., have been brought out and illustrated by ample experiments and apparatus, in these lectures Until this season they have been confined almost entirely to the physical sciences—but it was thought best to enlarge the area of topics during the present course, so as to allow the presentation of discourses more strictly literary, and there have been under this arrangement some very interesting and creditable productions.

On the evening of the 15th instant, Rev. Wm. Douglass, Rector of St. Thomas' (Episcopal) Church, gave an eloquent discourse on *Elocution*, which was well attended and received,—and on last Thursday evening, 23d instant, Mr. Octavius V. Catto, a graduate of the High School, and at present a worthy and efficient teacher therein, delivered one on *Language*, which was quite scholarly and acceptable. It was well attended.

The next, the seventh of the course, will be given by Rev Jonathan C. Gibbs, A. M., on the evening of the 7th proximo. His subject has not yet been announced, but we anticipate a rich treat. The public are always invited.

We shall keep our readers advised of the subsequent lectures of this interesting and useful course.

For the Christian Recorder.

THE LENGTH OF SERMONS.

Mr. Editor:—I am proud of your paper by which we can be represented; a paper none need be ashamed of.

A word about the length of sermons. I would not be understood to favor long sermons, yet, at the same time, I consider it impossible for a preacher, these days, to present all the facts that should enter into the composition of a sermon, in the same short space of time in which preachers (say in Mr. Wesley's time) used only to spend in delivering a sermon, which was from thirty to forty minutes, in which time they could say nearly all that was necessary to be said in one discourse. But the circumstances, every way considered, with which preachers are surrounded at the present day, are almost every way different, when compared with those in the midst of which Mr. Wesley and his contemporaries were placed. For instance, the number of wicked influences are much greater now than they were then, which the preacher has to meet and try to break down. It is certainly true, also, to say that vice assumes more varied forms now than it ever did before in any age of the world; and the zealous and ingenious preacher considers all these things, and studies daily how he may best meet them, in order to brush them out of his way, so that the great car of the gospel may run clear and free. Then there are errors out of the Church and even in the Church, which he must now meet and combat, and these are numerous for the preacher of the gospel. He who can see these, and consider the great amount of mischief that these errors are doing, without feeling a disposition to put forth his best endeavors to correct them, I would consider was a preacher whom God had not called to preach. No, God called other men, and these have answered.

Another thing of weight to be thought of, is the great number of denominations and dogmas which now exist more than ever in any age before. The great number of subdivisions which every denomination has suffered, makes new difficulties for each preacher belonging to each denomination, and to avoid the meeting of which is impossible

Now, if it took Mr. Wesley and Whitefield, and other preachers living in their day, from thirty to forty minutes to deliver what was to be delivered in one discourse, must certainly will it take a much longer time now to say all that should necessarily enter into the composition of a discourse: then why undertake to measure the length of our sermons by the length of theirs? If all that we have said above in relation to the amount of difficulties and errors being so many times greater now than in other ages, be true, then if those who preach now accomplish what they intend, in about the same length of time [illegible] preachers did a century ago, [illegible] would be an argument in favor of the preaching abilities of those who preach now, over those of Mr Wesley's time

T Strother of Richmond, Indiana

For the Christian Recorder.

CHAPTERS ON ETHNOLOGY.

CHAPTER II

Man in Bible History. His Geographical Distribution.

In the foregoing chapter we attempted to give a brief outline of the subject, intended merely as an introduction, in which a single classification was given; that by which mankind are divided into five parts, and, for convenience, termed races. This is the most popular, and most generally received theory, but some ethnologists make three divisions, and consider the Malays and North American Indians as sub typical stocks. This will receive more careful attention at a more advanced stage of the subject; as yet we have reached but the A B C of it. By far the most ancient records of the human race extant, are those of the Jewish Scriptures, which both Jews and Christians claim to be of Divine origin. If those Scriptures be true—according to our faith—they are the only reliable records of the origin of Man. They represent him in a primitive state of innocence and virtuous happiness, a dual being, the sole human occupant of earth, with dominion over it and irrational creation. According to the Mosaic cosmogony, as the Biblical account of creation is termed, Man was the crowning act of the Creator's handy work, and whether the garden of Eden be a myth, or a reality—as both opinions prevail—it is no part of our present purpose to discuss; the idea, however, that all mankind have descended from a single pair of progenitors, the Adam of Genesis, pervades both the Jewish and Christian Scriptures. Nay more, it lies at the foundation of the doctrine of original sin, redemption through our Lord and Saviour Jesus Christ, and settles the question of the universal brotherhood of man among believers in the Bible. All attempts at discovering the original location of the first human pair, and other incidents connected with it, having failed for want of consecutive historical statements, the most profound Biblicists are at fault in weaving out a perfect chain of events in the early history of the human race. Leaving, therefore, the questions as to the locations of Eden, and the land of Nod, the speculations as to whom Cain married, and kindred topics connected with and growing out of those fertile subjects, and coming down to a period, concerning which the sacred historian is more explicit, we find "the whole earth (all mankind) of one language and of one speech." (Gen. xi. 1.) The tenth chapter of Genesis contains a genealogy of Noah's descendants, by whom the earth was peopled; it also mentions the countries into which they betook themselves. The three sons of Noah, Shem, Ham, and Japheth represent three grand divisions of the earth, Asia, Africa, and Europe, parts of which were known to the ancients, but those names are not given in the Jewish Scriptures. This circumstance, with others, induce the belief that the Jews were ignorant of Geography as understood by the Phœnicians, Greeks, and other contemporaneous nations. The *data* on which we proceed for the distribution of mankind, are from several sources, all of which are more or less reliable, and all founded upon the genealogical chapters of Gen. x., and the 1st chapter of the first book of Chronicles. It seems that Japheth was the eldest son of Noah, Shem the second, and Ham the youngest. The posterity of Japheth, it is supposed, peopled Europe and the north-western regions of Asia; those of Shem, the central and southern parts of Asia; while those of Ham betook themselves to Africa. This distribution of Noah's posterity, by whom the whole earth was overspread, must be received, with some modification, as a generalization Gomer, Japheth's eldest son, is supposed to have been the ancestor of the Celtic nations: the Scythians, too, have sprung from Magog, his second son, the Ionians and other Greek tribes or nations, from Javan or Ion. Elisha, Tarshish, Kittim, and Dodanim, were Japheth's grand-sons. "By these were the isles of the Gentiles divided in their lands," &c. (Gen. x. 5.) The Elamites or Persians, doubtless, descended from Elam, the eldest son of Shem; the Lydians from Lud; the Arameans or Syrians, from Aram. Arphaxad, who is supposed to have settled in Mesopotamia, was the ancestor of the Hebrews and Arabians. Egypt, Ethiopia, Phœnicia, Canaan, and Libya—all of which countries, no doubt, had indigenous civilizations, for we know they were among the earliest civilized nations—were peopled by the descendants of Ham. Although no system of geography was known among the Israelites, as none can be traced in their sacred writings, yet they seem to have had a slight knowledge of contiguous countries, and the people inhabiting them, and also of some countries at a considerable distance from them. The places alluded to as the farthest limits of their geographical knowledge were Tarshish, Sheba, Dedan. The river, Ophir. The isles, Gog, Magog, the north and the ends of the earth. So far as those countries have been recognised in systematic geography, Judea lay nearly in the centre. A careful study of the Scriptures, as they relate incidents in the history of mankind, seem to warrant us in concluding that, although the Bible was not designed to teach the general principles of zoology, nor the special doctrine of ethnology, yet sufficient information may be gleaned from its sacred pages to establish the doctrine of the original unity of the human race. There is very little in the New Testament bearing directly upon this subject, and nothing more pointed and striking than the language of the Apostle Paul to the Athenians at Mars Hill, when he said: "God hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." Acts xiii. 26.

CHILDREN SING

Who shall sing, if not the children?
Did not Jesus die for them?
May they not, with other jewels,
[illegible]
Why to them were voices given?
[illegible]
Why, unless the song of heaven
They begin to practise here?
[illegible]
White robed, round the Saviour's throne,
Angels pause, and waiting, listen!
[illegible]
Faith can [illegible]
Where [illegible] is upward turned
Is not this the same perfected,
Which, [illegible]
[illegible]
[illegible] in heaven returning
[illegible] his blessing prove?
[illegible]
O, they [illegible]
[illegible] while day is breaking,
[illegible] why should not we

NATURE AND GOD.

Before our gaze is man's production
Of some painted landscape view:
Taught by skill's deserved instruction,
He thinks he's formed a copy true.

Whilst we look on this invention,
We can praise its merits well;
But a scene calls our attention,
And we then must break the spell.

Turn we then from this to nature,
Bathed in beauty with a smile;
[illegible]
[illegible]

No greater testimony of man's greatness can be presented than his works and achievements through life; no higher symbol of true morality can be attested than the upright and just principles of truth which true manhood implants; for while we behold the virtuous actions and strict examples of rectitude in a man—when we perceive that each step in his life is marked with the light of Christianity—when we can clearly notice that each action of his career is, like the blossom of the rose, just blooming to bud forth in the future, where the good are rewarded for their actions in life; truly we are forced to take that man as our model; to respect his example of piety, and to do homage to his principles of Christianity

But while this is true of man, how much more striking and convincing must be the works of the Almighty; how much more evident must be the supremacy and power of God through the medium of nature's poetry—His greatest work, sublimity and grandeur.

Whilst we wander we may see a simple lily, pale and lovely, beautiful and delicate, on the bank of some sparkling waters. How fair and pure are its fragrant leaves, unpolluted by the rude touch of passing strangers; a light drop of pearly dew slumbers on its fair bosom, sparkling like a diamond in the sun's warm rays, as they steal through the drooping bowers to kiss the humblest flower; and gentle zephyrs fan it lightly, as the gliding waters sing it a musical serenade. Or, perhaps, as we roam through the verdant fields, we stop to view the structure of some stately oak, along whose base some babbling brook lends its crystal waters with a current light as the fleeting winds, and murmuring sweet strains of melody; into whose branches the birds of the forest hover, and chant their daily songs of praise to nature's God; or, perchance our curiosity excites us to look farther, and as we gaze upward we see the broad, blue canopy of heaven, dotted with the golden diamonds of light, twinkling and blinking, as if delighted with the harmony of nature below, wearied of trying storms, as she leads forth the balmy and fragrant air of a summer's eve.

In each of these scenes of sublimity and grandeur, we can see the poetry of nature blended and linked with harmony and matchless concord, without one broken spell of discord to mar her progressive course, but all things united and governed by one common law; and taught by wisdom, we are compelled to reason that the arm of man is too weak to frame such mighty structures of architecture, and his knowledge too limited to bring into existence such works of stupendous magnificence and beauty; and looking to heaven we there see the serene countenance of the *Most High God*, and to him must we ascribe the vast and gigantic works of deserved praise and adoration.

This is the conclusion of every rational and intelligent being; for wisdom, not only contented with viewing the beauty of things, teaches him to look to their source and origin, and from this instruction he plainly sees that *nature bears the highest testimony of God.*

The poet, in the revel of his delight, and in the ecstacy of his imagination, in the most refined language, and with a richness and harmony of thought, places before us an *attempted* description of the beauties of nature; the artist with genius teeming in the height of its glory, and with light touch, presents to us the highest production that his art can command, and as we view them they seem great and magnificent; the strains of a Meyerbeer, leaping, as it were, from one passion to another, from sadness to joy, from curse to prayer, from hate to love, with terror, fear and love, interspersed with cries of grief, coming as if from the depths of the soul, so sad, so tender, so terrible, that we, whilst held in raptured and breathless silence at the recital, are almost forced to acknowledge the shedding of a tear; the sudden transports of rapture and depths of passion, exhibiting a thousand terrors clasping with a thousand hopes, —these strains awake in us something beyond the usual acceptation of praise and esteem, and immediately we feel ourselves heightening to adore him. But then reason tells he is but mortal, and deserves but mortal's praise. *Esteem is due to worthy men, adoration to God.* But let us for a moment turn to nature herself, bathed in the sunshine of her own splendor, and the efforts of a Shakspeare, Homer, Virgil and Quintillian, are cast away; the silvered language of a Demosthenes and Cicero, Payne and Everett, Phillips and Beecher, are shadowed by her unapproachable beauty; and the soft but thrilling notes of a Meyerbeer and Rossini, Beethoven and Mozart, Haydn and Weber, Nicolo and Paesiello, are lost in the calm and serene stillness of nature's harmony.

And again we look beyond the attainments of man, and see *nature bearing testimony of God.* Let him who will not convince himself that nature is the testimony of God, roam with his conscience o'er the plains of earth; let him view the waving trees as the bow to the Almighty, and they will seem to say to him, *man, thou canst never die!* let him go to the sea-side and see the lashing waves and foaming billows, as they dash upon the huge rocks, they will clearly say, *man, thou canst never die!* Let him behold the raging storm as the waters rush in high mountains, rolling with an impetuous current; darkness tears away the sun from his view, the poles seem to resound with the terrific peals of thunder, and every thing around seems to threaten imminent danger, as the earth trembles with seeming fear, and this will speak in powerful tones *Son of man, thou is the power of the Almighty.* Let him walk o'er the boundless prairie, and ask himself the wondrous question, and it will echo back, *Man, thou art immortal.* In all these scenes, his reason, guided by the innate monitor of his soul, teaches him his own *immortality* and the *wisdom* of God

In the *faint* comparison of the works of man and those of God, we can only say that the former is like the moon, upon whose face we can gaze with impunity and a sense of pleasure; whilst the latter is like the sun, whose rays are so strong, so powerful, that they prohibit our full gaze with the naked eye, and to enjoy the full beauty of it we must procure the aid of the telescope or some other astronomical instrument

[illegible] of man we can look w[illegible]
[illegible]ing of delight, yet with[illegible]
[illegible] hope of excelling them, [illegible]
[illegible] God there is a contrast [illegible]
[illegible] and fleets before us like the rays of [illegible]
through the aid of the telescope of Christianity we can gaze on them with heightened feelings, and adoration for the great and supreme Designer.

Those studies, which present to us a broad expanse to investigate the various wonders of nature, should be strictly adhered to.

What would avail the speculative inquiries by which the learned *attempt* to trace the course of Infinite Wisdom, if their purpose did not aim to unite into one stream the glory of God and benefit of their fellow-creatures? And in this view the study of philosophy stands highly conspicuous, for well grounded philosophy is one of the greatest agents in fixing the principles of religion; because the more comprehensive our understanding of the wondrous productions in nature, the firmer and more enduring will be our realization of the greatness, power, wisdom, and goodness of God, the framer of all things.

As virtue is the garden of purity, in which are seen the virgin forms of chastity, loveliness, and adherence to conscientious principles, nature is a mirror in which can be seen the benign and smiling countenance of the Almighty. It is the great means by which he wings His supremacy before the gaze of men.

Since then all things, (even those which, in life, we consider useless,) bear the testimony of God, the humblest sparrow, the creeping ant, the smallest insect in existence, the winds, the waves, the murmurs of the waters, the humming of the birds, the sky, the shore, the fish, and every thing in nature's domain, strikingly convince of the power of the Creator of all things; since these things are but slight evidences of the supremacy of our Maker, since these things are symbols which point us to that fountain from which there is a perpetual flow of the bright and crystal streams of love and serene enjoyment, it must be generally admitted that by studying the works of nature, we are drawn to adhere more strongly to those principles of equity which God has formed for us to be guided by. We are strikingly convinced that,

"Nature is but a name, whose cause is God."

"Memnon"

For the Christian Recorder

ADVICE TO OUR YOUNG PEOPLE.

Mr. Editor:—I propose, by your permission, to offer through your paper some advice or suggestions to our young people.

Unquestionably wholesome lessons need to be urged upon the attention of this class to a degree far greater than has hitherto been done. The times demand it. Our elevation can never be secured without reformation in this respect. In some aspects much of a favorable nature has already been effected; but on the contrary it is obvious to my mind that our cause has suffered very seriously from downright neglect and indifference in this direction.

With slavery, prejudice and proscription, poverty and ignorance, snares and temptations—the lot of our race has been too closely allied to leave room for a sane and reasonable mind to suppose that under all these disadvantages our youth should be found as well advised and trained as the favored race.

Indeed, so seriously have we suffered from the evils just alluded to, that justice would forbid that our young people should be held to the same rigid account for their short-comings, morally and intellectually, that the favored race should be held to. Of course, therefore, we are prepared to make due allowances for many of their short-comings, and we trust we shall take a charitable view of the subject. Nevertheless, our duty to God and our fellow-men should lead us to use every exertion in our power to help ourselves and elevate our race, even if we should be called upon to put forth extra exertions, to make many self-denials, to evince uncommon perseverance, to seek higher moral excellence, to stop at nothing but actual impossibilities, to gain the desired end.

We are wronged to an extent more unjustly than any other race on this continent, if not on the face of the globe; and at the present day, what civilized nation are not discussing the question of our condition? How universally in this country the question of our rights are canvassed. We are the subjects of scrutiny by all parties. Our history in the past has been most lamentable. What it is to be in the future is a theme for much speculation and endless perplexity. Some take the ground that our elevation can be achieved on this continent, and others that the deep-rooted prejudices and disadvantages existing here will ever forbid this idea. Some favor emigration, and some oppose it. Some have faith to believe that the progress being made by the friends of freedom will triumph, others that the pondrous opposition thereto will prevail

Hence amid all these views and agitations, common sense admonishes us that we are the party suffering; therefore, it would naturally appear that our common grievances would demand that we, of all others, should be most eager to find a remedy for our ills.

"*Self-reliance is the sure road to Independence.*" Consequently in assuming the task of offering some advice in a few subsequent numbers of The Christian Recorder, although fully conscious of my inability to do justice to the subject, I am persuaded, inasmuch as there seems to be great room for labor in this respect, that my efforts will not be wholly in vain. I have, for a long time, felt seriously on the matter, and feel convinced that unless very great efforts are made amongst ourselves to properly influence our young people, we shall fail to derive advantage from philanthropic efforts made in our behalf by others; and likewise, even in the event of our thraldom being removed, without proper action in this direction, the satisfaction and [illegible] could not bear a hundredth part so great as if we had timely discharged our duties to this class.

W. S.

(To be continued.)

'The Lord hath taken it home'

Rest for the little sleeper,
Joy for the ransomed soul;
Peace for the lonely weeper,
Dark though the waters roll!

[illegible]
Weep! it will ease thy heart;
[illegible]
[illegible]
[illegible]
Folded His arms around him?
Hushed him to endless rest?

Grieve not with hopeless sorrow,
Jesus has felt your pain.
[illegible]
He'll bring him back again!

Amen.

How light the trials of a Christian will seem the day after the final judgment.

[illegible] that [illegible]
[illegible] in to think It is not likely, however, [illegible]
[illegible] to himself that he has really learned this important art. Men readily believe that others possess the faculty of acquiring ideas, but for themselves, it is a task they know not how to undertake. And yet it is a process in which there is nothing either mysterious or difficult It is as common for men to think as it is for them to breathe. Any man who is in earnest in his business, and concerned about his conduct, is necessarily, at all times, weighing, with greater or less attention, the wisdom, the moral character, and the event of the transactions he is engaged in; and the decisions to which his mind, on these occasions, is ever coming, are thoughts or ideas in the most proper sense. Every sane man, who is pursuing any rational object, is unavoidably employing ideas, and exercising the faculty of thought; and in proportion as he is acting earnestly, and having circumspectly, his thoughts are sound and valuable materials.

The great defect then, is, not in our inability to think, but in the neglect to which our thoughts are consigned. We spend our lives seeking for wisdom from without, whilst the jewels of our own minds are left ungathered. This is one of the chief causes of that poverty of thought, of which we have all so much reason to complain. And it may be observed here, that these practical reflections that spring into being, amid the intense interests and feelings of our daily life, are the most important part of our knowledge. For, let a man's acquirements be what they may, his actual *power* must ever be in proportion to the contribution made from within. It is only in our own ideas we obtain a key to unlock to us the true meaning of all other knowledge. As a gun throws with greatest force and certainty, the bullet moulded for itself, so the mind applies its own native materials with much the greatest effect. If anything great is ever to be achieved, it must be an impulse from the pure and single flame of one's own nature.

These considerations show the value of our own ideas. If then it were asked, how may we best cultivate the thinking faculty, and learn to acquire ideas? we would say adopt some method by which the spontaneous conclusions arrived at by the mind, in the various affairs of life, may be brought into notice, and kept within the power of the recollection; which may be done by studiously fixing them in the memory, or at once committing them to writing. In this way one is led to inquire habitually whether there is any thing in the train of his thoughts worthy of remembrance; and thus the mind is led to turn its attention to its own operations, and to interest itself in its own discoveries. It is a kind of patronage begun; and while it is continued, our thoughts will begin and continue to flow over in a deeper and livelier current. Our ideas are like waters: If they do not find an open channel, they will leak away and be lost amid the sand; but if they are afforded an unobstructed course, they will issue freely from their sources, and increase from a thousand springs, as they flow onward to their proud and distant outlet. The mind, like a field, is fertilized by reappropriating its own productions.

By thus setting a value upon our thoughts, and laying them up in the memory, one learns to mark what is instructive in what is going on around him, to trace the connexions of things, and to draw durable maxims from the most inconsiderable events. When these maxims or principles are preserved in lively recollection, especially when written where the eye will frequently rest upon them, they become each a productive centre to which every congenial item of thought has a tendency to unite itself; for it is upon this principle the mind is formed and improved. Our thoughts are like drops of water, mutually blending with, increasing and absorbing one another. The more prominent ideas rule like suns, in the firmament of the mind, throw their light around them, ripen others by their superior influence, and in the end enlarge themselves by taking these into their bosom. Hence every sound dictate of the understanding should be kept bright in the memory, not for its own sake only, but for the commanding power it exerts in forming and maturing others

But to some people all this may seem idle and even extravagant. They may say, "Our thoughts are our own, and, as they are part of ourselves, we do not need to record them on paper, nor tax the memory with them in order to keep them in our power." But the truth is, our thoughts are not our own, in any sense that implies that they are always at our command, and must necessarily continue to be lodged somewhere in the mind to which they owe their being. Our thoughts are lambent things, and flow by us like a river. They often visit us like a meteor, and instantly disappear for ever. They sometimes rise suddenly into view, like bubbles, from the dash and agitation of the mind, and are dissipated with a breath. For almost every thing that exists in nature there is a mould, and so there is for our ideas. This mould is some particular combination of circumstances, in which the thought is run, almost in the manner of liquid metal Such a combination, from its nature, is but for a moment, and the thought to which it gave existence, if it is not laid up in faithful memory, perishes forever with it. Perhaps the mind that is most fertile to conceive ideas, is the most feeble to retain and recall them. Our own thoughts are often as new to us as are those of others; they are subject to the same chances, and have no more fixed and lasting hold upon our minds. There is no part of our intellectual store with which we sport so securely, and over which we exercise so little watchfulness, and yet there is no part of it so unsafe and so exposed to the robbery of time. There is no gulf of oblivion so hopelessly deep as that of our own minds. The ocean does not cover so many antique jewels. All other knowledge is safe in the custody of mankind. Every department of it, however rare, has its number and its shelf, and the expert librarian will place it in your hand without a moment's delay; but we are the perilous keepers of our own conceptions. There is but once, when an idea is certainly in our power, and may be made permanently our own; that is the moment when it comes singly into the mind. But if upon making its appearance, it is treated with neglect, it sinks from view; and is brought up again, if at all, broken and disjointed, like a piece of furniture from the ruins of a fallen house.

From such considerations we infer the utility of arresting and retaining what is valuable in the current of our thoughts. And if, after all, some one will say, "Improve your field, deepen and enrich the soil of your mind, and when you expect it to bear you will not be disappointed." This is well; yet we do not permit our harvests to rot upon the field, because the soil is rich; we welcome with gladness the fruits of the season, and we have granaries for our wheat Our thoughts are like our money: the poorest man has been, from time to time, the possessor of considerable sums, which, if kept with care, and employed with skill, would have enabled him to spend the evening of his days in opulence; so the most barren mind has yielded at times some of the finest productions of wisdom; but, these being left to perish where they grew, this man is doomed to end his days in ignorance, as the other ended his in poverty

Banner of the Covenant

IT IS THE CROSS.

It is the cross that tells us most of the evil of [illegible] for it shows us the Sinless God punished for our sin

It is the cross that tells us of the free grace of God to sinners; for it shows us that rather than let us die God gave his Son to die for us

It is the cross that tells us the sin that is in [illegible] and how near letter [illegible] there we see man killing the Son of God

It is the cross that tells us the love of Jesus; for it shows Jesus dying for those that hated and killed him.

...WS.

The Revival in Jamaica.—The ... —Sudden Arrival in ... ing of Friday, the 7th ult. Mr. ... from Rev W Allaway, of which the following ... extract

The work is still going on, although much of the excitement has abated. I can, at present, only record results of a general character. Many of the rum-shops and gambling houses, which were the greatest hindrances to our usefulness, have been closed, husbands and wives living separately, have been reconciled, prodigal children have returned penitent to their parents' home; marriages were published last Sabbath in some of the chapels by the pastors, ministers have been aroused to greater diligence and zeal the churches are being purified, strangers are unvexed, every place of worship in the vicinity is crowded on the Sabbath, the demand for Bibles to buy and our power to supply all classes are compelled to give constant attention to it at Dome Point which all we could accomplish such results, as many "who hate the change," are compelled to exclaim, "this is the finger of God."

Human Sacrifices in Dahomey.—The same number of the "*Notices*" contains a letter dated at Cape Coast, Africa, Nov. 12, reporting renewed human sacrifices at the capital of Dahomey, as follows:

Mr. Bernasko is again in Abomi, the capital of Dahomey, and the horrible slaughter of human beings in cold blood is again in appalling progress. Mr. Bernasko states that His Majesty Badahung, at the commencement of this fresh Custom, caused seventy persons to be sacrificed at once, in front of his palace gate, and had their heads piled up at the entrance that they might be seen by all who entered. In a few hours afterwards sixty fresh victims were brought forth, tied up in baskets, and sacrificed in the public market place, on low platforms erected for that purpose.—*Am. Miss.*

An Important Meeting in London.—An important meeting of ministers and deacons of the London Congregational churches was recently held, to consider the details of a plan for working out a new association. The following, which were among the rules agreed upon, indicate the important objects of this association:

"That the great objects of the Union shall be the evangelization of London, the proportion of fraternal fellowship among the associated churches, the calling forth of their separate and united efforts for the diffusion of Christian truth, and the establishment of public worship in connexion with congregational principles among the neglected portions of the population.

"That the means to be adopted for the furtherance of these objects as a London Home Mission, be—1 The origination or extension of domestic visitation, and meetings for Scripture reading and prayer. 2 The establishment of preaching-stations and Sabbath schools. 3 The encouragement of preaching in the open air and elsewhere by ministerial and lay agency 4. The formation of churches only where there is a probability of their becoming self-supporting. 5. Grants of pecuniary aid, with a view to originate or extend the aggressive efforts of churches which are zealously engaging in diffusing the gospel in their own localities.—*News of the Churches.*

A Colored Minister.—Rev. Parsons Cooke, D D., has become interested in a young man named Simon, from the West Indies, of African descent, who has been licensed to preach, and has officiated in his pulpit at Lynn, with acceptance. He proposes to go to Liberia as a missionary. The Doctor regards him a man of good promise, and says that his scholarly attainments, especially in the languages, are decidedly superior. It is not stated where he was educated.

English Religious Societies.—Our Religious Societies comprise three Bible Societies, five Tract Societies, twenty-one Foreign and Colonial Missionary Societies, thirty three Home Missionary Societies The Societies of the first class—British and Foreign Bible Society, Naval and Military Bible Society, and Bible Translation Society—received last year upwards of one hundred and sixty-eight thousand pounds, and disbursed one hundred and eighty four thousand. The Religious Tract Society, the Society for Promoting Christian Knowledge, The Weekly Tract Society, the Monthly Tract Society, and the Book Society received one hundred and thirty nine thousand pounds, and expended a hundred and thirty-one thousand. The various Foreign and Jewish Missionary Societies received six hundred and thirty-six thousand pounds; City Home Missions (Church and Nonconformist,) Ragged Schools, Sabbath School Union, Chapel Bombay Societies, received two hundred and sixty-one thousand pounds The total receipts, exclusive of one or two Societies, the particulars of which cannot be given, are £1,205,738, and the total disbursement £1,153,396.—*Cor. of Ban.*

Spanish Persecution.—The latest accounts from Grenada inform us that three Protestants, Romero, Vasquez, and Linero, were liberated on bail on the 24th December, but Alhama was refused this favor It is customary in Spain that on Christmas eve the magistrates, with the secretaries and fiscals of their Courts, should visit the prisoners who are in custody awaiting their trial, and as each prisoner is visited, his name and offence are called out. When Alhama's turn came, the Relator, or reporter cried out, "José Ulhama, charged with the crime of propagating irreligious doctrines." Upon hearing which Alhama replied, addressing himself to the principal judge, "Most excellent Sir, I do not comprehend the name or nature of the offence imputed to me; what I know is this, that if I have committed any crime, it is that of being a Christian, and a follower of Jesus Christ. I am not afraid of my fate, for I expect from the rectitude of the tribunals, that they will not add new victims to the Christian martyrology!"

Churches and Church-Goers in New York.—The number of churches in this city, as shown by the last census, is 253, and they are capable of seating an average of 1000 persons each The value of the churches is an average of $42,670 each, or a total of $11,818,460. In 1850 the number of churches was 214, with a capacity of seating on an average 1,024 persons each The average value of each church was $42,650, making a total valuation of $9,089,960 The population of the city in 1850 numbered 515,547 — 2,404 persons for each church, a little more than twice as many as the churches could accommodate The present population of the city being 814,254, there are now 3,218 persons for each church, which is more than three times as many as there is church accommodation for. Thus, it appears that while in 1850 one-half of the people of the city could be seated in church on a Sabbath—always supposing them properly habited to pass inspection by the Sexton—at the present time but one third of the people could enjoy that privilege. In the Third Ward there is one church, in the First and Fourth, two, in the Second and Sixth, three; in the Eighteenth there are twenty six: the number in the remaining Wards ranges from seven to twenty-one.

Another Split on the Slavery Question.—The *Christian Advocate*, the organ of the "Church of God," commonly called the Winebrennerians, publishes the journal of the fourth annual meeting of the Church of God in Texas, held May 15th, 1860 The meeting adopted, with regard to slavery, the resolution that "they have no scruples in relation to the righteousness of the system," and that they believe that "involuntary servitude is plainly taught in the Bible." As the denomination is officially anti slavery, having declared her belief that "the system or institution of involuntary slavery is impolitic or unchristian," it would seem that a split of the denomination on the slavery question is unavoidable.

Week of Prayer in Prussia The Pastoral Conference of Königsberg, which met on the tenth of last October, treated the invitation of the English Branch of the Evangelical Alliance, to anticipate the second week of January as a season of prayer for the outpouring of the Spirit, with a hesitancy and coldness which shows how inadequate, even yet, are the conceptions of evangelical Christians of Germany upon some of the simplest matters of duty, and of Christian privileges. The correspondent of the *N Zions. Kirchenzeitung* says, that the subject was brought too suddenly and bluntly before the Conference, as the silence which fell was most painfully showed The common objections to English and American extravagance in spiritual things, and the perversion of prayer to improper purposes were made, and the matter was left hanging, to the great dissatisfaction of many who felt that the occasion ought not to stand unrecognized on a subject of such importance. On the next day, the Presidess, Prof Kahnmann, proposed that the conference express its views on the subject in the form of a resolution which should admit the blessedness of such an observance and encourage a general participation in it, but as the arranging of special meetings for prayer, could be profitable only under certain circumstances, the conference would abstain from urging a resolution for a general arrangement for such meetings during the specified period. Even against this very modest proposition of the subject the strongest opposition was exhibited. By a small majority it was decided to cut off debate and adopt the resolution, as a result save the correspondent who is judged to be more favorably upon all the conference proceedings, from unwillingness to commit themselves to a subject in such a state as to need and which there was not time to discuss thoroughly.

Two Ways of Preaching A young minister once, in a sermon addressed to a fashionable audience, attacked their pride and extravagance in dress to their faces, and called them to account. In the evening talking with the old minister who had preached. Father D said he, should you not preach against the pride and vanity of the people in dressing so extravagantly? "Ah my son," said father D "which is the wisest way to kill a tree, all the top and branches of the tree I am cutting down to kill it up by the roots, and then the whole top and branches

...the Navy Appropriation bill was considered. During ... the amendment in favor of the com... and Mr Garnett of Va ... was more earnest than he was in favor of his State standing at the head of the Union. The Senate ... hours was debated at length and finally agreed ... to after which the House took a recess ... P M The evening session was occupied in speech making

On motion of Mr Simmons, the credentials of Mr Clingman, re-elected Senator, were presented. Mr Latham, from Select Committee, reported a resolution that it is expedient that the Senate ... Mr Nicholson was ... Mr Bigler ... Mr Douglas ... Mr Latham ... Mr Green ... Mr Hunter ... Mr Crittenden ... Mr Bayard ... Mr Wigfall ... Mr Davis ... Mr Clingman ... Mr Iverson ... Mr Johnson ... Mr Mason ... Mr Toombs ... Mr Fitzpatrick ... Mr Slidell ... Mr Benjamin ... Mr Thompson ... Mr Reid ... Mr Pugh ... Mr Wigfall ... Mr Davis ... Mr Clingman ... Mr Iverson ... Mr Johnson ... Mr Mason ... Mr Toombs ... Mr Fitzpatrick ... Mr Slidell ... Mr Benjamin ... Mr Thompson ... Mr Reid ... Mr Pugh ...

Church Doors.—A writer in the *Presbyterian Banner* says: "No indecorum can be more palpable than standing about church doors during service, or whilst the people are assembling. A truly polite person will not do this. And yet we have seen members who thought themselves in good and regular standing, and even church officials, place themselves at the door of the sanctuary and gape at the people as they entered, just as if they were the regular appointed inspectors of all church goers."

The Rev Amos Bingham, long and well known as a missionary and a zealous advocate of Sabbath observance, died in Philadelphia on the 16th of February in the 81st year of his age.

A New Anecdote of Garibaldi.—A correspondent of the "Independent," writing to us from Kutaye says—

"While on the steamer from Naples to Alexandria, I had frequent conversations with a very intelligent Italian gentleman, who is honored in possessing the respect and esteem of Garibaldi. He stated that on going to Caprera to visit Garibaldi, after a separation of seven years, the General instantly recognized him as one of the friends who had shared his exile in America. He soon inquired, 'How is Mucci, my old employer on Staten Island?' Receiving a favorable answer to this question, Garibaldi next asked 'Is his business prosperous?' to which answer'd that the manufacture of the needle-gun machine was beginning to prove profitable, Garibaldi quickly replied, 'I am glad of it for whenever I want to make candles together we had to pay eleven cents a pound for tallow, and sold the candles for twelve cents a pound. Of course we could not make money under those circumstances.' Garibaldi then produced a candle, which he stated to be one of a box of the famous candles which his old friend Mucci had presented to him. This scene occurred in the presence of the French Consul on the deserted little neighboring island, and one of his associates. Not many eminent public men would have referred to their former humble labors in such a frank, unaffected manner. Indeed after seeing the wonderful Garibaldi and conversing with many of the Italian, English and Hungarian volunteers, I can truly state that all unite in testifying that the simplicity of Garibaldi's character is equalled only by its purity."

Garibaldi's Youngest Son in Manchester.—The "Manchester Guardian" states that a crowded and enthusiastic meeting of the workmen in the service of Messrs. [illegible] engineers of Miles Platting, had been held for the purpose of presenting an address to Master Ricciotti Garibaldi. The eldest of the seven children of the liberator, a boy of about twelve years old, was conducted into the room by his tutor, and at present is on a short visit to Mr Leigh, at whose school he is being educated.

The address was presented amidst vehement and prolonged cheering. [illegible] in reply said:

"Gentlemen—I thank you sincerely for the compliment you have paid to my father through me. I am sure he will be much gratified on perusing the beautiful address, expressing your sympathy with and love for the cause of freedom, which lies so much at heart, and your kind wishes for [illegible]. Few things are more calculated to cheer and encourage him in his arduous undertakings for the independence and happiness of his countrymen, than the warm sympathy of the most [illegible] men of England."

Foreign News.

Great Britain.—THE QUEEN ON OUR NATIONAL TROUBLES.—Queen Victoria, in her opening address to Parliament, on the 5th, says:

"Serious differences have arisen among the States of the North American Union. It is impossible for me not to look with great concern upon any events which can affect the happiness and welfare of a people nearly allied to my subjects by descent, and closely connected with them by the most intimate and friendly relations. My heartfelt wish is that these differences may be susceptible of a satisfactory adjustment

"The interest which I take in the well-being of the people of the United States cannot but be increased by the kind and cordial reception given by them to the Prince of Wales during his recent visit to the continent of America."

Later dates say that an advance has taken place in the English funds. There has been a large increase in the remittances of specie to India, which is said to be for the purchase of cotton.

England has been invited by France to stop Garibaldi's career, but declines on the plea that the Neapolitans ought to be left to settle their own matters themselves.

Italy.—Liverpool, Feb. 8, Evening.—Francis II has issued an appeal to the Two Sicilies offering the constitution of 1812 a Sicilian army, and a separate administration. He asks them to give an asylum to the royal family, abandoned, but brave, and too well instructed by misfortune.

Rome, Feb 3.—The Pope has ordered his troops to return. Fifteen thousand Sardinians had passed through Umbria on the march to Naples

The Sardinians have evacuated the Papal dominions, in compliance with the orders of Napoleon.

The Spanish war vessels sent to Gaeta have been repulsed by Admiral Persano.

Gaeta, Feb. 7.—The besiegers have blown up three powder magazines, destroying the whole curtain of the citadel. The garrison asked for an armistice of two days to bury their dead. Cialdini granted the request, besides sending necessaries for the wounded.

France.—LOUIS NAPOLEON'S ADDRESS.—The French Chambers were opened on the 4th of February, with an address by the Emperor. Among other things, he said:

"It is enough for the grandeur of the country that it should maintain its rights where it is indispensable, to defend its honor where it is attacked, to lend its assistance where it may be invoked in favor of a just cause.

"It is thus that we have maintained our right in causing the acceptance of the cession of Savoy and Nice. These provinces are at the present day irrevocably united to France."

This illustration of French rights has not been regarded as pacific in character, for we read in the foreign news that the speech of Napoleon gives great dissatisfaction, and the English and French funds declined in consequence. Consols closed on the 6th at 91¾ and 91⅞ for money, and 92¼ and 92⅜ for account.

The Sultan continues firm in his refusal to assent to the prolongation of the French occupation of Syria.

General Items.

American Hotel in London.—Young America Train, in connection with Mark Leman (*Punch*,) Judge Halliburton (Sam Slick,) and others, have formed an associated company, with a capital of $3,000,000, for the purpose of building a great American Hotel" in London. They have got possession of three acres of ground in the Strand, and are going ahead rapidly. It is intimated that Hiram Cranston, Esq., of the New York Hotel, one of the most popular and successful hotel-keepers in America, will be tempted with an immense pecuniary "consideration" to take charge of this mammoth enterprise.

The State of Europe.—The coming months are most critical for the state of Europe. Napoleon arms, and recommends a Congress for settling the pending question; England is uneasy; the new King of Prussia, William I., declares in his first manifesto to his nation, that the confidence of Europe is shaken; Bavaria prepares for war, and Austria is still in the convulsions of a financial and political crisis. Russia, though engaged in the immediate emancipation of the serfs, concentrates an army on the Pruth, and threatens Moldo-Wallachia with an invasion, in case the Hungarians should try to organise an inroad from the Principalities into Transylvania. Prince Couza suddenly turns round, and after having for a time favored the schemes of Hungary, proclaims now the strictest neutrality, and expels the Hungarian refugees. The Prince of Servia is likewise frightened, and no longer dares to put himself in opposition to Austria and Russia. But Bosnia, Bulgaria, and Montenegro are still agitated, and it is scarcely possible that the year 1861 will pass away without serious commotion in European Turkey. Besides those greater questions, there remains still the squabble about Schleswig-Holstein and the Constitution of Hessia, which may be a pretext, both by Napoleon and Czar Alexander, for disturbing the State of Germany. The American difficulties greatly unsettle the money market and there is no one feeling prepared to [illegible] on the brink of a great war [illegible] after [illegible]

Cyrus McCormick, the great Reaper man has been ordered to [illegible] his patent where he wears very wisely and to receive [illegible] number of [illegible] that it would be wrong to grant him a further [illegible] only in the reaping machine manufacture

A letter from Japan, the latest dates received, says: Dear Tommy [illegible]

Dr Cullen has been defending Miss Aylward [illegible]

Results of Secession [illegible]

Notices.

THE ANNIVERSARY of the Zion Mission Sabbath School, Seventh St., below Dickerson St., will take place on the 7th of March, (Thursday) at 7½ o'clock P. M. Said Mission is under the pastoral charge of Rev. S. Smith, Superintendent, and Rev. Thos. Jones, of Sabbath School

By Divine Permission, the Corner Stone will be laid on the 22nd of the month March, at Shackamaxon, for the erection of the A. M. E. Mount Moriah Church, near Mount Holly. Services to commence at 2 o'clock, P. M at which time there will be [illegible] collection taken up for the benefit of the above named Church. HENRY DAVIS, Minister

March 2d, 1861

THE PHILANTHROPIC SOCIETY.—The members of the Philanthropic Society are all requested to meet, on next Thursday evening, in Bethel Church, without fail, at half past seven o'clock Business of importance to be attended to By order of the President

MRS. LAWS.

THE DAUGHTERS OF CORNISH SOCIETY

The Second Quarterly Meeting of the Society will be held in the [illegible] Wednesday of February, May, August and November

The meetings of the Board are held on the Wednesday previous to the regular stated meetings of the Society.

Mrs. SARAH [illegible]
President
Mrs. L. B. [illegible] Sec'y

EPISCOPAL APPOINTMENTS

Burlington circuit, N. J., March 1st, to March [illegible]
Pennington circuit, March 8th to March 11th
Brunswick circuit, March 11th to March 14th.
Burlington station, Mr. [illegible]
Mount [illegible] Mr. [illegible]
Pennington station, March [illegible] the 1st of April
Chester circuit, April 20th to the 21st

The ministers, Circuit and Station, are to make the necessary arrangements for the Quarterly Meetings of the Churches, and [illegible] would be well to have the Sacrament of the Lord's Supper administered at the Quarterly Meetings.

Yours, &c.,
WM. [illegible]

A Meeting of the Grand Lodge of the ancient Society of the Philadelphia [illegible] of the A. M. E. Church, are hereby notified to meet in Bethel Church, on the 4th of March, at 7½ o'clock P. M. at the house of the Church Sexton. By order of the Grand Master in the absence of the President

Recorder

A Meeting of the Grand Lodge of the ancient Society of the Philadelphia [illegible] of the A. M. E. Church, are hereby notified to meet on Tuesday the 5th of March, at 7½ o'clock P. M. at the house of the Church Sexton. By order of the Grand Master in the absence of the President

Recorder

ADVERTISEMENTS.

THE BOOK DEPOSITORY
OF THE
AFRICAN M. E. CHURCH,
No. 631 Pine St.,
PHILADELPHIA.

We keep on hand [illegible] with all other books Sabbath School [illegible] Question Books, Catechisms, Nos. 1, 2 and 3. We have a good assortment of such books as are generally used in the Primary Schools. Also, Sunday Hymn, Penny Paper, Envelopes and Blank Books

THOMAS W. ALLMOND,
FURNISHING UNDERTAKER,
No. 1027 RIDGE STREET,
Between Fifth and Sixth and North and [illegible] Streets,
PHILADELPHIA.

FINE CAKE BAKERY
CONFECTIONERY AND ICE CREAM SALOON,
No. 515 Pine Street,

Ellis J. Pool would announce that he has constantly on hand a [illegible] assortment of all kinds of Cakes, Creams, Jellies and Pastries.

Parties, Balls, and Private Parties served upon the shortest notice and warranted to give general satisfaction

F. CHAMPION'S
NEW AND SECOND HAND
CLOTHING STORE,
No. 12 Myrtle Avenue, Brooklyn.

CLOTHES MADE TO ORDER
Also, Second-hand Garments Cleaned, Repaired or Dyed, at short notice

GENTS' HOME COMFORTS CONSTANTLY ON HAND FOR SALE
No. 12 Myrtle Avenue, Brooklyn.

MRS. H. S. DUTERTE,
General Undertaker and Furnisher,

Respectfully informs her friends and the public, that she still continues the Undertaking business at the old establishment, No 503 Lombard St., and being thankful for past favors, hopes still to obtain a share of the patronage of the public

Ready made Coffins always on hand. Also a handsome Hearse and Carriages, with careful drivers, to attend funerals on the most moderate terms.

A. BURRIS
Teacher of Vocal Music.

Also, the first lessons given on the Melodeon and Piano

Residence, No. [illegible] South [illegible] above Dorphin st

G. M. ELKINTON & SON,
MANUFACTURERS OF
SOAP AND CANDLES,
116 MARGARETTA STREET, Philadelphia.

OLIVE SOAP,		SPERM CANDLES,	
YELLOW	"	ADAMANTINE	"
PALM	"	HOTEL	"
BROWN	"	KINGSFORD'S STARCH,	
WHITE	"	BANNETT'S	"
CASTILE	"	WAX,	
HONEY	"	TALLOW,	
PALM	"	BAL SODA,	
ROSCINE	"	SODA SOAP.	

March 2—1y

P. P. GUSTINE'S
FURNITURE WAREHOUSE,
NO. 207 North Second Street,

Third door above Race, East Side Philadelphia.

Manufacturer of Cane Seat, Windsor, Boston Rocking and Nursery Chairs, Ac. Chairs Lounges Glasses, Bedsteads, Tables, Washstands, Barrows, Sofas and every variety of useful Furniture, all of which he will furnish at the LOWEST CASH PRICES, Wholesale and Retail CHAIRS RE-PAINTED, GILDED AND VARNISHED

REIMER'S PHOTOGRAPHIC GALLERY,
No. 615 & 617 N. Second St.,
PHILADELPHIA

All kinds of Photographic Pictures and Ambrotypes at prices to suit every body. No establishment more extensive [illegible] (March 2—1y

FOR SALE, OR EXCHANGE, for Groceries, Coal, Flour, or for a Farm, improved and within ten or fifteen miles of Philadelphia,

SIX SMALL HOUSES,
Near 23d and Chestnut Sts. Also,
A HOE CYLINDER PRINTING PRESS
Bed, 28 by 33 inches, and a COMBINATION ENGINE
RUGGLES PRINTING PRESS, platen [illegible] inches, cost 400 dollars. Address Box 1865 Philadelphia P. O
Feb 16—3m

NINTH STREET WALL PAPER
AND
WINDOW SHADE WAREHOUSE,
No. 210 North Ninth St., abv. Race.

CHARLES H. GRIGG would respectfully invite the attention of purchasers to his new and beautiful [illegible] of
WALL PAPERS AND WINDOW SHADES,
which [illegible] style, quality, and cheapness not to be surpassed
All wall paper hung for 12½ cents per piece, by competent workmen of experience
Store and other [illegible] of every description painted to order in a superior style.—Pictures Transfer, and shade trimming in great variety
☞ *A Call is Respectfully Solicited.*

$120 PER YEAR PAYS BOARD AND TUITION in common English at Cooperstown Seminary. Music, French Painting, &c., at low rates Special claim taken to procure situations for Ladies desiring to Teach Students, male or female, received at any time Spring Term opens April 24th Send for Catalogue. R. C. FLACK, A. M., Principal
jan1—1 Cooperstown, N. Y

Dr. D. H. GOODWILLIE,
DENTAL SURGEON,
No. 1640, Arch Street,
PHILADELPHIA

FRY & CARSON,
IMPORTERS AND DEALERS IN
Cloths, Cassimeres, Vestings, and Goods
CUTTERS TO THE TRADE
808 MARKET STREET, [illegible] ABOVE EIGHTH STREET,
Philadelphia. feb6.m3

MISS M. E. MARSALL,
TEACHER OF THE PIANO FORTE,
Residence—No 419 South Thirteenth Street,
PHILADELPHIA

HATS AND CAPS

The subscriber would invite the attention of the readers of the "Instructor," to a beautiful stock of Hats and Caps, which he will sell at the lowest possible prices for cash. Call and examine; we will try to make it to your interest to [illegible]
C. J. WATSON
21 Market Street

MARBLE WORKS
HENRY S. TARR,
MANUFACTURER OF
CARVED AND ORNAMENTAL MARBLE WORKS,
710 *Green Street, above Seventh,*
PHILADELPHIA.

Carved, Ornamental Statuary and Monumental Work of every description

Having erected specimens in almost every cemetery throughout this State, and supplied orders from nearly every State in the Union, I feel to [illegible] confidence and patronage for the above establishment. I also contract for Vaults, Sarcophagi, &c. I annex a few of the many references throughout the Union

REFERENCES IN PHILADELPHIA

John E. Carver, Thomas U. Walter, Charles Le Brun, Hazle & Button, John Riddell, *Architects.*
Frederick Brown, Caleb Cope & Co., Levi and James Dickson, [illegible] Longstreth & Sons

Col. John Ash, Charleston, S. C.; Peter Miller, Tennessee [illegible] Bonner, Pittsburgh, Pa.; Dr. [illegible] Chan, New Jersey; [illegible] Cincinnati, O.; [illegible] Bowen, Georgia; Robert Matthews, Shelbyville, Tenn; Cooper & Co., New Orleans, La.; James B. King, Georgia; John C. Hobson, Esq., Richmond, Va.; H. N. Perrenau, Charleston, S. C.; Rev. Henry A. Boardman, D. D., Philadelphia; J. B. Fritz, Lexington, Ky.; [illegible] James Skinner, [illegible] Va.

MASSEY & CO.,
MANUFACTURING STATIONERS,
No. 1 South [illegible] Street,
Philadelphia.

Manufacturers of Adams' Newly Invented Bank Note [illegible] Manifold [illegible] of which is [illegible]
No. 1 South [illegible] Street, Philadelphia

LINDSAY AND BLAKISTON,
PUBLISHERS, BOOKSELLERS AND IMPORTERS,
No. 25 South Sixth Street, Philadelphia

A LARGE STOCK OF MEDICAL, RELIGIOUS, CLASSICAL AND MISCELLANEOUS BOOKS ALWAYS ON HAND

Particular attention given to [illegible] Orders from Country Booksellers, Dealers, Teachers, and Students, to which they solicit the attention of the trade.

☞ Libraries and [illegible] supplied at the lowest prices.

For sale by [illegible] Trade generally.

TOILET, the three-story building situated in Twenty-third street, third door below Chestnut. Has been used as a [illegible], and as a Carriage Manufactory. Has a steam Chimney attached, built and suitable for a twenty-horse engine This building is suitable for any light manufacturing business requiring good light. It is 13 feet wide and 120 feet long. It has, also, a neat sided and slated shed, 17 by 45 feet. Can come within one square of the mail will soon come within three hours of [illegible] a good Tenant, it will be rented on accommodating terms Address BOX 1865, PHILA P O.

50,000 pairs Boots, Shoes, and Gaiters, cheaper than ever, at the New Boot and Shoe Store

WM. J. GALLAGHER,
[illegible] MANUFACTURER AND
DEALER IN BOOTS AND SHOES,
118 SOUTH STREET, ABOVE FRONT,
PHILADELPHIA.

☞ All kinds of repairing neatly done at the shortest notice Orders thankfully received and promptly attended to. Bowed Calf Boots, $3 25. Double Sole and Upper [illegible] Kip Boots [illegible] and upwards Water Proof Boots, $2 75 to $3 00. Boys' Boots, Double Soles, [illegible] to 5. Youths' Boots from [illegible] to $1 75. Gum Boots from [illegible] to $4.

JOHN COCHRAN & CO.,
Importers and Jobbers of
Hosiery, Gloves and Fancy Dry Goods,
No. 12 NORTH FOURTH ST. ABOVE MARKET,
PHILADELPHIA

Ribbons and White Goods, Underskirts and Drawers, Embroideries and Handkerchiefs Watches and Jewelry, Combs, Brushes, &c.

BLINDS AND SHADES.

B. J. WILLIAMS,
No. 16 North Sixth Street,
is the MOST EXTENSIVE MANUFACTURER OF
VENITIAN BLINDS
AND
WINDOW SHADES.

The largest and finest assortment in the city at the very lowest prices
STORE SHADES MADE AND LETTERED
REPAIRING PROMPTLY ATTENDED TO. my2-6m.

SEMINARY,
No 419 South Thirteenth Street, below Pine.

ENGLISH, CLASSICAL AND FRENCH SEMINARY.

A LIMITED number of Boarders (weekly or yearly) will be Received and the utmost attention paid to their moral training.
JOHN S. G. MARSHALL, Principal.

☞ Young Ladies and Gentlemen requiring private instruction in any of the above branches, at their residences or elsewhere by Mr. [illegible] are invited to address
MISS C. E. MARSHALL,
Examiner in the Sem.
Children from 4 to 10 years old trained for the higher schools

ROTHERMEL & BROTHER,
COAL DEALERS.

All Coal weighed
AT THE CONSUMER'S OWN DOOR
With Scales attached to the Cart

☞ The best quality of
SCHUYLKILL,
LEHIGH AND
BITUMINOUS COAL.

☞ Hundreds of References given
feb15-3m. YARD—S. W. Cor. Broad and Arch Sts PHILADELPHIA

R. ARTHUR & BROTHER,
COAL DEALERS
Broad Street, first Yard above Spruce, East side,
PHILADELPHIA.

LEHIGH and SCHUYLKILL COAL, of the very best quality, prepared expressly for Family Use, (dry and under cover,) constantly on hand, and for sale at the lowest cash prices.

Orders through the Despatch promptly attended to.
A TRIAL is respectfully solicited. feb16m

WM. M. CATERSON
Manufacturer, Wholesale and Retail Dealer
PHOTOGRAPH FRAME DEPOT.
No. 140 SOUTH SIXTH STREET,
BELOW RACE,
OPPOSITE THE ODD FELLOWS' HALL,
PHILADELPHIA

Every variety of GILT FRAMES MOULDINGS PASSEPARTOUTS, MATTINGS, &c., constantly on hand, and at as low prices as can be found at any other establishment in the city. feb 16—3m

IVORYTYPING & PHOTOGRAPHS
PAINTED IN EVERY STYLE
BY
MISSES C. A. ROBERTS & V. F. DALE,
AT 8 S. TENTH AND SHED
S. F. DALE feb 16-1y

LOVING JESUS

AN ADDRESS AT [illegible] to the Sale Day Pupils of Rev. [illegible] Sunday School, [illegible] Smith & English [illegible] Philadelphia

It is written in such an easy and natural style that it can be read by children of every age. It [illegible] appeals to the conscience and heart of every reader. It contains much information that will be useful to every one. It is a book that should be in the hands of every family, and [illegible] the object of the school. [illegible] interest.

It is much [illegible] than those simplicity of style are characteristic of the author. Price

The book will be sent by mail prepaid to any address, on the receipt of one cent. Address [illegible] and [illegible] will be supplied at the rate of fifty per cent.

Orders may be addressed to WM. S. YOUNG,
No. 1027 Race Street,
or JOHN BLAKELY, [illegible] Philada

AMALGAM BELLS.

At prices within the reach of every Church, School-House, Factory, Cemetery, or Farm in the land. Their use all over the United States for the past two years, has proved them to combine more valuable qualities than any other, among which tone, strength, durability, vibrations and numerous qualities are unequalled by any other manufacturer. Sizes 60 to 5000 lbs., costing less than half other metal, or 12½ cents per pound, at which price we warrant them 12 months. Send for Circular for sizes, guarantees, &c. M. C. CHADWICK & CO.,
feb16-3mos. 17 Spruce Street, New York

WILLIAM STEINMETZ'S
IMPROVED
PATENT EYELETTING MACHINE,

Is the best and most durable in the market for Lawyers, Bankers, and all kinds of work

BUY THE BEST

To the [illegible] of the Patentee and Manufacturer
WM. STEINMETZ,
No. 11 Exeter Place,
Chestnut st., below 4th, Phila., Pa

FINE GROCERIES
FOR FAMILY USE
AT
HENRY FLOYD, GROCER
AND
DEALER IN CHOICE TEAS, COFFEES, SPICES, &c.,
No. 407 SOUTH TWELFTH STREET, BELOW PINE,
PHILADELPHIA.

HOMER EACHUS,
REAL ESTATE AGENT,
AND COLLECTOR,
No. 704 Walnut Street,
Philadelphia.

☞ Collections guaranteed in Real Estate Security valued at $10,000 4t

WARDALE G. McALLISTER,
ATTORNEY & COUNSELLOR AT LAW,
710 Walnut Street, Philadelphia

For Sale Wholesale and Retail!!
ROBER A DAVIS'
PATENT WASHING MACHINE

By its use a great saving is made in time, wear and tear of clothes A week's wash of an ordinary sized family can be [illegible] in one hour. It can be used in any tub, [illegible] four gallons of water [illegible] and [illegible] Machines are now in use, and the demand continues. Call and examine for yourselves. For sale by
FLOWMAN & MURRIE, [illegible] CHAMBERS BELOW SIXTH STREET,
PHILADELPHIA

All persons are cautioned against infringing upon the Patent in Penna., as the law will be rigidly enforced
☞ County Rights for sale. feb 9-2-1y

WILLIAM HEELY,
CHEAP MEN AND BOYS'
CLOTHING STORE,
No. [illegible] North [illegible] above Columbia,
Philadelphia.

AGRICULTURAL.

BAUGH'S
RAW BONE SUPER-PHOSPHATE OF
LIME,
MANUFACTURED FROM UNBURNED BONES
BY BAUGH & SONS,
Baugh's office and Store, 20 S. Wharves, between Market and Chestnut Streets, Philadelphia.

CASH PRICE $45 PER TON (2,000 LBS.) $2½ PER POUND.

In the preparation of the Valuable Manure, BONES ARE USED IN THEIR RAW STATE ONLY. They have never been boiled or calcined. They are taken as nature has made them, crushed with powerful machinery and subjected to a process, by which, while all the virtue of the bone is retained, a Fertilizer is prepared, fortable [illegible] in a concentrated and soluble form, the two indispensable ingredients for the growth of Plants and containing the acid, the [illegible] phate acid and ammonia. These two ingredients, by the use of "BAUGH'S RAW BONE SUPER-PHOSPHATE" are given to the soil in their most [illegible] and [illegible] with the [illegible] of the small [illegible] for the growing crop, giving it ample [illegible], and hence the land permanently benefited, so that its pressure can be traced for years afterwards.

Downingtown Chester County, Pa., April 9th, 1859

Messrs Baugh & Son, Gentlemen. I have been using your article of Super Phosphate on wheat and corn for several seasons, and am well satisfied it is the value as an article of [illegible] I have applied it on wheat at the rate of 300 pounds per acre, and the result was, that by harvest the wheat [illegible] the [illegible] Phosphate was put was much the better handsel and [illegible] the grass was also more strongly [illegible] the [illegible] of the [illegible] I have also used the Phosphate by the side of Peruvian Guano, and in the same quantity, and in regard to [illegible] the article used, our [illegible] was much the more lasting by [illegible] to say that I put [illegible]

Yours respectfully, ISAAC T. LEWIS.

Newtown Square, Delaware Co., Pa., July 23d, 1859.

Messrs Baugh & Sons:—Being anxious last season to test some prize of manure offered for sale, I was induced by your Agent to make a trial of your [illegible] different kinds, which I did on wheat, side by side in the same field I purchased Peruvian Guano and Super Phosphate of Lime, one of the most popular in use together with some of your Super Phosphate, and used them as above stated During the growing season, as the gathering of the crop, the last resulted more decidedly in favor of the latter

But whether it is from the mode and care in preparing, or in the superior quality of the material used in your Raw Bone Super Phosphate, I am unable to say, however, I cheerfully award you the result of my trials thinking that others may be induced to make similar experiments and in my opinion, greatly to the agricultural interests of the whole country

Yours, &c., JAMES DUNWODY

Plymouth, Montgomery Co., Pa., August 10th, 1859.

Baugh & Sons Gentlemen, Having used your Super Phosphate, bought of John W. Christman, of the Montgomery Agricultural Works, on wheat and corn, I can with pleasure recommend it. The effect it produced was so manifest that it greatly increased the crop. Also in the value of your Fertilizer When it was applied on the wheat the soil was decidedly the poorest in the field. On the third year from the time it was [illegible] had a better crop of [illegible] than any other. Where it was applied on the corn, I also obtained the good [illegible]

Very respectfully, DAVID MARPLE

Also apply to WM. S. YOUNG 1027 Race Street, or 32 North Sixth Street, Philadelphia

☞ We recommend Farmers to purchase of our Agents

AGRICULTURAL.
Farmers, Gardeners, and Seeders in Agricultural Implements. A. Pay son's Celebrated Guano

POUDRETTE.
150,000 Bushels Poudrette, especially manufactured for Wheat, Corn, Grass, Cabbage, Flowers, Planting of trees, and every kind of Crops. *Mr* Price, $12 and $14 per Ton, or 80 and 40 cents by the bushel. *A liberal discount to Dealers*

PLASTER. If you want a good Manure, go to see the Poudrette Factory of A. Peyson's, Gray's Ferry Road, where the manual is in [illegible] Peyson's Farm, Bridgewater, Montgomery Co., Pa., and satisfy yourselves of the superior quality of the material. Apply to
A. PEYSON'S Agent, [illegible] Gray's Ferry Road.
Office No. 12, Girard's Hall, Library Street, or Wm. S. Young, 1027 Race Street, Philadelphia. may 21 1y.

☞ ESTABLISHED IN 1796. ☜
McALLISTER AND BROTHER,
OPTICIANS,
No. 728 Chestnut Street,
PHILADELPHIA,
Nearly Opposite Masonic Hall,

(Lately removed from the Old Stand, Chestnut St., above Second.)

Spectacles, Mathematical Instruments, Spy-Glasses, Philosophical Apparatus, Opera Glasses, Thermometers, Microscopes, and Microscopic Objects, Tape Measures, Plating Points, Magic Lanterns, Stereoscopes and Stereoscopic Pictures By WHOLESALE OR RETAIL.

☞ Our priced and Illustrated Catalogue furnished on application, and sent by Mail, Free of Charge. 6yr

WILLCOX & GIBBS.

WILLCOX & GIBBS SEWING MACHINE.—"Fills a nearer than any other on exhibition, all the requirements of a perfect family machine."—Franklin Institute.
WILLCOX & GIBBS SEWING MACHINE.—"Can make 1,600 stitches a minute."—[Express.
WILL

Miscellany.

LANGUAGE.

As the glassy lake reflects the image of external nature, so language may be regarded as the mirror of intelligent mind, and just as the surface of the lake reflects with equal faithfulness the tiniest shrub that grows upon its banks and the dread magnificence of the starry firmament, so language serves alike to express the feeble conceptions of early childhood, and to give forth the thoughts and purposes of Jehovah. The history of any form of speech is, to a greater or less extent, the record of thought, and feeling constitutes the history of humanity.

There are various external circumstances upon which the characteristic features of any given language may be said to depend; various types and models, according to which the several languages employed by the various tribes of the human family have been modelled and conformed. Climate is one of these external circumstances. The general results of climate may, according to the ingenious Loescher, be summed up in the following couplet:

"The western tongues *float* on, the eastern *leap*;
The southern *run*, the sluggish northern *creep*."

These several characteristic qualities may be mingled in diverse proportions, according to the locality and other modifying circumstances.

Thus, of the western tongues the Greek has more vivacity than the Latin; Greece lying southeast from Italy. The Latin, as most readers are aware, is distinguished for gravity and stateliness, and moves, as in the page of Cicero, with a slow, dignified, majestic step. The languages of the east, on the other hand, abound in sparkling imagery, corresponding to the ardent temperament proper to that sunny clime, while the northern tongues correspond with the temperament of a cold and inclement sky. Thus the intonation of many natives of Scotland is slow when contrasted with the livelier utterance of an Englishman. France, as situated to the south of England, is possessed of a still more vivacious form of speech. French—the language of superficial politeness—is rapid, lively, flowing, and well fitted to be the medium of intercourse among a polished, talkative, and thoughtless people. It is but little adapted for elevated writing of any kind, least of all for elevated poetry. And who does not perceive a correspondency between the proverbially frivolous and excitable character of the French people and the whole cast and composition of their language? or between the masculine character of Englishmen and our fine, old nervous Anglo-Saxon dialect?

The situation of Palestine—on the eastern shore of the Mediterranean—would lead us to infer that the language of its people would partake of the qualities belonging to the other eastern dialects. Accordingly, it is forcible, picturesque, abrupt, delighting in figurative expressions, and abounding in bold and impressive imagery. But in comparison with Persia, India, and other Oriental countries, Palestine might almost be reckoned as belonging to the western world; and thus we find that the Hebrew is characterised by the simplicity and gravity that distinguish the languages of the west.

The influence of climate may be greatly modified by other circumstances. Locality is only one of the several congruous, or discongruous, influences that act upon the character of a people, and would their form of speech, and if we would satisfactorily account for the peculiar characteristics of any particular language, we must investigate the causes that have exerted their combined influence in imparting to it the form and features which it is found to have assumed.

In the case of the Hebrews those causes were of the most marked and obvious nature. The early history, the civil and religious institutions of any people, naturally stamp their impress upon the national mind. If any circumstances happen to have imparted a peculiarity of character to a nation, this peculiarity will necessarily be developed in their language. The domestic habits, moral principles, and general pursuits of any people serve to cover their whole phraseology.

This may be illustrated by reference to any sect of religion, or to any school of philosophy. What observant man, who has mingled in general religious society, can have failed to recognise a peculiar mode of expression among the followers of the devoted Wesley, or among the readers of German theology, or among the disciples of any distinguished teacher? The fact that we are all exposed to such a tendency should lead us earnestly to study and devoutly to receive the instruction of Him who has commanded us to call no man master upon earth. The mannerism into which we are all so ready to fall, is always more or less the index of weakness. How common is it to meet with individuals whose judgment concerning matters of deepest moment has been decided, not by the testimony of Scripture, but by the authority of eminent, energetic, devoted, but uninspired men! John Knox and John Wesley—very different in their mental constitution, and no less opposed to each other in certain doctrinal opinions—have all proclaimed the same Gospel, all testified to the same Saviour, yet how perceptible to every reader is the difference of their mode of expression!

Let us proceed to apply to the particular case of the Hebrew, what has been said respecting the circumstances that tend to modify any language. Their early history, their sojourn in Egypt, and their deliverance from their bondage in that country; the ceremonial institution, the priesthood, the theocracy, the prophetic order—all these tended to influence the national character, and to stamp that character upon their form of speech.

Were the present population of France to be swept away, and the soil given over to the Scottish Covenanters, or to the Puritan founders of New England—supposing the substances of the language to remain—how many forms of expression now current would be neglected and fall into utter disuse among such a people! Although French should remain the language of the country, and, although the influence of climate would, of course, be the same as ever, can there be any reason to doubt that, as employed by a grave, an earnest, and a religious people, the language would become more nervous, serious, dignified? A people devoted to whatsoever things are noble, good, and true, would naturally be led so to mould and fashion their current phraseology, as that it should become the fitting vehicle for the expression of holy feeling and elevated thought.

The patriarchs were the founders of the Jewish nation. Their walk of separation, simplicity, and godliness required a corresponding medium of intercourse. Hence the simple dignity, the elevated seriousness, the earnest tenderness by which their language is characterised. How utterly uncalled for among such a people would have been many of the terms and phrases constantly employed by the population of France! Paris—so long the centre of European luxury, and now, after repeated revolutions, the seat of an imperial despotism—Paris requires such a copiousness of diction as would only have incumbered the ancient Hebrews. Their manners were simple, their wants comparatively few; their thoughts all, more or less, colored with the religious element. Those mental characteristics were reflected in their form of speech.

MORAL TRAINING OF THE YOUNG.

Scarcely any one will be found to deny that moral training is more important than intellectual. The formidable obstacle in the way of success in colleges has always been the great difficulty of preserving the moral purity of young men when masses are thrown together, removed from the influences of home, and acting often fatally upon each other's character. Amid this great difficulty, everything ought to be done that can be done so to arrange the system of instruction as to produce the best moral effect. This will not be accomplished by neglecting its intellectual character. We are only influenced by that which we respect. But, by all means, we should present, as far as possible, intellectual and moral greatness, not divorced, but in union. The greatest injury done to the young by the transcendent genius of Lord Byron, lies in his perverted disposition to represent genius and wickedness as possessing some natural tie of union, and virtue as apt to be conjoined with mental imbecility. The principal reason which can be offered for this absurdity, dangerous, because exhalmed like worthless insects in the figure is not very original—in the amber of genius, is that the wayward poet had been unfortunate in his companions. His associations were of wit and wickedness combined, and the noble intellects who loved virtue and holiness, it is a melancholy thought, he knew not.

THERMOMETERS.

Most persons know that sudden changes of weather endanger the health, and not unfrequently question the loss of valuable lives. These sudden and great changes often take place during the night. The temperature a day or two for the cold to get into the house with the result that a person gets up, dresses, and gets into the street, before he discovers that it is fifteen, twenty, or thirty degrees or even more colder than it was the day previous, but before he has arrived at the knowledge of the fact, he has been chilled, or has started on a journey, or has got so far from home that a change of clothing is very inconvenient if not almost impracticable. Franklin, Abbatt Lawrence, Bacon the tragedienne, and other eminent persons lost their lives by dressing for a temperature, or exposing themselves to a degree of coldness in the atmosphere, of which they were not conscious.

It is said of the Duke of Wellington, that he had every variety of garment; that his servants dare not bring any one of them to him, until he had gone himself to the window, hoisted the sash, put the proboscis of his immense long nose out into the atmosphere, had calculated with the utmost skill, the state of the weather, and the coat adapted to it. That he had such a nose we conclude by having seen it *on the outside of it* on the occasion of Louis Philippe's visit there to her present Majesty. As to the variety of clothing, we speak from hearing. At all events, the Duke lived a long time, and the habit referred to was a wise one, by whomsoever practised. The lesson in this: Judicious attention to the state of the thermometer, at the least every morning, would answer a wise purpose, by acquainting us with the state of the weather out of doors, thus enabling us to dress in reference to it. Every family who can possibly afford it, should have a thermometer, of easy access in the lower hall, in each sitting room, and a large one, with a red column, at the most northern exposure practicable outside, in a situation easily accessible to every member of the family, without raising the window or opening the door.

Hall's Journal.

CLIMATE AND ITS INFLUENCE.

The varieties of characters induced by various climates, from that of the stout, florid, healthful John Bull, to the fiery Italian, the tawdry, sluggish and sensual Oriental living beneath tropic suns, and the pallid, impetuous, restless inhabitants of the United States, show how climate has made its mark upon each race. In the northern regions, inhabited by the Esquimaux, Greenlanders, &c., strength and quickness of character is so more to be looked for than in the torrid regions of Asia and Africa. In the perpetual cold of the far North, character is stunted, just as it "spindles up" in the regions beneath the equator. This analogy might be compared with vegetation in those regions, for the insignificant trees of the frozen zone, and the tall trunk of the palm are equally characteristic. If the races inhabiting these extremes were blotted from existence, the world would hardly feel their loss.

To the boundaries of the temperate zone the world looks for strength, for will, for art, taste, literature, laws; the temperate zone is the only one which could stand alone; the other zones are dependent upon it for commerce, art, religion, and literature. Character here flourishes like the oak with its roots deep in the earth, and with the birds of Heaven building in its verdant crown. Here, where the days are bright and warm, and the nights cool and bracing, you may look for great deeds. This influence of the air may be shown on a small scale by reference to the fact that we ourselves are stronger, more ambitious, more self-confident in bright weather than when the air is damp and depressing. In the temperate, as compared with the torrid and frozen zones, this influence is seen upon a wider scale. In the temperate zone lived the conquering races, the Macedonians, the Assyrians, the Romans, the Anglo-Saxons. Here, too, the arts of Babylon and Nineveh, of Greece and Rome, of Italy and Gothic Germany, flourished. Here the commerce of Tyre, of Palmyra, of Marseilles, and Liverpool had its home, and from thence encircled the world with its influence. In the temperate air of Palestine the Christian religion was born and began its holy mission of elevating and liberating the human race. The Roman law, and the English Crown law, from which the statutes of America sprung, were products of the temperate zone. Everything vigorous, healthful, and elevating came from within these climatic limits, and could only truly flourish there.

The United States, as it is marked out by the climatic laws ordained by Providence, no matter what temporary political troubles we may have, the United States is destined to fulfil its mission. This is "the lay of the land;" no barriers separate our land, and the flow of every river, the rolling wheels of every railroad, the messages which flash along our telegraphic wires, are each day bringing this fact nearer to its fulfilment. In the bright, clear air of this country, we have so far been too much occupied with commerce and politics, but as we have noble scenery, grand natural features of lake, and river and mountain, brilliant daydawns and glorious star-lit nights, magnificent autumns and resplendent summers, there will yet come a time when the graces of art will receive their due attention, and will become a national and worthy American characteristic. And further we should remember, that as our vivid skies and piercing winds induce clearness and sharpness of outline, so they will not permit sluggish sensuality and idleness.

THE STUDY OF THE BIBLE.

Christians are the only people on the face of the earth who do not place their sacred books in the fore front of all their learning. The Mohammedan scholars study scarcely anything but the Koran, the Fire Worshipper almost adores Zoroaster, the Brahmin sustains false physics entirely by his sacred books, and the Chinese is learned because he is deeply read in Confucius. It is not a sufficient answer to this, that the Bible is profoundly studied in the theological seminaries, that it meets the youth in the Sabbath-school as a sentional textbook, that it is venerated by our hearths, that it is read in colleges at morning and evening prayer, and is inculcated to reverent congregations on the Sabbath by the ministers of religion. It is not a sufficient answer, because it does not meet the objection. That objection is, that learning is unbaptised, and the sacred Scriptures undervalued as treasures of learning and genius in our halls of science and literature. An ingenious youth for whatever profession designed, or if intended to lead a life of learned leisure, should be met at the threshold of the college by this great idea, that all learning is based on the infinite truth of God's Book, and hence his system of literature and philosophy is incomplete until he has diligently drunk truth from the fountain of truth at its untroubled source. A practical tribute, such as this, from learning to religion, would, of itself, do much to prevent infidelity.

ADVERTISING MINISTERS.

It is questionable whether the system of *advertising*, so prevalent at present in cities, that such a one will preach on a certain subject, at a certain time, and place, is wise or right. Does it not look a little too much, like the *catch-penny* advertisements of itinerant botanists?

More especially is this practice questionable in a *pastor*, for two reasons; *first*, because the parish having settled him, *expect* he will preach without publishing it in a newspaper; and *next* it may seriously interfere with the arrangements of some more humble and less ostentatious brother, who may preach at the same time, but not choose to herald it by a flourish of trumpets.

Correct. How to Enjoy Life.

A NOBLE NUBIAN LION in the Zoological Gardens of London has recently died from the effects of the severe cold. He was apparently well in the evening, but in the morning was found dead in his den. The same cause also has lost many animals by the unusual severity of the weather.

THE OVERLAND MAIL.

Bishop Lay, of Arkansas, thus writes of the great triumph of American enterprise in one of our late newspaper exchanges:

One of the wonders of the age is the overland mail. Had its success been partial, had terrible disasters occurred from time to time, we would have appreciated the grandeur of the undertaking. The completeness of its success hinders it from being appreciated. Think of a stage traversing this continent, through arid plains and the most hostile, marauding Indians, and yet performing its trips without accident or delay! Said a young friend to me just now, "You can send off your letter in the morning, for the overland stage from California comes in to-morrow." A special train has watched over them. Once only the coach was stopped by Indians. They made the passengers dismount, emptied the coach, turned it over, and examined it every part. They then restored it to its place and then quietly let the coach went it on its way. They regard it as "an institution."

Surely the children of this world teach us a lesson. With enterprise, holy boldness, and a solid confidence in the ultimate triumph of the gospel, what favoring providence is too much for us to expect?

THE NEW KINGDOM OF ITALY

As now constituted, the Kingdom of Italy as we appears it will be named embraces an area exceeding 100 000 square miles, including the extreme northern and southern limits of the Peninsula, as well as the islands of Sardinia and Sicily. Its population is one-third greater than that of Spain, and exceeds that of Spain and Portugal combined, by two or three millions. It is about equal to the Kingdom of Great Britain proper, in area, and only one-fourth less in population. According to the Naples Nationale, the number of inhabitants in the several portions of the new kingdom is as follows:

Piedmont (minus Nice and Savoy)	3,655,972
Sardinia (island)	540,119
Naples	8,843,000
Sicily (island)	2,208,612
Lombardy	2,815,218
Roman States (except Papal remnant)	[illegible]
Tuscany	1,817,600
Modena, Parma, and Piacenza	1,100,000
Total population	21,497,247

The only parts of the peninsula not included in the new kingdom are Venice and the fortresses of Mantua and Peschiera, attached to that province by the treaty of Villafranca), and so much of the States of the Church as still submit to the temporal sway of the Pope. Venitia has an area of 9,241 square miles, while that of the Papal remnant is reduced to very narrow limits (some thirty or forty miles only, if we mistake not,) outside of the city of Rome. The aggregate population of both these detached fragments cannot much exceed three millions.

MESSAGES FROM THE MOON.

Of all the heavenly bodies, the moon is nearest to us and the easiest to observe. It is especially interesting as the boundary between astronomy and meteorology; everything above the moon is in the celestial heavens, and consequently belongs to the former science; everything below the moon is the terrestrial sky, in the atmosphere, and therefore lies within the domain of the latter. The connexion between the moon and the earth is closer than is often suspected. If a line be drawn from the centre of the earth to the centre of the moon, there lies in it's point (much nearer to the moon than to us) where the moon's and the earth's attraction on any material object are exactly equal. If the object be removed a little towards us, it will fall upon the earth; a little the other way, it will be drawn towards the moon. Arago has calculated the force necessary to shoot a body from the moon to reach this intermediate point of equilibrium, and finds it to be by no means an impossible or unattainable force. Consequently, it is not improbable that many (though perhaps not all) of the meteoric stones that fall, are sent hither from the moon. It would be very possible for an inhabitant of the moon, supposing such an inhabitant to exist, to keep up a daily communication with the earth by means of projectiles. For us to reply to the correspondence would be immensely more difficult.

All the Year Round.

THE PARADISE OF STRONG MINDED WOMEN.—The adventurous African explorer, Dr. Livingstone, states, in a recent letter, that he has found nothing more remarkable among the highly intelligent tribes of the Upper Zambesi than the respect universally accorded to women by them. Many of the tribes are governed by a female chief. "If you demand anything of a man," remarks the intrepid explorer, "he replies, 'I will talk to my wife about it.' If the woman consents, your demand is granted; if she refuses, you will receive a negative reply." Women vote in all the public assemblies.—Among the Bechuanas and Kaffirs, the men swear by their father, but among the veritable Africans, occupying the centre of the continent, they always swear by their mother. If a young man falls in love with a maiden of another village, he leaves his own and takes up his dwelling in hers. He is obliged to provide, in part, for the maintenance of his mother-in-law, and to assume a respectable attitude, a sort of semi-kneeling, in her presence. I was an much astonished at all these marks of respect for women, that I inquired of the Portuguese if such had always been the habith of the country. They assured me that such had always been the case."

EDUCATION OF ROYAL CHILDREN.—At the seaside residence of Queen Victoria, in the Isle of Wight, a large portion of the pleasure grounds is appropriated to the young Princes and Princesses, who have each a flower and a vegetable garden, green-houses, hot-houses and forcing frames, nurseries, tool-houses and even a carpenter's shop. Here the royal children pass hours of their time. Each is supplied with a set of tools, marked with the name of the owner, and here they work with the enthusiasm of an amateur and the zeal of an Anglo-Saxon. There is no branch of gardening in which the royal children are not *au fait*. Moreover, on this juvenile property is a building, the ground floor of which is fitted up as a kitchen, with pantries, closets dairy, larders—all complete in their arrangements; and here may be seen the young Princesses, arrayed in *au* clear aprons floured to the elbows, deep in the mysteries of pastry-making.

Cooking the vegetables from their own garden, preserving, pickling, baking—sometimes to partake among themselves, or to distribute to the poor of the neighborhood, the results of their handiwork. The Queen is determined that nothing shall remain unlearned by her children; nor are the young people ever happier than during their sojourn at Osborne. Over the domestic establishment is a museum of natural history, furnished with curiosities collected by the young party in their rambles and researches—geological and botanical specimens, stuffed birds and animals, articles of dress, construction, and whatever is curious or interesting classified and arranged by themselves.

ANOTHER ROYAL VISIT.—It is confidently asserted that the visit with which the Empress Eugenia honored England in 1860, will be repeated in 1861. In anticipation of this future event, the linen drapers of England are organising a subscription with a view to the presentation of a testimonial to her Imperial Majesty, expected on the approximate ad[illegible] Many [illegible] to contribute to the testimonial [illegible] the Empress of the French and the Ladies [illegible] to send the most [illegible] Princess which require to make them three dresses so many yards as could possibly be allowed by any regard to comfort, economy and elegance [illegible] of the ordinary kind.

PRINCE NAPOLEON.—H. R. H. the Prince Napoleon of two houses, French under the United States the United States.

Family Circle.

"MOTHER MADE IT."

Some time since, while in one of the beautiful rural towns of Wisconsin, my attention was attracted by a little boy in the cars of the passenger train in which I was travelling. He was not really beautiful, but was decidedly prepossessing. His age was about nine years; his clothes were old and faded, but well patched. His sandy hair was spread upon a coarse white cotton towel, nicely stretched near what had been a jeans garment before. He was surrounded by a select group of bags, evidently belonging to different grades of society.

As I came nearly opposite him, the oft-repeated interlude, "Candy, sir!" fell upon my ears, and although opposed to the excessive use of candy, I stepped aside to patronise the light-haired, pale, freckled, home-spun little representative of trade. I purchased of him, partly for his encouragement, but with particular reference to the friendship of the little fraternity of the family of whom I was a temporary guest.

The candy was as white as the cloth beneath it, being free from the poisonous coloring ingredients so extensively used in the confectionery art. I tasted it and found it delicately flavored and very nice.

"My boy," said I, "your candy is very good. Let me have a little more."

I immediately saw that my remark had awakened in his young heart emotions which, in themselves, were quite abstract from the sandy trade. His countenance beaming joy, as he raised his large eyes, sparkling with delight, and observed in reply:

"It is good, isn't it? Mother made it."

In those two words was concentrated an unconscious exhibition of character. Here was a spontaneous outburst of filial affection.

Now, this incident, in itself, was trifling; but the spirit of the language carried my mind back through life more than thirty years, and at irregular intervals bade me pause, and apply the sentiment to some item connected with my own history.

Before making the application, however, I wish to disabuse myself of the charge which such application may incur, of appropriating to myself the nobility of character which I have above attributed to the candy boy. Holding myself exempt from this arrogance, I would simply say, I am not ashamed of the profession of my affection for my parents, and hope I may not outlive that profession.

When I was a little boy at school, and carried my dinner in a satchel made of calico, some of my schoolmates carried theirs in baskets made of willow baskets, and sometimes teased me because I carried mine in a "poke." I felt vexed, but reconciled myself with the recollection that if I did carry a calico poke—"mother made it." In less than twenty-five years after that time, one of these same schoolmates was happy to avail himself of the privilege of sending his children to my school to receive gratuitous instruction, proffered in view of his extreme poverty. His children came to school without any dinner. They had no nice willow basket, they needed no calico "poke."

William Foster ruled his copy-book with a pencil set in a fine silver case. He said he would not carry such an ugly club of a pencil as mine. I compared the pencils. his was the handsomest, but no better than mine. I had a good lead pencil, hammered out of a piece of lead. "Mother made it," and I was satisfied with it. After we grew up to be men, William Foster came to me to calculate interest on a small note at six per cent per annum, he carried a pencil worth four cents. "I had no gum elastic ball; but I had one made of woollen rag-bags, and covered with leather. "Mother made it."

When in my twenty second year I left home to attend school in L——. There were in the school some fast young men the sons of wealthy parents. There were others whose good sense was not annihilated by pecuniary advantages. Of the former class was John Stokes, who wore very fine broadcloth. My best coat was not so fine, the cloth cost two dollars and fifty cents a yard; my mother had traded tow-cheek of her own manufacture for it, while I was working to assist my father in raising his family; she paid fifty cents for getting the garment cut, and made it herself. John Stokes came one day to my desk, held out his arm, compared his coat with mine, and inquired ironically where I got such a fine coat. I proudly told him, "My mother made it."

He feigned great surprise, and sarcastically observed he had mistaken it for imported goods; he wished he could get such fine clothes, and wondered if mother would not get him up a fine coat. A short time afterward, while in a tailor shop one morning with a fellow student, John Stokes fine coat was brought in by a lad with instructions to scour and press it. He was not in his class that day, he had been seen the previous night on Water street, rolling in the mud, drunk as Bacchus. He left the school in disgrace. He now lies in a drunkard's grave.

I boarded myself while I attended school here. I walked nine miles home at the close of each week, and returned on Monday morning with my loaf of bread under my arm. It would become stale before Friday evening, but I always relished it when I recollected that "mother made it."

I am now so far advanced in life that my friends begin to call me old. But I have not lived long enough to learn why I should not still respect my mother, and regard her affectionately. She is quite advanced in years, and has nearly lost her sight. She sits within a few feet of me, sewing up a rent in my linen coat while I write this. She knows not what I am writing. She has been a widow eight years, and is still toiling for the welfare of her children. She has never studied grammar, nor philosophy, nor music. These things were seldom taught in her young days; but she knows their value, and has toiled many a hard day to purchase books for her children, and support them at school. And shall I now curl the lip in scorn, or blush in company, to hear her substitute a verb of unity for one of plurality, or pronounce a word twenty years behind the Webstarian era? Never—no, never! The old-fashioned grammar in my library might testify against her style; but its testimony would be infinitely more terrible against my ingratitude. I recollect well when she rode seven miles, one cold winter's day, to sell produce and purchase that book for me, when I was a little boy. It required a sacrifice, but "mother made it."

Home Journal.

A MODEL SAILOR BOY

Not long ago, a gentleman down on the wharf in one of our ports crossed the plank which led to a trim-looking little brig, and went on board. A boy stood leaning over the bulwarks, looking into the water.

"Well, my boy," said the gentleman, "who is your master?"

"The Lord Jesus Christ, sir," answered the boy, looking brightly up.

"Is that the name of the captain of the brig?"

"Yes, sir; and I call him master because he has bought me with his blood, and I belong to him. He has given me my work to do, and I try to please him in all things. He has also given me my *sailing orders, sir*," taking a small book from his pocket.

"Ah! I see you have a chart, and your compass, and the [illegible]."

"I put my [illegible] every day, sir, and read answers to the [illegible]."

"And what is your [illegible]?"

"I am Christ's [illegible] to show [illegible] I can [illegible] and [illegible] the [illegible] which [illegible] to [illegible] the [illegible] of [illegible] and [illegible] them [illegible] as many yards as could possibly be allowed by any regard to comfort, economy and elegance [illegible] of the ordinary kind.

PRINCE NAPOLEON.—H. R. H. the Prince Napoleon of two houses, French under the United States the United States.

"Pretty taut in some things," answered the boy; "but good, very good, sir. He is a merciful Saviour, too. He was my mother's saviour."

At that instant a shrill, distant whistle was heard. The boy jumped up—"That's for me, sir," and away he scurried like a squirrel. He joined an old sailor on the wharf, and they were soon out of sight.

"There is a true young salt," said the gentleman to himself; "may the salt never lose its savor. Man our merchantmen with such crews, and our ships—not would not have so many lost and missing ships in it."

THE WARNING.

"Mother, may stay and I go after blackberries?"

"Where can you find them?"

"Oh, there's lots of 'em down in the railroad woods."

"I'm afraid to have you go there, Johnny: you might be on the track and be run over."

"Mother, I'll promise not to cross the track till after the morning train has passed, and then it will be quite safe, for you know, there isn't another train before dinner-time."

"Very well: you may go. Mind and take good care of sissy."

In high glee the children started, carrying a basket that would have held a great many more berries than they were likely to pick. They soon reached a small patch of bushes, and Johnny showed sissy where she could gather the berries, without scratching her fingers or catching her hair in the briars, while he pushed bravely into the very midst where the thorns and fruit grow thickest. In half an hour they had all that were worth gathering, and moved on to look for more. They reached the railroad track, and Johnny, mindful of his promise, wandered along the side, carrying the basket on one arm, while he led sissy by the hand.

"There ain't any more berries," said the little girl, fretfully.

"Yes, there are, pet, plenty, over there," pointing to the other side of the road. "Wait till the big cars go past, and then we'll go over and get them."

Sissy's face brightened at the promise. They walked slowly on until they turned a sharp curve in the road.

"Oh, what shall I do!" exclaimed Johnny, suddenly. "There's a tree across the track! The cars will be broken to pieces and all the people killed. We must run and meet them. Oh, sissy, see how fast you can run now!"

In his excitement Johnny did not think of leaving the basket, but hurried along over the rough ground, dragging sissy by one hand, with the heavy basket in the other. They clambered over the fallen tree. Here the path became still worse. Large stones lay on the embankment, which was very steep and seamed by the recent rains. Sissy began to fret. "Hubby, you run so fast! I'se tired!"

Johnny's heart was beating very rapidly. He knew the terrible danger that threatened the train; but he dared not leave the little girl and run on by himself.

"Oh, sissy, don't cry yet!" he said, imploringly, adding aloud, "O dear heavenly Father, help us to stop the cars!"

* * * * *

In the meantime we will visit the cars which Johnny is so anxiously expecting. A long train it is. Three hundred people stowed away in it, three hundred immortal souls that may all be in eternity before another quarter of an hour has passed! How little they dream of danger! There sits an old gentleman who has been reading aloud, from his morning paper, the account of a terrible railroad accident on another line.

"Ah, well!" he says, as he folds the sheet, "these things are always the result of *carelessness*. Engineers, conductors, somebody, is always to blame for them. Now, the reason I like this road is because I know it to be carefully managed. The great point is *safety*. To be sure, they don't run as fast as some others; but it's *safe*; yes, sir, *safe*."

Ah, old gentleman, if you could look ahead two miles, to where that tree lies across the track just beyond a sharp turn, so that the engineer can't see it until too late to stop, you wouldn't lean back so comfortably for your nap.

Behind the old gentleman sits a pale woman, who has been hatching to his tale. "Safe," she repeats to herself. "Yes, safe because we are in God's hands,—not for any other reason." And as she presses her baby to her bosom, she whispers softly, "O God, protect us, and may we all reach our homes in safety."

On flies the train. What is that object moving along so close to the track, far down the road? It may be a cow. The shrill whistle shrieks out warning. It comes nearer and nearer. It is two children. They are shouting and waving a hat.

"Only their fun," says the engineer, coolly. "But it looks very earnest. There may be something in it after all," he thinks, and slackens the speed of the train.

It was well he did. Another moment takes them round the bend and full in sight of the threatening danger.

"Stop the train! down brakes!" shouts the engineer. For a moment all is haste and terror. Then the cars stop,—the locomotive actually touching the fallen tree; and the passengers pour out to see from what they have escaped. The perspiration breaks out on the old gentleman's face, as he looks at the tree and says, hoarsely, "Those children have saved our lives."

But the pale mother's eyes fill with tears, as she murmurs, "Father, I thank thee for hearing my prayer."

M. Mes'

Advertisements.

G[illegible] SALE.
[illegible] STREET ABOVE FIFTH.
ICE CREAM AND CONFECTIONERY SALOON.
Private Parties, Pic Nics, Festivals, Sabbath Schools, &c., furnished at the shortest notice and on reasonable terms.
ICE CREAM, WATER ICES OF SUPERIOR QUALITY.
CALVES FOOT JELLY ALWAYS ON HAND.

BRUSH AND BELLOWS MANUFACTORY.
GEORGE W METZ & SONS,
No. 815 MARKET STREET,
PHILADELPHIA.
Blacksmiths' Bellows, Dentists', and Foundry Bellows and Brushes of every description, always on hand.
☞ Particular attention given to Brushes for machine work. Mr 26—1y.

STEAM AND GAS FITTING.
This Establishment is prepared to introduce Apparatus for Heating Manufactories, Stores, Churches, Dwellings, Greenhouses, &c., &c., by steam.
Apparatus for Soap and Candle Manufactories.
Drying Rooms for Hotels, Factories, Dye Houses, &c.
Breweries, &c., fitted up in a superior manner.
Awning posts and frames furnished and put up. Water introduced through Galvanized Tubes.
GALVANIZED IRON PUMPS KEPT IN REPAIR.
All kinds of Work connected with Steam, Water or Gas ☞ Repairs promptly attended to.
Hose for use Steam and Water Gauges, Valves, Cocks, Tubes, Fittings, &c. ☞ Agents for Worthington's Steam Pumps.
SAMUEL SMITH & CO.,
Jan 31 1y 1[illegible] Street.

GRAHAM, EMLEN & PASSMORE,
NO. 627 MARKET STREET, PHILADA.,
WHOLESALE AND RETAIL DEALERS IN
GARDEN, FIELD, GRASS, AND FLOWER SEEDS,
Agricultural Machinery of every description,—
HORTICULTURAL TOOLS.
GUANO,
PLANTS,
FERTILIZERS, &c.
☞ Sole agents for Emmick's celebrated Reaper and Mower. Morgan's Patent Steel-Tooth Horse Rake, Clow [illegible] Hay Tedder and Pedder Cutter, &c.
[illegible] SAME SMITH [illegible]
mar 4—1y

WILLIAM S. YOUNG,
STEAM POWER PRINTER,
Book, Job and Newspaper
Printing Office,
No. 52 NORTH SIXTH STREET,

1861.

PENNSYLVANIA [illegible]

[illegible] Lock Haven Express, Elmira Advertiser, Williamsport Gazette and Bulletin, Harrisburg Telegraph, Pittsburgh Gazette, Erie Observer, Meadville Republican, Franklin News, Oil City Register, Warren Mail, Titusville Herald, Corry Journal, Ridgway Democrat, Clearfield Republican, Bellefonte Watchman, Lewistown Gazette, Huntingdon Globe, Hollidaysburg Register, Altoona Tribune, Johnstown Tribune, Greensburg Argus, Uniontown Genius of Liberty, Washington Reporter, Waynesburg Messenger, Beaver Radiator, Butler Citizen, Mercer Dispatch, Kittanning Gazette, Indiana Democrat, Ebensburg Alleghanian, Somerset Herald, Bedford Inquirer, Chambersburg Repository, Carlisle Herald, Gettysburg Compiler, Adams Sentinel, Lancaster Intelligencer, Lancaster Express, Lancaster Examiner, Lancaster Union, Lancaster Evening Journal, Lancaster Volksfreund, Lancaster Herald, Lancaster Inquirer, Lancaster Daily Express, Lancaster Evening Star, Lancaster Evening Express, Lancaster Evening Gazette, Lancaster Evening News, Lancaster Evening Intelligencer, Lancaster Evening Bulletin, Lancaster Evening Telegraph, Lancaster Evening Chronicle, Lancaster Evening Post, Lancaster Evening Ledger, Lancaster Evening Reporter, Lancaster Evening Herald, Lancaster Evening Union, Lancaster Evening Volksfreund, Lancaster Evening Herald, Lancaster Evening Inquirer

CHRISTIAN RECORDER.

...an Methodist Episcopal Church in the United States, for the Dissemination of Religion, Morality, Literature and Science.

Vol. I.—New Series. PHILADELPHIA, MARCH 9, 1861. No. 9.

THE CHRISTIAN RECORDER

Is published every Saturday on behalf of the

AFRICAN METHODIST EPISCOPAL CHURCH,

BY

REV. ELISHA WEAVER,

General Book Steward,

No. 619, Pine Street, Philadelphia.

Notice.—All letters and matters pertaining to the Book Concern or Christian Recorder must be post paid and directed to Rev. Elisha Weaver, No. 619 Pine St., Philadelphia, and all matters sent by subscribers and in our city, must be directed to E. Weaver, No. 619 Pine st.

TERMS.

Two Dollars a year, payable in advance. Single copies, four cents.

ADVERTISEMENTS.

We exhibit Advertisements of all descriptions, suitable for a religious newspaper and it will be published as follows

Cards or Advertisements inserted for one year provided they do not exceed eight lines, two dollars, paper included; or, eight dollars without the paper,—six months, for six dollars, paper included;—three months, four dollars,—one month, $1 50, paper in each case included.

Poetry.

The young and classical sculptor who raised the statue of Charles II., was advised to desist by his medical friends, for the energy of his labor and the strong excitement of his feelings had made deep inroads upon his constitution; but he was "willing to die," he said, "at the feet of his statue." With hectic flush and shining eye, he saw the statue, after it had reached its destined place, and returned home and died.

He stood before his finished work,
His heart beat warm and high:
But they who gazed upon the youth,
Knew well that he must die.

For many days, a fever fierce
Had burned into his life;
But full of high impassioned art,
He bore the fearful strife,

And wrought in ecstasy and hope,
The image of his brain,
He felt the death throes at his heart,
But labored through the pain.

The statue seemed to glow with life,—
A costly work of art;
For it he paid the youthful blood
From his young fervent heart.

With death flushed cheek and kindling eye,
And slowly laboring breath;
He gazed upon his cherished work,
Then sought his couch of death.

And when the plaudits of the crowd
Came like the South wind's breath;
The dreamy, gifted child of art,
Had closed his ears in death.

FRANCIS E. WATKINS HARPER.

THE OTHER WORLD.

BY MARGARET BUECHER STOWE.

It lies around us like a cloud—
A world we do not see;
Yet the sweet closing of an eye
May bring us there to be.

Its gentle breezes fan our cheek;
Amid our worldly cares,
Its gentle voices whisper love,
And mingle with our prayers.

Sweet hearts around us throb and beat,
Sweet helping hands are stirred,
And palpitates the veil between
With breathings almost heard.

The silence—awful, sweet, and calm—
They have no power to break;
For mortal words are not for them
To utter or partake.

So thin, so soft, so sweet they glide,
So near to press they seem—
They seem to lull us to our rest,
And melt into our dream.

And in the hush of rest they bring,
'Tis easy now to see,
How lovely and how sweet a pass
The hour of death may be;

To close the eye and close the ear,
Wrapped in a trance of bliss,
And gently laid in loving arms,
To swoon to that—from this:

Secure knowing if we wake or sleep,
Beside seeking where we are,
To feel all evil sink away,
All sorrow and all care.

Sweet souls around us! watch us still,
Press nearer to our side,
Into our thoughts, into our prayers,
With gentle helpings glide.

Let death between as be as naught,
A dried and vanished stream:
Your joy be the reality,
Our suffering life the dream.

Selections.

GREAT TRIUMPHS.

"Behold I see the heavens opened, and the Son of Man standing on the right hand of God."

Thus spake the proto-martyr in the expectation of death. And in all ages have there been those scenes where vision, at their dying hour, similar scenes of blessedness have passed. As orbs of light meet our gaze when the darkness of night-fall covers the earth, so do scenes of glory sometimes appear to the Christian when the shadows of evening close his day of life. The eye grows dim in the light of the celestial city, the ear dull in strains of richest melody, the warmth of the body is, as it were, fanned gently away by the wings of angels. The *domus ultima* is the outer court of the palace of the Great King.

"Christ"—"angels"—"beautiful"—"magnificent"—"delightful," was the language of the expiring Dr. Hope.

"Home, home!" said Normand Smith. "I see the New Jerusalem. They praise him, they praise him."

"Now farewell world," said Rev. Mr. Holland, "welcome heaven; the Day Star from on high has visited my heart. Oh speak it when I am gone, and preach it at my funeral. God dealeth familiarly with man. I feel his mercy. I see his majesty. Whether in the body or out of the body I cannot tell; but I see things that are unutterable."

"I have been," said Walker of Truro, "upon the wings of cherubim. Heaven has in a manner been opened to me. I shall soon be there."

"Do you see," said Edmund Auger, "that blessed assembly who await my arrival? Do you hear that sweet music, with which those holy ones invite me, that I may henceforth be a partaker of their happiness? How delightful is it to be in the society of blessed spirits! Let us go. We must go. Let me go!"

"You seem to enjoy foretastes of heaven," said one to H. S. Golding. "Oh, this is no longer a foretaste," was the joyful answer, "this is heaven! I not only feel the climate, but I breathe the ambrosial air of heaven, and soon shall enjoy the company."

Independent.

SMALL STONES NEEDED

The living stones, of which the Church of Christ is constructed, are not necessarily of the same size, nor are they employed to edify the same parts of the building. Did you never see a country house built of stones of all sizes and shapes, from the rock to the pebble, round, square, long, short, all chinked and plastered in together, and forming a warm, substantial building? Just so it is with the membership of a community, the big stones make a great show, and go a great deal further towards making up the great structure. But they would look very woe-begone if the little ones should rebel, and conclude they were of no use, and drop out. What a ragged, desolate habitation, fit for owls and rats, they would leave behind them! The stones in the heavenly temple are all *living stones*, but not all *great ones*.

EPITOME OF TWENTY YEARS' RESIDENCE IN THE EAST

In Stornhold and Hopkins' ancient version of the Psalms, we find a translation of Luther's hymn, embodying this earnest petition:

Preserve us, Lord, by thy dear word,
From Pope and Turk, defend us, Lord.

Showing that the dread of the Moslem, had penetrated even to distant and seagirt England.

Subsequent events providentially checked the advance of those Tartar hordes; but retrace the humiliating history of a few centuries, and no one can sneer at the timidity of our brave ancestors. By the superior discipline of their Janisaries; by a ruthless fanaticism which rendered their onset irresistible, the sentence there is no God but God, and Mohammed is the prophet of God, chanted from tapering minaret and shouted in the carnage of battle, had infused terror into the remotest corner of Europe.

For was not the Mohammedan yoke imminent to the whole Christian world, until Charles Martel—only after a wavering contest of seven days—had forced the Saracens to respect the Pyrenees? The crescent—unscathed by the Bulls of the Vatican, which had caused the most powerful monarchs to tremble—glittered triumphantly over the cross of the Crusaders. Unsanctified hands were defiling the shrine of the Holy Sepulchre; and an Osmanli chieftain dictated laws to the city of Constantine. After annihilating the united chivalry of France, and Hungary, on the plains of Nicopolis, had not Bajazet threatened to feed his horse, with a bushel of oats, on St Peter's altar at Rome? Who was then thundering at the gates of Vienna, but Solyman the Magnificent, by whose victorious arms the Knights of Rhodes and Malta—those heroic wardens of Christendom—had nearly been exterminated?

Fortunately for the advance of civilization, at the commencement of the 17th century, the Sultans, intoxicated by success, no longer led their armies in person, but abandoned themselves to the sybaritic pleasures of the harem. The invincible discipline of the janisaries relaxed. The vow of celibacy, which for two centuries had ruled this celebrated corps of renegades, was no longer enforced; and domestic ties rendered them less eager for the fray. Influenced by cupidity they accepted ransom; and their ranks, no longer renewed by captives, or by an odious conscription of the tithe of their Christian subjects, became still further demoralized by volunteers, who were allured by the insolent license and privileges of this order. Like their prototypes, the Prætorian guards, they not only revolted, with loud clamors for greater perquisites, but systematically strangled every obnoxious Sultan, elevating from a dungeon to the throne, the next of kin, whom the jealous policy of oriental monarchs had kept a state prisoner. Then followed the disastrous defeat at Lepanto, where John of Austria utterly destroyed the naval power of the Turk. Such events paved the way for the decay of the Ottoman Empire; but the proximate cause may undoubtedly be traced to the abolition of the feudal system in Europe, and the substitution of regular armies, in place of the lawless retainers of rival barons, who were never able to cope with fanatic discipline.

Shorn of their fairest conquests, for the past hundred years, the Turks have been battling for existence. Their wars have been defensive, not aggressive. Islamism, like an exogenous plant, grows by external layers, and has always depended on aggressive extension as an element of vitality; not on internal culture or the legitimate development of any intrinsic worth. The sword—not earnest controversy; not the convincing logic of the closet—is the secret of its successful propagandism. That weapon once sheathed, Mohammedanism rapidly declined; and Turkey now presents the melancholy spectacle of a once powerful empire existing by the condescending sufferance of former foes, and by the jealousy of their conflicting interests.

Islamism is incurably diseased: its prestige forever gone. Yet this hopeless humiliation, so far from exciting pity, still provokes the fear, so quaintly expressed in the quotation at the head of this article—a fear, perhaps of abated force, but as vindictive as ever. The youth, disciplined by nursery tale, will in manhood shrink from shadows which his sober reason defies. In like manner, the ghost of departed Moslem grandeur haunts many—even in this country—in whom no intellectual effort can divest past successful, from present impotent fanaticism.

To assume the character of apologist for an utterly corrupt government, is a thankless task, from which every philanthropist must shrink. Yet we must solemnly protest against that misguided sympathy for Russia, which is growing in this country, at the expense of a corresponding feeling towards Turkey. A sympathy eminently calculated to do harm, inasmuch as it hails the usurpation of the latter kingdom, by that colossal Northern power, as a blessing to the human race, and the sure means of advancing the cause of a purer Christianity.

We are tempted to examine this subject from a political point of view, and show how such an untoward event would be a gigantic stride towards the fulfilment of the latter alternative of the elder Napoleon's prophecy, that Europe one day would either be Republican or Cossack. Leaving, however, such considerations to European diplomats, who are sufficiently uneasy at Muscovite encroachments, we propose to prove how vital to the freedom of missionary enterprise, and the spread of the Gospel in the East, is the support, not the convalescence, of the "sick man."

All Philo Russians assume that the Turks have not improved in civilization, within the present century; and that the Hatti Humayoun—or magna charta of religious liberty—exists virtually as a dead letter. At first blush, this postulate seems plausible; indeed the recent horrid brutalities, enacted in Palestine, stand as awkward fact, that the dog will return to his vomit. But an exceptional illustration, which proves the imbecility of the Ottoman government, rather than its hostility to Christianity, is no more an argument, than that the present dismal condition of affairs nearer home demonstrates the unsoundness of a Republican form of government.

Every intelligent twenty-years' resident in the East will, in half an hour's conversation, convince the most skeptical that the Turks have wonderfully improved both in civilization and morals—that commerce and international intercourse have rubbed off many barbarous incrustations—and that religious toleration is greater among them, than in the majority of European countries—Russia not even excepted.

The *Post* affirms that "in the tolerance accorded to religious beliefs, Turkey is far in advance of many Christian states." Again: "The practice of the Sultan, though a Mussulman, is more Christian and tolerant than that of the Czar, though calling himself a Christian." The Sultan contributed largely, out of his embarrassed finances, to the victims of his co-religionists in India, when Spain and Naples, when Russia, and even Protestant Prussia, sent nothing for their relief. Political refugees swarm in Constantinople, and Kossuth obtained a protection from Abdul-mejid which was denied to him by Christian monarchs. What could be more magnanimous, than playing the generous host at the expense of forming implacable enemies? Yet contrast this magnanimity with the treachery of the Saxon court, which—acting in the right of police constables—delivers into Austrian hands the Hungarian patriot, count Teleki. The Jews, banished from Spain by Ferdinand I, at a time when the whole Christian world united in persecuting that unhappy race—received a kind welcome from the Turks, who treated them much like *gypsies*, that the epithet still clings to them, in contradistinction to the Christians, who are called *gorgio*, or subjects. The discontented Greek, under the Turk is far better off than under his own government. Kossuth alive to his own interests, no wealthy Greek remains in Athens, but nursing the insolent rapacity of a Bavarian court, betakes himself to the protection of the much abused Sultan, and exhibits the base ingratitude of a traitor by seeking every occasion to vilify his benefactor.

Within our own recollection, many immoral customs peculiar to the genius of oriental society, but grossly offensive to its purity, are no longer sanctioned. In those days, the inducement to embrace Islamism was great; for such an act effectually protected the convert from the penalty of any crime he may have committed. Such a conversion, however hasty or interested, was always regarded as binding; every relapse to the original faith of the new disciple being punished with decapitation. In the most crowded thoroughfare of the capital, we have seen the headless trunk of an Armenian, who, in time of trouble, having turned Musselman to escape the clamors of his creditors, on sober second thought openly recanted his apostacy, and tore off the hated turban, which every renegade had to assume. Every Christian cemetery contains the graves of such victims, on whose tombstones are sculptured, in rude but graphic bas-relief, the inhuman manner of their martyrdom.

Now, not only may Christian subjects embrace whatever religion they prefer, but even converted Mohammedans openly walk the streets in safety; questioning, in crowded ferries, the inspiration of the Koran, and "reasoning of righteousness, temperance, and judgment to come" in the mansions of the noble. Our missionaries roam unmolested over the empire, and spy out the land, with no necessity of hiding on house tops, or under "stalks of flax." The Bible, translated in every oriental tongue, is printed and distributed with the utmost freedom, both at the capital and in the provinces. It is seen in the hands of the courtier, and publicly read in the bazaar. Recently a colporteur excited so much interest, by the contents of his knapsack, among the imperial guard, who were stationed on duty at the gate of a royal mosque, that the trumpet call passed unheeded, and they barely had time to drop in their ranks, and present arms to the Sultan, as he issued from his devotions. Meanwhile the colporteur with his books was, in the confusion of the moment, enclosed in the same hollow square with his majesty. Imagine the Czar's household troops indulging in a similar heterodox recreation!

Not many years ago, bigoted *mollahs*, or priests, by gifts of playthings, would entice Christian children to repeat after them the creed of the faithful, and then immediately claim the innocent catechumens as converts, in spite of the tears and prayers of their parents. Among our earliest reminiscences is the mortal terror which absorbed our thoughts for days, lest some Turk had overheard us inadvertently repeating out loud this terrible creed, from a Sabbath-school book, near an open window. Such atrocities happily no longer exist; the mantle, falling from Moslem shoulders, has alighted on a professedly Christian church, whose mawkish missions proselyte Mortaras through similar generous weapons. Granted that it is still highly dangerous for a Christian to repeat this creed in the crowded squares of Stambul, we ask what life insurance company would give a policy to that man, who should previously intimate his intention of openly inveighing against the "Blessed Virgin" in the Irish parlours of Philadelphia?

Christian subjects in Turkey have their chartered rights, and enjoy recognized guilds and corporations. The sublime Porte, however intolerant of any recantancy from the ranks of the faithful, has rarely *per se* opposed her Christian communities in making proselytes from one another. When religious persecutions have occurred, they were invariably traced to the bribes, falsehoods or menaces of the three rival sects, Greek, Catholic and Armenian; who thus stimulated their masters, either to oppress one another, or united to nip Protestantism in the bud. More than one violent persecution, and numerous acts of individual oppression could be clearly traced to Russian influence. The cloven foot has so often been prominent in all the religious disturbances in the East that it has passed into a proverb. To borrow the language of the "Daily News," "She breeds discontent among the Christians, and forwards to the world fearful accounts of the persecutions which barely exist but in *anos*." Even the English, cautious in the wrong place and misled by Russophilia are encouraging the Turks to turn a deaf ear to the demands of the Bulgarian millions, who now threaten to go over to the Catholic church, unless certain ecclesiastical abuses are redressed, which the Greek Patriarchal Synod imposes on them. Could Russia ever be so infatuated as to instigate her own co-religionists to desert their mother church? To the charge of "oppressed Christians" which is trumped up by so many religious newspapers, let it be deemed a sufficient reply to quote from the *Levant Herald*, whose manly editor has the courage to be impartial even when it clashes with his interests. "The abuses from which the Christians of the empire suffer, are immediately referable to their own superior clergy. These are the vultures who prey infinitely more remorselessly on the vitals of the 'oppressed' rayah, than does either pasha, mimacam or mudir."

An opinion prevails in enlightened communities, that a sincere Mohammedan measures his consistency by a corresponding hatred of the Christian. To expose this fallacy it will be sufficient to make some short extracts from a highly interesting correspondence, which passed between two rigid enthusiasts and Musselmans of the most uncompromising type, Schamyl the Circassian hero, and Abd-el-kader, the renowned Moorish chieftain—both exiles—both the victims of Christian ambition; and both sworn foes to the infidel yoke. The latter recently honored by Louis Napoleon with the cross of the Legion of Honor, for extending a gallant protection to the Christians at Damascus, received a courteous message from Schamyl, complimenting his humanity in the following language:—

"My hair has stood on an end, and the skin of my face, before smooth, has been wrinkled at the recital of the lamentable events of Damascus. I then said, evil has taken possession of the sea, and of the continent. No, it is not for the interest of God, but for their own, that the Mussulmans of Damascus have done those things. What hands had the governors over their eyes? Why have they swam in crimes? Why have they forgotten those words of the Prophet: 'He who shall commit injustice towards a Christian, he who shall refuse him his rights; who shall compel him to do what is beyond his strength, and shall rob him of his property, I,' says the Prophet, 'will be his accuser at the day of resurrection.' How fine is this expression. When I heard that you had spread out the wings of mercy and kindness to protect the Christians, and that you had stopped those who sought to violate the Divine laws, I was not surprised that you had gained the victory in the arena of praises. I am content with you! Abd-el-kader modestly replies, "What we have done for the Christian was a religious duty, and one of humanity." "We live in a time when few of the faithful cause justice to triumph, and people have believed that Islamism inculcates cruelty injustice and recklessness. My God grant us patience!" W. G.

American Presbyterian.

THINGS WHICH I DO NOT LIKE TO SEE.—I do not like to hear a Christian conjugating all his verbs in the first person only. "*I* preached that sermon." "*I* got up that powerful revival." "*I* prayed that time." "*I* gave one thousand dollars. "*I* did that!" "*I* said so and so;" "*I* made that speech;" "*I* used that powerful argument." "*I* made that eloquent prayer." "*I* converted him of his error;" "*I* got up that wonderful excitement;" "*I* poured in the truth wonder why." "*I* took the lead in the meeting." "*I* was made chairman." "*I* converted that soul." I care not for a zeal for the Lord, save the John. For they love the praise of men more than the praise of God.

RAMKORE AND HER MOTHER.

In the early years of the mission there appeared at Ahmednuggur a lone woman, of good caste, leading by the hand a little girl. Her countenance was sorrowful. She was a widow and the child fatherless. Left destitute in the distant village where her husband died, she had travelled on foot seventy miles, alternately leading and carrying this little girl, her only child, till she reached the city of Ahmednuggur. Wherefore did she come? She had been told that in this city she had a wealthy uncle, and she hoped he might befriend her and her orphan child. But he received her coldly and, after subsisting a few days on the charity of strangers, her troubled thoughts reverted to the stinted kindness of some poor neighbors in her distant village at the time of her bereavement, and taking her little girl by the hand, she turned her back upon the city, and started on her weary journey to the village where had been her home.

She could ill conceal her sorrow, and as she was passing through the city gate, a Hindu who had seen her at her uncle's door, and learned her sad story, felt some movings of pity, and thus addressed her: "Good woman, where are you going?" Choking with grief, she replied: "Back to my village, Maharaj; we cannot live here." But you'll die by the way! where will you get bread?" Bursting into tears, she confessed her only resources was in the charity of those who might feel compassion for her. "Yonder," said the Hindu, pointing to a part of the city where lived the missionaries—"yonder live some white people whom we call '*Padre sahib*.' They are not like the English who come here and rule over us. They are white like them, and talk like them. But they say their country is still farther away, beyond another great sea. And really they are a very good sort of people. They take no money from us, but show great kindness. They establish schools for our children, and teach them to read, and many useful things. In one of their schools they even give the little girls food to eat and clothes to wear. The only trouble is, their *religion* is different from ours, and some of our people have become *deluded* (Christians) like them, and that makes us afraid of them. But really, they are very kind people, and if you are not afraid your little girl will become deluded, you might take her there, and they would take care of her."

The poor woman listened with conflicting feelings. She cast a glance at her child, and then looked in the direction the Hindu had pointed. The act was repeated again and again, and still she hesitated. The thought of her little daughter's becoming deluded was terrible. But after a little, taking the child by the hand, she turned back through the lanes of the city, and they soon appeared at the door of the missionary.

Little Ramkore was welcomed to the school, and maternal affection kept the mother, too, within reach of daily Christian instruction.

Our next notice of this interesting girl is in the language of the missionaries. They say: "Ramkore is now about ten years old, and has long seemed to love the truth. She is naturally of a very mild disposition, and one of the most lovely girls in the school. Some months ago a neighbor came to her mother, and begged this little girl in marriage for her son. The mother consulted the daughter. Ramkore's first question was, 'Is he a Christian?' and when told that he was not, she replied that she would never marry any one that was not a Christian. Her mother reminded her that she would probably never find a Christian husband, when she at once repeated her resolute purpose never to marry an idolater."

A little further on in the reports of this mission, we find an interesting account of this mother's conversion and baptism. Brought thus incidentally under the influence of the Gospel, coming at first with hesitation and trembling, lest her child should become a Christian, that mother's heart is touched and converted; and instead of fearing her little girl will become a Christian, she begins to pray that she may—brings her forward and consecrates her to the true God in baptism. What agency did God employ for bringing this heathen mother to a saving knowledge of the truth? Does the question admit of any doubt? Is not the agency of the school clear and unmistakable?

But let us return to Ramkore. The missionaries soon say of her: "We do hope this little girl is already a child of God. She has long seemed to love the society of Christians, the reading of the word of God, and the exercise of prayer and praise. Still, as she is so young, being only about ten years old, we thought it best that she should be baptised on the faith of her mother. Her influence upon two or three of her companions has been very good, and our hopes have been strongly excited in regard to them."

The very next year we have an account of the admission of this dear girl, and her three companions, to the fellowship of the Church, as the first fruits of the girls' boarding-school. Ramkore still lives to adorn her Christian profession. She presents in that dark land the pattern of a frugal, industrious, intelligent, lovely, Christian wife and mother, training her children in the fear of God, a true helpmeet for her worthy husband—a native pastor, while her winning and elevating influence upon all around her is precious as ointment poured forth. Her aged mother, too, lives with her, and pleasant must be their remembrance of all the way by which the Lord has led them.

Rev. R. G. Wilder's Missions School.

DELAY OF CONVERSION.

An accurate examination into the periods of life in which those, whose lives of godliness give evidence of true religion, first began to be followers of Christ, furnishes an amazing demonstration of the folly and danger of delay. The probability of conversion diminishes rapidly as years roll on.

Make up a congregation of a thousand Christians. Divide them into five classes, according to the ages at which they became Christians. Place in the 1st class all those converted under 20 years of age; 2d class, all those converted between 20 and 30; 3d class, all those converted between 30 and 40; 4th class, all those converted between 40 and 50; 5th class, all those converted between 50 and 60. Then count each of the five classes as patiently. Of your thousand Christians there were hopefully converted

Under 20 years of age,	548
Between 20 and 30 years of age,	307
Between 30 and 40 " "	86
Between 40 and 50 " "	15
Between 50 and 60 " "	3

Here you have five classes. Has you complain of me, you ask. "Why stop at 60 years old?" Ah well, then! if you will have a sixth class, and call it a class converted.

Between 60 and 70 years of age,	1

Just run out of a thousand Christians converted over sixty years old! What a lesson on delay! What an awful lesson!

I once made an examination of this sort in regard to two hundred and fifty three hopeful converts to Christ, who came under my observation at a particular period. Of this two hundred and fifty-three, there were converted,

Under 20 years of age,	138
Between 20 and 30 years of age	85
Between 30 and 40 " "	22
Between 40 and 50 " "	4
Between 50 and 60 " "	3
Between 60 and 70 " "	1

Beyond seventy not one! What a lesson on the delay of conversion! what an awful lesson! How rapidly it cuts off the hopes of the delaying, as they continue on in life, making darker and darker the prospect as they are nearing the tomb! How rapidly the prospect of conversion diminishes! far more rapidly than the prospect of life! Let the sinner delay till he is twenty years old, and he has but more than half the probability of salvation he had at twelve. Let him delay till he is thirty years old and he has lost three fourths of the probability of salvation which he had at twenty. Let him delay till he has reached forty years, and only twenty-nine probabilities out of a thousand remain to him. Let him delay till he has reached fifty years, and beyond fifty there remains to him only fourteen out of a thousand! What a lesson upon delay! what an emphatic lesson! As an unconverted man treads on into the vale of years, scarcely a single ray of hope remains to him! His prospect of conversion diminishes a great deal faster than his prospect of life! The sightfall has come—its shades thicken fast—truth trembles for him whose his feet shall stumble on the dark mountains of death.

A SEASONABLE ARTICLE.

COUGHING AS A SCIENCE.

Did you ever worship in a church having a Coughing Club in its membership? I have had the fortune, good or bad, to meet for some time past with a congregation which ranks among its features a club of this description and I am inclined to doubt whether any church in this city has another equally well cultivated and equally competent to acquit itself successfully in all its emergencies.

Our Club embraces within it several veteran coughers, men and women, who coughed with honor in other congregations before ours was established, and whose performances are as familiar to us as the voluntaries of our sightless organist. The members of the Club are, of course, of various degrees of social standing, but they are as one in the prosecution of their Sabbath work of coughing down the preacher. One would suppose from the industry and riidence with which they cough and hawk and spit (your expert coughier always rowels off his performance by spitting the biggest possible mouthful of "something" on the floor) that they had entered into a conspiracy to silence our good dominie, or at least to prevent the congregation from hearing what he has to say; thus, in a roundabout way, serving the devil. But as harsh a judgment might not be true, for it must be said that some of our coughers are very good, pious people.

But, you ask, how does the Club proceed? Let me tell you how they operated last Sabbath. It is to be understood at the outset that the coughers are scattered in all parts of the congregation. The preacher has gone through the opening services, and rises to announce his text. At once, the head cougher, sitting, probably, near the pulpit, explodes with a terrific roar, followed by a series of lesser ramblings, and terminating in a grand accent which almost jerks the head of the poor unfortunate from his agitated body. This is the signal for the Club. Soon another breaks forth, and then a third, and in a little while, one vast cough swells from the throats of the Club, swelling to the roof like the noise of a holiday tumult. Then, while the poor minister, who has vainly repeated his text three times in the hope of making somebody hear it, looks around with desperation in his face; then comes a lull, and with brightening hope, he dashes into his sermon. But just as the poor dominie thinks himself safe, an amateur just introduced into the Club, who sits back by the door, breaks out again in an ecstacy of coughing; his neighbor takes it up, a third falls in, and then, before you can get your fingers to your ears, the whole coughing gamut has been sounded, and the entire congregation is swallowed up in the Babel of confusion, managing only to hear about one in every dozen words falling from the sacred desk. Even I, who happen to sit right under its eaves, cannot succeed in catching more than one-quarter of what is said, and this comes to me over such a troubled sea of sound that it is very often wholly unintelligible. After this second effort, the coughers rest again, but the performance of some apparently not being satisfactory they now and then break out afresh, diversifying their feats with an occasional sneeze that might wake the dead. This sporadic coughing continues until the sermon is about delivered, when, from sheer exhaustion, or moved it may be by compassion, the coughers manage to control their lungs, and so, for the balance of the service, all is peace.

This is the usual programme of our Club, but the finished manner in which it is carried out, it is impossible to describe. We have all sorts and styles of "artists" among our coughers. We have the base cougher—base in a double sense—whose cough sounds very much like a young thunder-clap, grumbling at its own noise. Then we have the soprano cougher, who gives us arias with variations peculiar to herself, sounding like the rolling cry of a locomotive at a public crossing. Then we have the tenor cougher, and the *basso alto*, who sometimes cough in unison, and you needn't tell me there isn't music in their coughing! Then we have coughers who don't take any particular part, but "spread" themselves promiscuously in all, and if there is any lack of harmony in the performances of their associates, these certainly fill up the measure to the brim. If you doubt it, just come to our church, and listen for yourself, some pleasant Sabbath morning, and if any other church in the city think they can turn out better or more pitiless coughers than ours, just let them come on—we will very speedily convince them of their mistake.

Newark Mercury.

NOT I, BUT CHRIST.

A REMINISCENCE OF THE BERLIN CONFERENCE.

A few years ago, while travelling on a railway in Germany, an incident occurred which, at the time, made a very deep impression on my mind. The remembrance of it will remain fresh and vivid to my dying day. I was seated in a third-class carriage, which was filled with Germans. A feeling of loneliness and isolation for a while oppressed me. I tried to amuse myself by listening to the animated conversation of those who sat near me, the language being not quite unfamiliar to my ear. I found that the principal topic that occupied the busy talkers was the Evangelical Alliance, which had met in the city of Berlin. The papers that had been read, and the addresses that had been delivered, during the several days of meeting, had evidently awakened a deep interest in the minds of all. The fact that the King and Queen of Prussia had attended some of the meetings of the Alliance, and had also shown much personal kindness to its members, by inviting them to the palace of Potsdam, could not fail to add to the *eclat* of the proceedings and draw public attention more directly toward them. Amid the general noise of many voices, and the smoke from many cigars my attention was especially directed to two men in a corner of the compartment I occupied, sitting close and engaged in the most earnest conversation on a subject which was plainly deeply interesting to both of them. I listened attentively, and heard that the theme was *Christ*. I instantly leaned forward, to catch, if possible, every word. I discovered that the principal speaker, an elderly gentleman was narrating a remarkable change that his views had undergone, in consequence of some addresses which he had heard at one of the meetings of the Alliance. From his conversation I learned that, up till the time of his hearing that address, he had always regarded himself a sound and honest Christian. He had been regular in his attendance at church, and had paid all respect to the ordinances of religion. He had maintained an outwardly decent and respectable character, and would have taken it highly amiss if any one had suggested doubts about the genuineness of his claim to be regarded as a true Christian. He told his companion how entirely that good opinion he had formerly entertained of himself had been dissipated by the truths he had heard expounded in Berlin. They had forced him to the sorrowful conclusion that all his former good opinion of himself, and of his relation to Christianity were wholly a delusion. "But now," said he, and his beaming eye and quivering voice betokened the warmth of his emotion, "now I have discovered what it is to be a Christian." Opening his New Testament at the place, he read, with distinctness and with an emphasis which showed that he understood and felt what he read, these words of the Apostle, in the fine old translation of Luther, "Ich bin mit Christo gekreuziget. Ich lebe aber, doch nun nicht ich, sondern Christus lebet in mir." I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me." Gal ii. 20.) "The man who can say *that*," he continued, "is a Christian." He expatiated with great earnestness and warmth on the vast importance of the truth which he had discovered, explaining to his willing hearer all the precious things which lay hid in this, to him, most marvellous text. The warmth, and impressive seriousness of his manner, whom, in the course of his remarks, he again and again exclaimed, laying, at the same time, his hand on his heart, "Nicht *Ich*, sondern Christus lebt in mir" (not I, but Christ liveth in me,) deeply moved me, and I could not help saying within myself, If this stranger has made a great discovery as to the Christian character, so too have I. Familiar with the words he quoted and commented upon, they never appeared to me before so full of meaning, so luminous. The text came upon me with all the freshness and power of a new discovery. No commentary ever written, no critical exposition however learned, could exhibit it with so much power as did the simple, fervent, utterance of my fellow-traveller.

Reader, it is my most fervent prayer that you may be able to enter with me, in some measure, into the deep significance of these words, "*I live, yet not I, but* CHRIST LIVETH IN ME." It is true, as the venerable warm-hearted German so earnestly pressed upon his companion, that it is not outward conduct that constitutes a Christian. You may attend with regularity and all assiduity to the external forms of religious life but also something greater better far than this is needed ere you can attain to the blessedness and the dignity of the true Christian. You must have Christ *living* and reigning in your heart;—you must become so entirely identified with him, that he will be as the very soul of your soul. Your thoughts, feelings, desires, hopes, must be all as if they had originated with Christ—as if Christ within you were thinking, feeling, desiring, hoping, and not you yourself.

"*Not I.*" Is *self*, in all its forms, crucified and slain? Through a living faith in Christ, are you so one with him, that your heart beats in unison with his? Do you realise the import of his gracious words, "Because I live, ye shall live also?" If so, then, you are united to him as the branch to the vine, and you will assuredly be found bringing forth the fruits of righteousness, to the praise of his glory.—*Rev. Free Magazine (Scot.)*

WORTH REMEMBERING.

1. It must not be supposed that editors and preachers can please everybody.

2. That to get angry with an editor or pastor, because they do not always please us, is very silly.

3. That the whole world is not greatly interested in our personal difficulties and trials.

4. That brooding over injuries, whether real or imaginary, will only aggravate them.

5. That it is too much to expect the world to move in just such a way as will suit our conveniences, and in no other way.

6. That a spirit of complaining is very unamiable.

7. That the complainer is never satisfied. If one cause of complaint is removed, he will soon discover another.

8. That he who starts out with the intention of correcting all the errors of men, generally fails to correct anything.

9. That when men will not listen to us, they are not therefore necessarily devoid of wisdom.

10. A man or woman never lost anything by being truly polite.

BIBLIOGRAPHICAL ACCOUNT OF THE VOYAGES OF COLUMBUS.

Under the above title the *Historical Magazine* for February contributes a most interesting account of the first editions of the four voyages of the Discoverer of America, taken from a privately printed work, by Mr. James Lenox, on the second voyage, *Nicolaus Syllacius de Insulis Nuper Inventis*. It contains fac-similes of four wood-cut illustrations in the original edition of the First Voyage. The magazine also contains Mr. Sumner's paper on the Home of Washington's Ancestors, and articles on the importance of Preserving Ephemeral Publications, an original and first published translation of the Charter of Charles V. to Hernando De Soto, the last of the Catawbas, the proceedings of various Historical Societies, and an interesting report of the meeting of the American Ethnological Society, curious and interesting Notes and Queries, and well prepared Notices of Books.

SCENES AT THE PRAYER MEETINGS.

"There's Time Enough Yet."

What a foolish thing to delay preparation for eternity to the expiring moments of time. How wicked! Unconverted man, will you calmly sit down, and resolve to give to God the dregs of your existence? Shall the devil have thy best days, thy vigorous youth, thy noble manhood, thy sober, matured middle life, and then wilt thou, if thou canst, "palm off" upon thy God the feeble, wasting days of old age? It would be an insult to thy God. It is no wonder that such due is an agony of despair.

Hear another's testimony to urge immediate attention to thy soul's peace: During last winter, a young woman of great personal beauty was often seen in attendance upon a little meeting for prayer. The speaker had talked to her of Jesus and of his unspeakable love. She would pay respectful attention while he was addressing her, but as soon as he had ceased she would turn aside, and often he had noticed the proud smile, and the careless, unconcerned pout of the lip, which seemed to say, "All this is well enough for the old woman, who is done with life and its delights, but for me, so young, so admired, so hopeful, of what use is religion to me?" A week after the interview, the speaker called at the house of this beautiful girl, desiring to speak to her again of Jesus. He was directed up stairs. There he found a mother in agony of grief, wringing her hands refusing to be comforted. That young woman, a week before blooming with life and in beauty, lay in the shattered shroud. Her form was beautiful still, even in the cold grasp of death, and the speaker, recalling his last interview with her, imagined he saw lingering that same merciless smile which meant, "There's time enough yet!" Solemnly the speaker applied this incident, that had so deeply affected his own heart. Eloquently he pleaded. Sinner, to-day Jesus speaks to you, to-day salvation is offered to you, to-day you may reach out an empty hand and grasp the greatest boon ever offered to man, even salvation, even eternal life. And amongst all the weighty considerations which entreat your acceptance to-day of this great salvation, remember that to-morrow may be too late!

How God Answers Prayer.

One day a gentleman rose and said: I wish to tell you how God answers prayer. I live by labor. My business is laundry communication when I have work to do in my trade. We had come down to our last shilling. I thought of taking my basket with a little food in it to the dock, and going out to hire for work. But to-night I thought there was something to be done first, and I would go into my room and spread my wants before Jesus, and ask him to help me. I really prayed the prayer "Give us this day our daily bread" as I had never prayed it before. I told all my wants and the wants of my family to my Saviour, and I wrestled and implored his help, and while I was thus praying it came into my mind to pray as directed by the Bible—nothing doubting, and nothing doubting I ran through my mind again and again, and it seemed as if I was inquired of, if I could believe as well as ask. And my heart answered Surely I can and do believe, "nothing doubting." I arose from my knees, very happy in the Lord, and went out as I had proposed to look for work. I tramped all day over the city, inquired everywhere for anything to do—and found nothing.

I came home happy as ever, though disappointed. Still I had, springing up in my heart all day, as I tramped on and on, most delightful communion with God, and I had enjoyed the day greatly, for Christ had seemed every moment more and more precious. When I went into my house I noticed a smile of satisfaction upon the face of my wife. I felt sure that something had happened. After a little time she took me to a store-room, where, in prosperous days, I was in the habit of laying in large supplies. Oh! what a sight met my eyes! That storeroom was full—full of everything that was needed. It had never had so much in it at any one time as it had then. Where those stores came from we do not know. But there they were—sent, I verily believe, in answer to prayer.

The speaker proceeded to speak of the manner in which he thought we should *confide* in Christ for everything, and as he did so, his whole frame trembled with emotion and the tears of the audience showed how deeply they sympathized with him.

Some of the Results.

A clergyman wrote, asking prayer for the conversion of two young men. To-day he wrote to the meeting that those young men had been converted, and asking prayer for others. Many—many just such cases could be named. Several Sabbath-schools having been prayed for, report that conversions are taking place in them. So, also in churches, as the following will show. It is from Hackettstown, N. J.

"Brethren, we have sent requests for prayer on different occasions, and we

The Christian Recorder.

Philadelphia, March 9, 1861.

OUR PAPER.

We are glad that so many of our white friends are so well pleased with our paper They are coming to our office, No. 819 Pine Street, nearly every day, and subscribing. We hope to be able to retain their approbation. We shall not leave a stone unturned, on our part, to make it acceptable to all We hope to have, in the city of Philadelphia, one thousand or more of white ladies' and gentlemen's names enrolled upon our books. And why not? Our paper is, and will be, one of the strongest influences to encourage our people to good habits, and industry. Several white friends have told us that they are better pleased with our paper than any paper that visits their domicil, from the fact that it is a paper that they can, and do read on the Sabbath.

Our canvassing agent, in this city, is Mr. Burris, who is a gentleman, and worthy of the confidence of all. He has been very active for the short time he has been engaged; he has not only procured subscribers for our paper, but has got a number of advertisements. Among which will be found in another page, Mr. George G. Evans' Book Store, No. 439 Chestnut Street. Also Mr Dean & Co. We would recommend all to give these firms a trial. Dean & Co's place of business is 835 Chestnut Street We would also call attention to the advertisement of Clark's Jewelry Store, No. 602 Chestnut St. He is always ready to wait on his customers in the most polite manner. There is every thing in his line of business to induce ladies and gentlemen to walk in and give him a trial. A number of other advertisements, procured by Mr Burris, will be found in other columns of our paper. As our paper is becoming so popular among all classes in this city, as well as elsewhere, as a family reading paper, we hope that it may stand second to none.

In regard to advertisements, we would, therefore, recommend to all who do not see Mr. Burris, and have any advertisement they would wish inserted in our paper, to send the same to 619 Pine St., either through Blood's Despatch or the Post Office. Our terms are low.

THE IMPORTANCE OF A CITY MISSION.

In last week's paper, we called the attention of the Philadelphia Conference, and of our readers, to the importance of having a regularly-appointed missionary, to labor among the poor, neglected, irreligious, and sinful of our people who are now to be found so thickly in many portions of the city. We pointed out the great necessity existing for such a missionary, who should give his whole time, attention, and labor to the conversion and salvation of these perishing thousands; and we endeavored to show the immense advantages which the church would derive from such an undertaking. It will be remembered that we left off at the following text: "Brethren, my heart's desire and prayer to God is, that Israel should be saved." The desire of the heart is, to wish for, to ask for, or entreat. Our desire is, to entreat the brethren to give an impartial thought to this question: Shall we have a missionary engaged exclusively in sowing the seed of virtue, and convincing the poor and the needy that they are accountable to God for their souls, and that, therefore, as probationers, the time will come when they little expect it; hence, "be ye also ready, for in such an hour as ye think not the Son of man cometh?" This is our desire, and we think that it ought to be the desire of every man of God, who is called to preach the gospel, and to warn sinners to flee from the wrath to come.

When men of God have such a desire, it becomes necessary to put it into practice; and this is what we are trying to do now, by refreshing the minds of the brethren on a subject of so great moment. The connecting link to the desire is prayer. Prayer is a stronghold when offered in fervency; it is the key which unlocks the door that leads to truth; it relieves the distressed mind of its burden, and sets it free; it gives life and vigor to the souls of men. Hence, our prayer is for these thousands of neglected souls in our city, —careless, and without God in their hearts, and on the broad road to death,—that they shall have working among them a missionary, or two, if necessary; that this matter may not be procrastinated longer than our coming Conference, and that ample means may be provided for the support of such missionary or missionaries. Our missionary ought to be an experimental man; a man taught, led, and guided by the Holy Spirit; a man of acknowledged abilities,—not a mere youth, inexperienced in ministerial duties. If such men could be appointed year after year, in the course of a few years the corners of the streets and alleys, to which we referred in our former article, will be unoccupied on the Sabbath, and those who now take part in hedging up the way, would be found happily seated in the sanctuary of the Lord, listening to his blessed word. This is our prayer, brethren, not only for the present, but continually. Have we not many brethren in this district who send up a similar prayer? We believe there are those who do. Then, we say to all the brethren, get ready to meet the question, for it will surely come up, in some shape or other. But our prayer does not stop here. We pray also that our city authorities may take such measures as will reduce the multiplicity of groggeries now existing, so that instead of meeting them at almost every step, we should find, if any, but one or two in each ward The fewer of these miserable places there are, the better it will be for the people. What a blessing it would be, if they could be entirely abolished! This is our sincere prayer. We have shown our desire and prayer for the appointment of a missionary in our city; we hope the proposition may be well considered between this and the meeting of the Philadelphia Conference.

We wish here also to urge upon pastors, that they use great exertions to save the people from intemperance, which is the root of all evil, from discord, seduction, indulence, hatred, and sin of all kinds; that they encourage them to become useful men and women in this world, as those who must give an account to the Creator of all good for every thought, word, and deed done in the body. Unless we, as the Lord's servants, do all we can for the saving of such souls, we will be held accountable hereafter for such neglect. They must be saved or lost, and that to all eternity. Therefore, our heart's desire and prayer to God is, that Israel shall be saved from her sin

We may hereafter say more on this subject of a City Mission in Philadelphia

ACKNOWLEDGMENTS.

We are glad to acknowledge the receipts of the following sums:—Miss Mary Still, of Allentown, N. J., $1, from Rev. George Weir, of New York city, for papers disposed of, $3; from Mr. Charles Anderson, Bensalem, Bucks Co., Pa., $1.

ACKNOWLEDGMENTS

From Rev. G. H. Gross

Mr. Levi G. Bodson, of Kimble's Ville, Chester Co, Pa, $1 00

Samuel Bacon, of Chandlersville, Chester Co., Pa., 1 00

Joseph Green, of Bordentown, N. J., 1 00

John Cheemer, 1 00

From Rev. G. A. Rue, of Newport, R. I.:

Mr. James Shalow, 1 00

Brother Rue also states that the work of the Lord is prospering finely, and that they have their new church ready for dedication

From Rev. W. H. Waters, of Baltimore

For papers disposed of, $3 00

EPISCOPAL VISITS.

Bishop Nazrey and his good lady are visiting the churches in his diocese, which the brethren will see, as arranged in another column of our paper. Brethren will keep on the look out for the Bishop. May the Lord accompany them in their acts to do good

A PROPOSITION TO ALL THE COLORED CHURCHES IN THE CITY

We will publish a Card with the name of the pastor, and the regular stated meetings for one year, on terms that will be agreeable to all parties. Will the pastors, stewards, and trustees give us their cards? If so, it will be a great inducement and accommodation for strangers coming to our city

For the Christian Recorder.

SABBATH SCHOOL OF THE BETHEL CHURCH, PHILADELPHIA.

I visited this school for the first time in 1842, to hear an address by an itinerating minister. It was then quite an interesting school; and the teachers seemed actively engaged in their several classes

I afterwards visited this school, occasionally, during the meetings of the Annual Conference, and found the same devoted teachers still earnestly engaged in this nursery of the church. In 1846 I was stationed over this congregation, and enjoyed the assistance and company of these faithful teachers for two years. In 1851 I was again appointed to that station, and remained one year, when I was appointed to another position by the General Conference. In 1856, after giving the various Sabbath Schools of the city and vicinity an Annual Conference address, I left them, and was absent from them about five years. At the end of this time, my lot was again cast among the members and friends of the Philadelphia Annual Conference District; and now, on visiting the Sabbath School above mentioned, February 24th, 1861, I find the same devoted and ardent lovers of the cause of Christ and of the youth of His church, as lastly engaged in their work as ever. Who can estimate the amount of good that has been done by these teachers that are now engaged, and those whose labors are ended on earth? Its full extent will not be known in this world. Many of the pupils of this school have been happily converted to God, and are now active and zealous members of the church.

The school numbered, in 1856, 350 scholars. It is now very large. The system of instruction is the best I have seen among any of our schools I would recommend all our schools to examine and adopt it. Willis Nazrey.

For the Christian Recorder

THE ARTS AND SCIENCES.

We cannot forbear to say that it is feared that we have hurt the feelings of some one in our remarks on "Improvement in Business." It was not done intentionally, although we have told the truth; and we believe and know that we can point to numbers of broken down men and families, who had once occupied respectable positions in society, and who had been said to own property, who are gradually losing their property from negligence as well as from ignorance, the want of improvement in business.

Again, we are certain that there are men of property among us, who cannot live in a blissful anticipation of their children being able to take care of, and increase the property, in case of their sickness or death. In fact some parents know that in case of death the property would be squandered, and we reiterate, that the cause is, that the children have not been taught, by example, to be business men or women; that some of our people cannot own a house or two without having a white man to attend to it for them. Such has been our ardent affection for the heel of the oppressor, that we have allowed house after house to be swindled out of our hands, and why? because the white man, when he reads newspapers or books, does not simply read about the murders, robberies, fires, and all other things that may come under the category of novels, romances and unimportant facts, that should not attract all one's attention, but he makes himself acquainted with the state of the market, with every kind of law: he reads standard works in literature, art and science, and every other important matter imaginable that will give him the chance of excelling in his pursuit, and that will enable him to stand up with other men in sustaining a conversation worth listening to.

We believe that the white man estimates us according to the kind, amount and style of business we carry on, and we believe that he laughs and ridicules when he sees us take the easiest method that can be found to make a living, and then not improve it

We hope, if we have offended any one, they will pardon us. We ask them to look around, and to the past history of our people, and see whether we have not been lazier than there has been any cause for. A certain well-known physician among us, has often told me that the reason why some of our business men did not succeed, is, that they do not half attend to their business, but must be otherwise engaged as sporting characters, a rich man's station, or as libertines.

We have heard of mechanics complaining of the want of work, and having to wait in hotels or follow similar employments, but when we have seen such men as loafers in taverns, or on the corners, and some who would not hesitate to play a game of cards for drinks or segars, or otherwise waste their spare time foolishly, when they had work, it seems to be nothing surprising; their actions have been too inconsistent with their calling, and the condition we are in as a people.

Some few of our people wish to know what we should do in the political crisis. We propose that we adopt some plan that will promote and encourage industry, to teach us how to get work, which may result in driving away laziness. For the future there is too much real working and thinking to be done In carrying any thing of this kind out, we will have to throw down caste, and unite as people bleeding under the yoke of oppression, and this many of us will not do. This very spirit of disunion has been the cause of the moral and social destruction of many. White people are enjoying all the rights and privileges that can be obtained, yet they form societies for the purpose of encouraging one's business or the promotion of the arts and sciences, such as the Franklin Institute, Academy of Fine Arts, and the natural sciences. They have also institutions for the encouragement of agriculture, designing, &c. In the Kingdom of Great Britain, in France, Prussia, Russia, and other countries of Europe, we hear of institutions for the same purpose, and why, in the name of common sense, cannot we, a people smarting under the iron heel of oppression, organize institutions for the same purpose? We have got enough talent among us to do so with credit. We must be progressive or forever be driven to the wall. I say let us array a talented army, made up of professional, mercantile and mechanical men,—let us have our artists and literati, and all our efforts consolidated to battle against slavery and prejudice, by the productions of our pencil, chisel, file, die, and others of skill and ingenuity, and the chains that now surround us, will soon begin to loosen and dissolve.

For the Christian Recorder.

CHAPTERS ON ETHNOLOGY

CHAPTER III.

Man according to Ancient Profane Historians.

The origin of man, is a subject which profane as well as sacred historians have treated of. Herodotus, whose early attempts at narrating historical incidents with grace and eloquence, earned for him the distinguished title of "*Father of History*," was an observing Greek historian, a celebrated traveller, born at Halicarnassus, a Dorie colony, in Caria, B. C. 484 years." Having visited many foreign countries, observed the manners and customs of the people, scrutinized their appearance, and heard them relate their traditions, he was eminently qualified to transmit to posterity the accounts as he learned them. Speaking of the Egyptians, he says: "Before the reign of their King Psammitichus, the Egyptians esteemed themselves the most ancient of the human race; but when this Prince came to the throne, he took considerable pains to investigate the truth of this matter The result was, that they believe the Phrygians more ancient than themselves, and themselves than the rest of mankind."—Euterpe, book II, p. 67 The Phrygians here referred to, were the earliest known inhabitants of one of the largest provinces of Asia Minor; they were very effeminate, possessed early civilization, and, according to geographical position, they were descendants of Japheth. Herodotus, in another place, gives his own opinion of the origin of the Egyptians, as follows: "For my own part, I am of opinion that the Egyptians did not commence their origin with the Delta, but with the first existence of the human race."—Euterpe, sec. xi., p. 78. Speaking of the antiquity of Egypt, Count Adam Gurowski says: "In the gray twilight of history, the apparition that first distinctly presents itself is Egypt."—Slavery in History, p. 1 The stupendous works of grandeur and magnificence reared by Egyptian art, have excited admiration in all ages of the world; and ethnologists are divided in their opinions, as to whether the Egyptians were Negroes or Caucasians. We incline to the opinion that the ancient Egyptians were not of the Caucasian race, unless Caucasians and Negroes can spring from the same immediate ancestors.

Egypt has always occupied a conspicuous place in the world's history, and is considered the cradle of the arts and sciences; it is called "the land of Ham," or in hieroglyphical literature, KHEM Kah. Menes, the supposed founder of the Egyptian monarchy, is thought to be identical with Misraim, the second son of Ham. The origin of every ancient nation seems to be buried in fables and traditions, except such as are noticed in Biblical literature. Thus the historian of Genesis informs us, that Ham had four sons, Cush, Misraim, Phut, and Canaan; that "Cush begat Nimrod," the beginning of whose "kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah."—Gen. x., 6-11. These cities were built by the Hamitic family, and that they were splendid achievements, some of them, profane history attests In remote antiquity, several populous states rose to power, wealth, and influence, succeeding each other as scourges of mankind; but their national existences, their vast populations, together with their maritime exploits, are facts in history better attested than many of the theories of their origins. Thebes, a city of Upper Egypt, famous for its hundred gates, the wonder and admiration of ancient historians and poets, gave early evidence of the genius and might of the children of Ham. Homer says of it:

"Not all proud Thebes' unrivaled walls contain,
The world's great empress on the Egyptian plain,
That spreads her conquests o'er a thousand states,
And pours her heroes through a hundred gates;
Two hundred horsemen, and two hundred care,
From each wide portal issuing to the war."

Did not its ruins justify the encomiums that have been bestowed upon it, modern incredulity would laugh at them; but they attest its ancient grandeur. It is supposed to be the Sheba of the Jewish Scriptures. The Assyrian, the Persian, the Grecian, and the Roman Empires arise in turn, and flourish as opulent and powerful states, acquiring ascendancy over those which had preceded them. And civilization passes from one nation to another, in the long train of historical events, until it reaches us of modern times, to bless us by its influences. Egypt was in a high state of civilization, when the greater part of the world was wrapt in barbarism. Colonies of civilized men from Egypt and Phœnicia settled in Hellas—as ancient Greece was originally called—the inhabitants of which country were but a few degrees removed from the wild animals inhabiting the country. The Hellenes, living in caves, would come out and contend with the fierce beasts of the forest with these animals for such sustenance as the earth afforded. In turn, Greece became the mistress of the world of art, and Rome from hence became civilized, spread her conquests over Europe and elsewhere, wherever her stupidity was exalted, a fair field invited, and her formidable hosts could enter. In the year 55 B. C., Julius Cæsar invaded Britain, found the inhabitants in a low state of barbarism, conquered a part of them, and spread among them a knowledge of civilization. Britain, to-day, can boast of more conquered provinces than ever a Roman Emperor dreamed of I pass her possessions the sun in her course never sets. In the order of events the continent of America was discovered by Christopher Columbus, of Genoa, in Spain, A. D. 1492. Since the discovery of America, man of every tribe, nation, kindred, and language have sought a residence here and should the question arise, Whence came the inhabitants of America? the answer should be, from every clime under the the broad canopy of heaven. We have traced our civilization to the banks of the Nile, and this is what Guyot is pleased to call *the progressive march of history* But what of the great states that flourished in antiquity, contemporaneously with Egypt? Has history no word for them? The Chaldean empire so famous in ancient history, the capital of which was Babylon, was early distinguished for the commerce, learning, and science No date is affixed to its origin in profane history It has long since passed away, leaving ruined cities,—those of Babylon and Nineveh,—but no infallible datch of their origin, or of its inhabitants Whether those cities were built by the children of Shem or of Ham, does not appear. Being, however, in the part of the world allotted to the posterity of Shem, historians ascribe the empires that arose in that region to the posterity of Shem. Farther back, or perhaps simultaneously, arose the commercial cities of Tyre and Sidon, in Phœnicia, the inhabitants of which were unquestionably of Hamitic origin; they were called Canaanites. Colonies went out from Phœnicia into Cyprus, Rhodes, Greece, Spain, Sicily, and Sardinia. Hiram, the friend and contemporary of King Solomon, and David his father, was a King of Tyre. (See 2 Sam., v. 11-12; also 1 Kings, ix. 14, x. 22) China, India, and Japan present us civilizations, more or less advanced; but they give us no clue as to their origin. The two former belong to the Mongolian division of mankind, and are regarded as descendants of Shem. The inhabitants of India, known as Hindoos, notwithstanding the great diversity in color among them, are set down as Caucasians. It is supposed that the Chinese Monarchy was established in the second century after the deluge, and that the Empire of the Hindoos was established about the same time. In central Asia, between the 30th and 50th degrees of north latitude, and the 90th and 110th degrees of east longitude, (from Ferro,) the air is so salubrious, and the country so fertile, as to present an idea of paradise. Here all the animals are found which man has tamed for his own use; here, also, Asia sends towards the four quarters of the globe, and chains of mountains run in various directions, and contain the sources of great rivers which traverse this portion of the earth. We suggest, may this but be the Eden of Genesis? If so, modern geography confirms what is taught by the historian of Genesis, namely, that man took his origin in Asia, and was dispersed into various parts of the earth

For the Christian Recorder

NEWS FROM THE CHURCHES.

Brother Weaver:—Having a little knowledge of the kind of intellectual material of which you and some of your numerous readers are made, I have thought that an occasional item of news from the churches, would neither be unacceptable to you nor them With this view, we forward you the following We have three appointments on the Trenton Circuit, with two comfortable, neatly built edifices. One of these is situated upon one of the most beautiful streets in the city of Trenton, and in a good, quiet, wealthy neighborhood. This house was rebuilt and newly modelled at an expense of about two thousand dollars, under the administration of Rev. C. Woodyard, some two years ago. There is some debt upon it, not exceeding the amount, at this time, of two hundred and eighty dollars, which we hope to pay in the course of one year, having paid nearly that amount within the last six months.

The house at Pennington is free from debt. Within four months we have paid off all just claims, and the comfortable little house, with the lot of ground upon which it stands, is, indeed, all our own, without an outside claim.

We have full congregations and good meetings, for "God is with us."

There are signs of a good work among us at both of the last named appointments.

At Louisville we have a noble band of both men and women; who, although they have no meeting house aside from their own private residences, yet they come not a whit behind the chief in raising means towards the support of the gospel. They practically believe it to be their duty liberally to sustain the cause of God. This they do with a commendable liberality.

The Christian Recorder is received among us with good cheer; all desire that it may succeed in its mission When we go to make our pastoral visits, we take along with us a few copies, and after we have attended to the necessary duties incumbent upon that office, we present the claims of the Recorder, and make the application by exhibiting it for inspection. This is apt to be followed by a purchase, if the pennies can be found any where on the premises. Did our time and opportunity permit, much might be done in this way; but we are not in a station, we are on a circuit, and have many calls in different directions. Nevertheless we shall do whatever we can, and all that is in our power to circulate our periodicals among the people.

We have yet to learn that our people absolutely cannot sustain two religious periodicals, a weekly and a quarterly, for their own benefit and the good of others. It is an old adage, and in this case literally true, that "Where there is a will there is a way" If there is a will in both our ministers and members to support the Christian Recorder and the Repository, there is now a way. They have now enough of both men and means within their ranks to creditably support both of these mediums of communication in our midst. If it be not done, it is not because we have not the means at hand wherewith to do it. No, not so. But it will be because the people have not a mind to work. Want of literary taste, intellectual zeal and perseverance, accompanied by a liberal hand, will be the cause, if say, why these periodicals do not live. But let us inquire: Shall they not live for want of these few and simple means of support? Shall this generation forever be disgraced in the eyes of our posterity, through our neglect and indifference in this matter? God forbid. Let us arise *en masse* to the work, and determine that we will no longer be looked upon with contempt, and frowned down by the intelligent and best portions of the community, for our want of interest in those things which have the greatest tendency to elevate us both in the sight of God and man. God himself is not pleased with a people who are at ease, satisfied and contented in an unhappy condition, out of which they have power to deliver and save themselves. But we have power to save and deliver ourselves from the degradation and disgrace by which we are surrounded, in having no well organized system of literature and medium of communication and defence thrown around us to protect and defend ourselves against the assaults of an enemy, or to encourage and cheer on to laudable enterprise, our own hosts on the battle fields of the Prince of Peace.

Our conclusion is, that we can, if we will, sustain our own publications. And, withal, we may easily do it at a very small sacrifice of time and means; only this, let all and every one do something in both these ways, and the work will progress gloriously in our days for God, humanity and endless progression in all that is good J. P. Campbell.

Trenton, N. J., February 28, 1861.

NEWS FROM THE CHURCHES.

Brother I. J. Hill, of Penningtonville Circuit, writes, "that at Penningtonville the Lord has graciously poured out His Spirit upon the people." "We have been holding," he says, "a series of meetings, and the result has been the conversion of some fifteen souls to God; and at Colerain, some sixteen souls." At Britain, (from where he writes,) he states, that he is engaged in a Protracted Meeting, and that the Lord has met with them there, and the work is going on well Mourners are crowding the altar for prayer. We trust that the work may go on, and that the tall cedars of Lebanon may fall and find mercy.

Rev R. Robertson, at Frankford, Pa., has just closed his Protracted Meetings, after some two or three weeks' labor. He states that the old citizens say, that they never saw such a work in Frankford before. The Lord ever be praised for his goodness! No one knows how it encourages our heart to hear of the working of the Lord, for we know it is very much needed

For the Christian Recorder.

ADVICE TO OUR YOUNG PEOPLE.

NO. II

When a man determines he can do a certain thing, and adheres to certain principles essential to his success, difficulties, that seem to others utterly insurmountable, are soon overcome. He is in earnest, and his whole soul and aim is to succeed; and who can discourage him? He may have poverty, ignorance, and the inexperience of mature years to contend with, nevertheless, with his purposes thus determined upon, he braves all difficulties, with a firm resolve to conquer if possible, and in this way, steadily and gradually makes his way upwards, just as thousands of others have done with chances no better than his own

Of course, if kindly aid and sympathy should be proffered, he gratefully accepts and appreciates the favor, but if otherwise, he relies upon Providence and his own manhood.

In perusing history (we need not go farther back than our own day) how very common it is to find men occupying the very highest positions in society—in all branches of trades—science, literature, inventions, &c., who, when commencing life, were extremely poor and friendless, with scarcely a living soul to encourage their first and noblest efforts. Among the more favored classes, this may be thought no wonder, but may we not note with special admiration, that among the most unfavored of our own race we have ample proof on this point, of the happy result that has been wrought in hundreds of instances, solely by their determined, active principle method? Witness the thousands who were born in the South, with no school privileges, not even allowed to be seen with a book, oppressed in every way, who, after becoming men and women, not only secured their freedom by their own exertions, but are now found over the North and in Canada, among our most intelligent, wealthy and respectable classes. To say that this same noble spirit has not been evinced by a goodly number of our people reared amidst northern prejudices, in the free States, would not be true, nor would I, by any means, infer that it would; nevertheless, it is clear to my mind that thousands in Pennsylvania, and other free States, stand greatly in need of this determined element. For the want of a larger proportion of determined action, our course moves along much more tardily than it otherwise would, were our young people fully alive to their responsibilities in this direction.

It may seem hard to complain in this way, but in view of our condition, especially of the undeniable fact that we are seriously suffering by reason of our own inactivity, ought we not to examine ourselves, and provoke one another to diligence? Our numbers are large enough, (few as our privileges are) to wield a powerful influence in this country, if we rightly devoted ourselves to our own interest and welfare. But the plain truth is, too many are found apparently at their ease, and mere drones, growing older, but no wiser; accumulating nothing except vicious habits by which the burdens of those who are aiming to elevate themselves is greatly increased.

We are charged with being an inferior race, (true it comes with a bad grace from our oppressors) that we lack the purer sensibilities of the dominant race, that we are devoid of energy, and lack natural talent to struggle and surmount difficulties, so manifested by the Anglo-Saxon race Now, should we not be ready and willing to disprove these charges, in an overwhelming manner, not simply by harping on our grievances alone, but by the moral powers that we can command in various ways?

My advice to our young people, therefore, is this: Make up your minds that you cannot be satisfied in a proscribed condition; that you can gain your rights by laboring perseveringly for them, although double the exertion may be required on your part, that would be required of any other people on this continent; that you have a mind to appreciate knowledge, and a will to acquire it, at whatever pain it may cost; that however poor you are you can love virtue, and abhor injustice; that you can practise industry and economy, instead of idleness and waste; that you can cultivate proper self-respect, although not encouraged so to do by the prevailing sentiment of the community that your word is your bond and that your conduct is governed by the most scrupulous rules of right towards all men; that you are at the foot of the hill, and can only be elevated by a strict devotion to the principles of justice; Indeed, here is our only hope. How else can we succeed, except by building our foundations upon these wholesome rules? Can we ever be united and act as one without adhering to these noble principles? The philanthropic spirit in the breasts of those friendly to us, in the opposite race, would be largely increased, and greatly strengthened, and the immediate benefits and blessings to our own ranks, would be indescribable. So, to the admirable sentiment of *Longfellow*, let us keep the idea in view, that the

"Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time
Let us, then, be up and doing,
With a heart for any fate,
Still achieving, still pursuing,
[illegible] and to wait

Phila. March 5th, '61. W. S.

(Temperance)

Procrastination is the thief of time.

A MOTHER'S [illegible]

As one of the readers [illegible] that I am more than pro[illegible] is a credit to the colored p[illegible] send you a piece for its columns.

Mr Editor—From our cradle, there are two roads that run through the vale of life; two roads as widely distinct as right is from wrong: one, (alas! how sad a thing it is, the less frequented,) leads us to a life of usefulness to ourselves and others; leads to our duty to the whole of mankind, and what is of still more importance, to the consideration of our eternal welfare. The other path is, indeed, a thorny one. In what language shall we paint its miseries, its disappointments, its inability to satisfy the very morbid desires it creates? Language is powerless to depict its horrors. Know you not, kind and gentle mother, as you sit by the side of your infant son, that a great and wise Creator has placed in your power, the shaping, (to a certain degree,) of his character and the directing of his virtues, the checking of his vices as time and nature develope them. One of the two paths he must inevitably take. Use well, then, your great and holy influence to prompt him aright. *Be not discouraged.* You may not immediately see the fruit of your labors of love, yet rest assured it will be seen and gathered after many days. Powerful, very powerful is a mother's influence. Who can tell the strength of a mother's love? a mother's prayers?

Respectfully yours, Philos.

For the Christian Recorder.

LECTURE AND DEBATE BEFORE THE BANNAKER INSTITUTE

The Rev. Jonathan C. Gibbs, lectured before the Bannaker Institute on Tuesday evening. The subject was Religious Intolerance The lecture was very brief, not much exceeding twenty minutes A debate ensued on the question, "Should the colored people emigrate to Hayti?" Messrs. A. M. Green, D. B. Bawser, John C. Bowers, I. Wesley Simpson, and Mr. Powell took part. The discussion became very animated and interesting as the hour for adjournment arrived. Mr. Powell, who is a resident of England, and an officer under the government—though a colored man—was once a resident of Philadelphia, and was recognized by some of his former associates and friends. He took occasion to remark that great changes have taken place since he left here. Messrs. A. M Green, and I. W. Simpson were in the affirmative of the question, and Messrs. D. B. Bawser, J. C. Bowers, and Mr. Powell in the negative.

We received a letter from Rev. A. R Green, formerly Book Steward and Editor, who speaks very encouragingly of our paper. He is now the proprietor and editor of the *Royalist*, in Windsor, Canada. We were very glad to hear from our old friend and brother. May the Lord ever be with him.

OUR DISCIPLINES.

Will the brethren send in their orders, get the Disciplines, sell them, and forward us the money, in order that we may finish paying for them?—*The printer wants his money!*

We hope all our brethren will get subscribers for the paper, and send us the money; and any one who will volunteer to get us ten cash subscribers, shall have the paper sent them for one year, free.

THE LIFE OF TRUST.

We had occasion, recently, in the notices of new publications to refer to a remarkable book with the above title, which has been lately published by Gould & Lincoln, 59 Washington Street, Boston. Since then, we have received from the publishers, a pamphlet containing a letter from Rev. Dr. Sawtell, chaplain to British and American seamen at Havre, France, addressed to Dr. Wayland of Brown University, in this country, which verifies all the facts of Mr. Muller's narrative. From this letter, the following extracts are taken. We trust they will be read with attention throughout our church, and that many will be induced to purchase the book referred to, which in certain respects, is one of the most interesting and suggestive religious works of the age.

My dear Sir: Your repeated request that I should furnish a brief statement of what I know personally of that extraordinary work of faith connected with the Orphan House, at Ashley Down, near Bristol, England, is so in accordance with the expressed wish of the usends throughout the land, that however sorely pressed with other duties, I do not feel at liberty to disregard it, and more especially as it is to introduce to American Christians "The Lord's Dealings with George Muller,"—a book the intrinsic merits of which, in so far as it exemplifies the power of a living, active faith, and its peculiar adaptation to meet the wants of God's people in the present age, has, to my mind, no parallel out of the Bible. I rejoice in my heart that a new edition is so soon to be issued from the American press, in an abridged form.

I shall confine myself to a few simple facts, connected with my own personal knowledge, which serve only to confirm all that is stated in the Narrative. The facts themselves need no coloring; the more simply they are stated, the more eloquently do they speak to the head and the heart; the less they are varnished, the brighter they shine. And, as to Mr. Muller himself, anything in the shape of eulogy would be as foreign to good taste, as it would be offensive and painful to one whom the Lord delighteth to honor. Indeed, as sensitive as he on this point, that, if he hears any one speaking of the Orphan Houses as "Mr Muller's Asylum," he repudiates the thought, and exclaims, "No, they are God's Orphan Houses.

"A STANDING MIRACLE AT BRISTOL."

For the last five years my duties have called me frequently to England, Scotland, and Ireland, but I do not remember making one of the preaching tours without hearing more or less of what many called "A standing miracle at Bristol;"—*A man sheltering, feeding, clothing, educating and making comfortable and happy, hundreds of poor orphan children, with no funds of his own, and no possible means of sustenance, save that which God sent him in answer to prayer.* Of course, such facts, coming from undoubted authority, and oft-repeated, could not fail to arrest my attention, and cause me to ponder deeply these things in my own heart; and every new fact that came to my ears served only to increase an irrepressible desire to "turn aside and see this great sight."

I confess, on my first visit, in March, 1860, I had reserved to myself a wide margin for deductions and disappointment; but, after a few days of careful investigation, I left Bristol exclaiming, with the Queen of Sheba, "The half had not been told me." Here I saw, indeed, seven hundred orphan children fed and provided for, by the hand of God, in answer to prayer, as literally and truly as Elijah was fed by ravens with meat which the Lord provided. And now, after an absence of nine months, I am here again, moving about among these seven hundred children, examining their writing, and the progress they have made in the various branches of study, and their different kinds of work,—listening to their sweet voices in songs of praise to the God of the orphan,—passing through all parts of those vast buildings, that have been erected for their accommodation—conducting their family worship, and addressing four hundred of them at one time, and three hundred at another, assembled in their respective dining-halls, the most silent, attentive, and earnest listeners I ever [illegible] of stone, in the most complete and [illegible] manner. No pains have been spared [illegible] rendering them convenient, comfortable, and [illegible] for children, and with special reference to warmth, light, ventilation, and cleanliness; and while all is in good taste, and exceedingly elegant and neat it is all plain, nothing for show or ornament House No 1 is fitted up for the accommodation of three hundred orphans, No. 2 for four hundred; both completely furnished and completely filled. No. 3, now in the course of erection, with its walls up, and partly under roof, is planned for the accommodation of four hundred and fifty orphans; and as rapidly are applications coming in that nearly four hundred are already registered on their books; so that no sooner will it be completed than, with God's blessing, it will be filled with helpless orphans. The entire cost of these buildings, and the manner of obtaining the funds, I will state in Mr Muller's own words: "Without any one having been personally applied to for anything by me, the sum of £[illegible],-628,14s. has been given to me for the orphans, as the result of prayer to God, since the commencement of the work, which sum includes the amount received for the building fund, for the houses already built, and the one now in progress."

THE SCHOOLS

But if we would have correct views of the entire work, and understand what God is willing to do in answer to the prayer of faith, we must not confine our eyes or thoughts to the seven hundred orphans. There are here in Bristol four day schools for poor children, with three hundred and thirty-nine pupils, instructed by believers upon scriptural principles, and one Sabbath school, such as we call in the United States, "a Mission School," with one hundred and sixty children, besides an adult school in which Christian teachers are employed, two evenings in the week, to teach reading and writing; all these schools have been entirely supported out of the funds out of which in answer to prayer. In reference to this adult school, Mr. Müller says: "Those who teach them take the opportunity of speaking to the scholars about the way of salvation, and make remarks on portions of the word of God which may be read; and thus many have been led to care about their souls, and to go regularly to hear the gospel preached." In summing up the results in connection with all three various schools, Mr. Muller thus remarks: "Since March, 1834, there have been 6,945 children in the day schools, 2,952 in the adult schools, and 3,227 in the Sabbath-schools, making a total of 13,124 souls that have been brought under habitual instruction to the things of God, besides the many thousands in the schools in the various parts of England, Ireland, Scotland, British Guiana, the West Indies, and East Indies, which have been, to a greater or less degree, assisted;" and all too, let the reader remember, from funds sent to Mr. Muller in answer to prayer.

ONE MILLION OF DOLLARS EXPENDED.

Nor is this all During the past year, and out of the same funds, sent in answer to prayer, there have been expended for the circulation of the Holy Scriptures the sum of £3681,13s. 3½d; also, more than five thousand pounds, or *twenty-five thousand dollars*, to aid missionary efforts in various parts of the world; and the total amount received since 1834, to aid the blessed works of missions in home and foreign fields, is £24,495,-8s. 4d. Added to all this is the sum of £8,064,-12s. 6½d. expended since 1840 for the circulation of religious books and tracts, by which sum 11,-493,174 books and tracts have been circulated. Thus we see that for these various objects, disconnected with the orphans, there has been sent into Mr. Muller, since March, 1834, the sum of £51,-777.14s. 11d., which added to the sum for the orphans, makes a total of £185,306,8s. 11d.,—*nearly one million of dollars*, sent to Mr. Muller from various parts of the Christian world, and found thousands who never saw him, all in answer to prayer, to aid him in carrying forward his benevolent work in saving souls and to honor and glorify God.

WHAT IS THE CAUSE OF THESE GREAT RESULTS?

Is it any wonder that men of little faith, and slow of heart to believe what God says, should look upon all this as a "standing miracle?" But quite otherwise does Mr. Muller regard it. "Think not," says he, in his Narrative, "that I have the *gift of faith*, that is, that gift of which we read in 1 Cor. xii. 9, mentioned in connection with the 'gifts of healing, the working of miracles,' etc." "It is true," he adds, "that the faith I am enabled to exercise is altogether God's own gift, but it is the self-same faith found in every believer, the growth of which I am not sensible of; for by little and little it has been increasing for the last thirty years"

Now, if it be true that Mr. Muller has received from God no extraordinary gift, beyond that which is common to every believer, it becomes a solemn and momentous question, and one to be pondered deeply and prayerfully. *By what means has this ordinary faith in him attained to such marvellous strength?* Whence came he in possession of that mysterious key by which he is enabled to unlock the store-houses of God's treasure, and, as it were, help himself to whatever he needs? Day by day, year after year, does this man of God receive the most extraordinary answers to prayer, and by which he is able to carry forward the most stupendous and complicated works of benevolence, while the like precious faith in others is so small and feeble as to be utterly powerless in moving God's loving heart in the bestowment of blessings. "Is there not a cause?" And ought not such facts and such questions to startle every believer into the most thorough searchings of heart to discover the cause of his *little* faith? Let us not attempt, as the manner of some is, to evade the issue, by resolving it all into the sovereignty of God True it is, God's sovereignty is all-pervading, and as manifest in the Chinese as it is in the British Empire; but were an inquisitive child to inquire into the cause of the difference between the well-developed, elastic foot of an Englishman, and the little dwarfish stump of a Chinese, no Christian parent would consider it a logical or scriptural answer to charge it all upon God's sovereignty. God acts as sovereign in giving to the infant's foot, and certain laws of physical development, in common with its other members, but when the mother, in the pride of her heart, bandages that foot so tight that the laws of development become nugatory and powerless, in that case the sovereignty of God ceased where the bandaging commenced Just as it is with faith. Being seated with Mr. Muller at his own table, a few evenings since, the subject of faith naturally became the topic of conversation, when he beautifully remarked, "The first germ of faith in the soul is very much like a new-born infant in the cradle, very small and very weak, and its future growth and increase of strength as much depends on its daily, constant exercise, as do the physical developments of the child; yes," continued he, "I can now as easily trust God for thirty-five thousand pounds as I could at first for *five thousand*." Now, may not Mr. Muller's experience on this vital and fundamental principle of our holy religion reveal to us the secret cause of our weak faith? We fold it up, as it were, in a napkin, lay it carefully away, and treat it as a tender but foolish mother does her offspring, afraid of the open air, it will take cold; it must not walk out, it will fall and break its limbs; it must not take nutritious food, it is so delicate Thus the poor, unfortunate child never rises to the full strength and vigor of manhood.

So it is with those class of believers who do little else than to nurse and sing a kind of a lullaby over their puny faith; it must never venture out of sight, or upon a stormy sea in a dark night, or, in other words, *never trust God*. O, what a misnomer to call this faith! and what is it worth, even if it can be called faith? So far

...05.

...merchantmen of the ... successful, and, by the ... ion has ascended to the ... unharmed. What ... et remain, this great and ... and all parties feel removed ... Egypt our own part we believe it ... is the beginning of better days to the country. The day of tolerating traitors at the seat of government is over. The abettors of anarchy may no longer lift their heads in the presence of the statesman of Washington. The dignity of the government, its divine right, will be maintained, and the most sacred of the social instincts of men will no longer be ignored or profaned. At two o'clock, P. M., after a progress through the city as imposing and enthusiastic as it was peaceful, the Capitol was reached by the cortege, where Mr Lincoln delivered the following

ADDRESS.

Fellow-citizens of the United States

In compliance with a custom as old as the government itself, I appear before you to address you briefly and to take in your presence the oath prescribed by the Constitution of the United States to be taken by the President before he enters on the execution of his office.

I do not consider it necessary at present for me to discuss those matters of administration about which there is no special anxiety or excitement.

Apprehension seems to exist among the people of the Southern States that by the accession of a Republican Administration their property and their peace and personal security are to be endangered. There has never been any reasonable cause for such an apprehension. Indeed the most ample evidence to the contrary has all the while existed and been open to their inspection. It is found in nearly all the published speeches of him who now addresses you. I do but quote from one of those speeches when I declare that "I have no purpose, directly or indirectly to interfere with the institution of slavery in the States where it exists. I believe I have no lawful right to do so, and I have no inclination to do so." Those who nominated and elected me did so with the full knowledge that I had made this and many similar declarations, and had never recanted them. And more than this, they placed in the platform, for my acceptance, as a law to themselves and to me, the clear and emphatic resolution which I now read:

Resolved, "That the maintenance, inviolate, of the rights of the States, and especially of the right of each State to order and control its own domestic institutions according to its own judgment exclusively, is essential to that balance of power on which the perfection and endurance of our political fabric depend; And we denounce the lawless invasion by an armed force, of the soil of any State or Territory, no matter under what pretext, as among the gravest of crimes."

I now reiterate these sentiments, and in doing so I only press upon the public attention the most conclusive evidence of which the case is susceptible, that the property, peace, and security of no section are to be, in anywise, endangered by the now incoming Administration.

I add, too, that all the protection which, consistently with the Constitution and the laws, can be given, will be cheerfully given to all the States, when lawfully demanded, for whatever cause, as cheerfully to one section as to another.

There is much controversy about the delivering of fugitives from service or labor. The clause I now read is as plainly written in the Constitution as any other of its provisions:

"No person held to service or labor in one State under the laws thereof, escaping into another, shall, in consequence of any law or regulation therein, be discharged from such service or labor, but shall be delivered up on claim of the party to whom such service or labor may be due."

It is scarcely questioned that this provision was intended, by those who made it, for the reclaiming of what we call fugitive slaves, and the intention of the lawgiver is the law. All members of Congress swear their support to the Constitution—to this provision as much as to any other. To the proposition, then, that slaves whose cases come within the terms of this clause, and "shall be delivered up," their oaths are unanimous. Now, if they would make the effort in good temper, could they not, with nearly equal unanimity, frame and pass a law by means of which to keep good that unanimous oath?

There is some difference of opinion whether this clause should be enforced by National or State authority, but surely that difference is not a very material one. If the slave is to be surrendered, it can be of little consequence to him or to others by which authority it is done. And should any one, in any case, be content that his oath shall go unkept on a merely unsubstantial controversy as to how it shall be kept?

Again, in any law upon this subject, ought not all the safeguards of liberty known in the civilized and humane jurisprudence to be introduced, so that a freeman may not be, in any case, surrendered as a slave. And might it not be well, at the same time, to provide by law for the enforcement of that clause in the Constitution, which guarantees that "the citizens of each State shall be entitled to all the privileges and immunities of the citizens in the several States."

I take the official oath to day with no mental reservations, and with no purpose to construe the Constitution or laws by any hypercritical rules. And while I do not choose now to specify particular acts of Congress, as proper to be enforced, I do suggest that it will be much safer for all, in official and private stations, to conform to and abide by all those acts which stand unrepealed, than to violate any of them, trusting to find impunity in having them held to be unconstitutional.

It is scarcely seventy-two years since the first inauguration of a President under our national Constitution. During that period fifteen different and greatly distinguished citizens have, in succession, administered the executive branch of the Government. They have conducted it through many perils, and generally with great success. Yet, with all this scope for precedent, I now enter upon the same task, for the brief term of four years, under great and peculiar difficulty. A disruption of the Federal Union, heretofore only menaced, is now formidably attempted. I hold that, in contemplation of the Universal law, and of the Constitution, the Union of these States is perpetual. Perpetuity is implied, if not expressed, in the fundamental laws of all national governments. It is safe to assert that the Government proper never had a provision in its organic law for its own termination. I shall continue to execute all the express provisions of our national Constitution, and the Union will endure forever, it being impossible to destroy it except by some action not provided for in the instrument itself.

Again, if the United States be not a Government proper, but an association of States in the nature of a contract merely, can it be peaceably unmade by less than all the parties who made it? One party to the contract may violate it, break it, so to speak, but does it not require all to lawfully rescind it?

Descending from these general principles, we find the proposition that in legal contemplation the Union is perpetual confirmed by the history of the Union itself. The Union is much older than the Constitution. It was formed in part by the Articles of Association, in 1774. It was matured and continued by the Declaration of Independence, in 1776. It was further matured and the faith of all the then thirteen States expressly plighted and engaged that it should be perpetual, by the Articles of Confederation, in 1778, and finally in 1789. One of the declared objects for ordaining and establishing the Constitution was to form a more perfect Union. But if the destruction of the Union by one or by a part only of the States be lawfully possible the Union is less than before the Constitution, having lost the vital element of perpetuity. It follows from these views that no State upon its own mere motion can lawfully get out of the Union, and that resolves and ordinances to that effect are legally void, and that acts of violence within any State or States, against the authority of the United States, are insurrectionary or revolutionary according to circumstances.

I therefore consider that, in view of the Constitution and laws the Union is unbroken, and to the extent of my ability, I shall take care, as the Constitution expressly enjoins on me, that the laws of the Union be faithfully executed in all the States.

Doing this I only deem to be a simple duty on my part, and I shall perform it so far as practicable unless my rightful masters, the American people shall withhold the requisite means, or, in some authoritative manner, direct the contrary. I trust this will not be regarded as a menace, but only as the declared purpose of the Union that it will constitutionally defend and maintain itself. In doing this there need be no bloodshed or violence, and there shall be none unless it be forced upon the national authority. The power confided to me will be used to hold, occupy, and possess the property and places belonging to the government, and to collect the duties or imposts; but beyond what may be necessary for these objects, there will be no invasion, no using of force against or among the people anywhere. Where hostility to any interior locality shall be so great and so universal as to prevent competent resident citizens from holding Federal offices, there will be no attempt to force obnoxious strangers among the people, for that object. While the strict legal right may exist in the government it will not be exercised, except in those cases where a manifest necessity is thought to require it.

All the power at my disposal will be used to reclaim the public property and places which have fallen; but beyond this, I deem it best to keep the matter in the form of a political question, as it was before the late presidential election. Until this shall be clearly manifested by the action of the people, I shall not assume that they have practically changed the existing form of the government. I shall not, unless compelled by events, inaugurate a new policy upon any point or question, till after full discussion by the people.

The mails, unless repelled, will continue to be furnished in all parts of the Union so far as possible. The people everywhere shall have the most ample evidence of which the case is susceptible, that the property, peace, and security of no section are to be, in anywise, endangered by the new incoming Administration.

In your hands, my dissatisfied countrymen, and not in mine is the momentous issue of civil war. The government will not assail you. You can have no conflict in that without yourselves being the aggressors. You have no oath registered in heaven to destroy the government, while I shall have the most solemn one to "preserve, protect, and defend" it.

I am loath to close. We are not enemies, but friends. We must not be enemies. Though passion may have strained, it must not break our bonds of affection.

The mystic chords of memory stretching from every battle-field and patriot grave to every living heart and hearthstone, all over this broad land, will yet swell the chorus of the Union when again touched, as surely they will be, by the better angels of our nature.

[During the delivery of the inaugural, which commenced about half-past one o'clock, Mr Lincoln was much cheered, especially at any allusion to the Union. President Buchanan and Chief Justice Taney listened with the utmost attention to every word, and at its conclusion the latter administered the usual oath, in taking which Mr Lincoln was ceremoniously cheered. The Chief Justice seemed very much agitated and his hands shook very perceptibly with emotion.]

The inauguration of to-day makes the eighth ceremony of the kind at which Justice Taney has officiated, having administered the oath successively to Presidents Van Buren, Tyler, Polk, Taylor, Fillmore, Pierce, Buchanan, and Lincoln.

The Slave Trade in New York.—Judge Betts, of the United States Court, is striking terror to the hearts of people engaged in the slave trade. He has just forwarded to the United States the slaver *Kate* and cargo.

The People of Mississippi Dissatisfied.—The St Louis *News* has the following in regard to suffering in Mississippi and dissatisfaction among the people:—"We learn by reliable advice received from citizens of Mississippi, now in St. Louis, that there is extreme dissatisfaction among the people of that State, at the violent coercion of Mississippi into the vortex of secession, by the arbitrary leaders of the movement, and particularly at the refusal of the convention to submit the question of secession to a popular vote.

Items.—The postmaster at Madison, Florida, is using domestic manufactured postage stamps. The report of the illness of Major Anderson in Fort Sumter is unfounded. Mr Secretary Flood's acceptances are decided by the Attorney General to be valid claims against the government.—The term of enlistment of some of the men at Fort Sumter having expired, they have resolved to remain till the termination of our difficulties.—The *Tribune* is now correcting one error every morning after the fashion of the London *Times*.

The population of the twenty-nine States is computed at 2,800,000, an increase of over fifty per cent. in ten years.—Eighteen hundred and sixty-two bales of cotton reached Pittsburg in a single day to come East by the Pennsylvania road.—The *Siecle* says that the schoolmasters in France are as tyrannized over by the cards, "that none but the most imbecile and crawling pedagogues can stand it."

Dr Chalmers on Methodism.—Some years ago, Dr. Chalmers, with all the vehemence of his impassioned earnestness, uttered the following memorable sentence in his public class-room:—"Give me a village—give me a hamlet—give me a few scattered houses, where the people are to anxiety about their souls' salvation. I would rather send among them a Wesleyan Methodist with all his Arminianism, than I would send among them a sturdy, square built Calvinist, who is so straight-laced in the rigidities of his system, that he cannot preach a free gospel to every creature."

Foreign News.

Switzerland.—MEDIATION IN AMERICAN AFFAIRS.—A Berne telegram of the 13th instant, says it was through the medium of the Swiss consulate at Algiers that Mr Colden proposed that Switzerland should mediate between the contending States of America. The Federal Council had declined the proposition on the ground that it was not qualified for such an office, but at the same time expressed thanks to Mr Colden.

Italy.—GAETA TO CAPITULATE.—A Turin telegram of February 15th, says Gaeta will capitulate to-morrow morning. Cialdini will occupy Mons Orlando and all the fortifications, and after the departure of the royal family, he will occupy the city, the garrison remaining prisoners of war until Messina and Civitella Del tronto shall be surrendered. The King and Queen, with their suite, will depart on board the French ship *Mustle*.

Prussia.—GERMAN POLICY IN ITALY.—An event has taken place which may, perhaps, change the whole course of German policy. The Prussian Chamber has, by a majority of 159 to 146, resolved that "it is not in the interest of Prussia or Germany to place obstacles in the way of the consolidation of the unity of Italy." In spite of the opposition of Baron Schleinitz and the retrograde party, which voted with him on this occasion, the first deliberative body in Germany has given a check to the warlike inclinations of the courts, great and small. Such an incident at the beginning of a new reign cannot be without its effect.

Obituaries.

SHADRACH BASSETT, of Philada., a local preacher of the A. M. E. Church, departed this life on the 24th of February. He was about 80 or 90 years old. He has gone from labor to reward.

Notices.

BY DIVINE PERMISSION, the Corner Stone will be laid on the 16th of this month, (March) in Clarksburg, for the erection of the A. M. E. Mount Moriah Church, near Mount Holly. Services to commence at 3 o'clock, P. M., at which time there will be a special collection taken up for the building of the above-named church.
HENRY DAVIS, Minister.
March 2, 1861.

THE DAUGHTERS OF CORNISH SOCIETY.

THE STATED QUARTERLY MEETINGS of the Society are held on the first Wednesdays of February, May, August, and November.

The meetings of the Board are held on the Wednesday previous to the regular stated meetings of the society.

MRS SARAH CARTER,
President.
MR L. B GETHORS, Sec'y

EPISCOPAL APPOINTMENTS

Princeton circuit, March 8th to March 11th
Brunswick circuit, March 11th to March 13th.
Burlington circuits, March 15th to the 21st
West Chester circuit, March 23d to the 30th.
Pennington ville circuit, March 30th to the 5th of April
Columbia circuit, April 6th to the 13th

The ministers of the various circuits can make the necessary arrangements for me to get to and preach at the different points in their circuits, and let me know at which point they want me to come, so as to best meet their arrangements.
W. NAZBEY.

Advertisements.

THE BOOK DEPOSITORY
OF THE
AFRICAN M. E. CHURCH,
No. 619 Pine Street,
PHILADELPHIA

We keep on hand, in connection with our book store, a general assortment of Sunday School Books, Question Books, Catechisms, Notes, &c., and we have a good assortment of such books as are generally used in the Public Schools. Also, Stationery, Inks, Pens, Paper, Envelopes and Blank Books.

F. CHAMPION'S
NEW AND SECOND HAND
CLOTHING STORE,
No. 12 Myrtle Avenue, Brooklyn,

CLOTHES MADE TO ORDER.
Also, Second hand Garments Cleaned, Repaired or Dyed, at short notice.

P P GUSTINE'S
FURNITURE WAREHOUSE,
No. 207 North Second Street,
Third door above Race, East Side, Philadelphia,
Manufacturer of Cane Seat, Windsor, Boston, Rocking and Nursery Chairs, Looking Glasses, Bedsteads, Tables, Washstands, Bureaus, Sofas and every variety of useful Furniture, all of which he will sell at the LOWEST CASH PRICES. Warranted. CHAIRS RE-PAINTED, GILDED AND VARNISHED.

VISIT
CLARK'S
UNITED STATES OF AMERICA
ONE DO...
STORE.
THE LARGEST IN THE WORLD!
Jewelry and Silver-Plated Ware
LARGEST AND BEST STOCK EVER EXHIBITED IN THIS CITY. CALL AND EXAMINE

The following is a partial list of the Goods offered for ONE DOLLAR EACH—the same as are usually sold at from 62 to $15 each.

ONLY ONE DOLLAR EACH!
SILVER PLATED WARE

Sets of six Forks,	(plated on German Silver)		
" Table Spoons,	"	"	"
" Dessert Spoons,	"	"	"
" Tea Spoons,	"	"	"
Pairs of Butter Knives,	"	"	"
" Salt Spoons,	"	"	"
Salt Stands,	(different styles)		
Nut Crackers,	"	"	
Drinking Cups,	"	"	
Goblets,	"	"	
Cream Cups	"	"	
Knife and Fork,	"	"	
Pairs Napkin Rings	"	"	
Silver Pencils, (with Benton Bros' Gold Pen.)			

The above Goods are nearly all manufactured by me, and warranted to give satisfaction

YOUR CHOICE FOR ONE DOLLAR!
JEWELRY AND FANCY GOODS

Ladies' Cameo Sets
" Lava Sets
" Carbuncle Sets
" Enameled and Coral Sets
" " Carbuncle Sets.
" " Ruby Sets
" Gold Cluster Grape Sets.
" " " Jet Sets
" " " Black Mosaic Sets
" " " Gold Stone Mosaic Sets.
" " Fancy Stone Sets.
" Ribbon Twist Sets, with brilliants.
" Bouquet Sets, new styles.
" " Cluster Sets, Enameled Styles.
" Plain Gold, Florentine, and Onyx Sets
" Gothicone, and Coral Sets, different styles
" Etruscan Lava, and Carbuncle Sets
" Fine Coral Breast Pins.
" Berlin Iron Part Mosaics.
" Pearl and Morocco Part Mosaics
" Fine Gold Onyx, and Miniature Pins
" Bracelets, plain and engraved
" Coral, Bead, and Jet Bracelets
Misses' Bracelets, plain and engraved
" " fancy link
" Neck Chains, fancy settings
" Armlets fancy settings
Ladies' Guard Chains
" Medallions, large size, for two likenesses
Gents' Fine Vest Chains twenty different styles
" Onyx Studs, and Sleeve Buttons to match
" Enam'd, Florin, Plain, and Cameo Studs
" Carbuncle Studs. Etruscan
" Gold Pens, Silver Extension Holders.
" " Ebony Holders, with cases.
" Heavy Gold Pens, Propelling Holders
" Gold Propelling Pencils
" Finger Rings, (different styles)
" Breast Pins, " "
" Watch Keys " "
" Ribbon Slides " "
Fine Hair Brushes, inlaid
" Cigar Cases
Ladies' Reticules.
" Canes
" Enameled Canes.
" Engraved "
Gents' Chain Pins
" Pearl Handle Knives.
" Propelling Tooth Picks.
Ladies' Revolving Pins.

N B Country Merchants and others will consult their interests by examining my Goods and wholesale prices, before making their purchases

☞ The above Goods are warranted to be of a good quality, all of which are all Gold or Plated, and will wear for years—in fact, they are the same Goods that are usually sold for solid Gold. Ladies and Gentlemen are respectfully invited to call and examine our Goods.

BOOKS!

We are closing out a large stock of Standard and Miscellaneous Books, at about one-half the regular prices.

D. W. CLARK'S
GREAT ONE DOLLAR STORE IS AT
No. 502 Chestnut Street, South Side.
WATCHES AND JEWELRY repaired at short notice.
Mar 9 3mo

GEORGE G. EVANS'
ORIGINAL GIFT BOOK STORE,
No 439 Chestnut Street.

NEW BOOKS! NEW GIFTS FOR THE NEW YEAR!

Call and look at our immense collection of BOOKS and PRESENTS for the season of 1861.

All the latest and best Publications, and a Gift with each Book purchased. Beautifully and appropriately bound copies of the prose and poetical writings of all the standard British and American authors, together with an extensive and superb array of Miscellaneous Books, all embracing the choicest callings from the fields of Literature!

Magnificent and costly presents, consisting in part of WATCHES, JEWELRY, AND SILVER WARE of the newest styles, and most exquisite finish. All Books are sold at the Publisher's regular prices, and every purchaser to the amount of $1 00, or more, is presented with a Gift, combining utility with ornament, varying in value from

FIFTY CENTS TO ONE HUNDRED DOLLARS!

Citizens! Strangers! Everybody! Bear this fact in mind, and make your purchases of Books at
GEORGE G. EVANS,
MAMMOTH GIFT BOOK EMPORIUM,
Mar 9-6mo No 439 Chestnut Street, Phila.

LEARY, GETZ & CO.,
PUBLISHERS AND BOOK SELLERS,
No. 224 North Second Street,
(Between Race and Vine,)
Philadelphia. Mar 9 6mo

DEAN & CO.,
No 335 CHESTNUT STREET,
Philadelphia,
Sell Silver-Plated Castors, with bottles, for $1 00. Also Silver-Plated Waiters, Forks, Patent Tea Balls, Spoons, Salt Spoons, Cups, Engraved Mugs. Also all kinds of Solid Gold and Plated Jewelry—Vest, Guard, and Neck Chains, Medallions, Gold Pens, and Silver Holders, Counting House Pens, &c.
We sell every article in our store for $1 00. You can take your choice out of our immense stock for $1 00 each.
DEAN & CO.,
ORIGINAL ONE DOLLAR STORE,
No 335 Chestnut Street. Mar 9-1y

MRS. H. S. DUTERTE,
General Undertaker and Furnisher,
Respectfully informs her friends and the public, that she still continues the Undertaking business at the old establishment, No 634 Lombard St., and being thankful for past favors, hopes still to obtain a share of the patronage of the public.
Ready made Coffins always on hand. Also a handsome Hearse and Carriages, with careful drivers, to attend funerals on the most moderate terms.

A. BURRIS.
Teacher of Vocal Music.
Also, the first lessons given on the Melodeon and Piano
Residence, No 938 North 11th st., abv Poplar st
N B.—Terms Moderate. [Feb. 23.—1y.

G. M. ELKINTON & SON,
MANUFACTURERS OF
SOAP AND CANDLES,
116 MARGARETTA STREET, Philadelphia.

OLIVE SOAP,	SPERM CANDLES,
YELLOW "	ADAMANTINE "
PALE "	HOTEL "
BROWN "	KINGSFORD'S STARCH,
WHITE "	BARNETT'S "
CASTILE "	WAX,
HONEY "	TALLOW,
PALM "	SAL SODA.
PONCINE "	SOFT SOAP.

March 1-1y

FINE CAKE BAKERY.
CONFECTIONERY AND ICE CREAM SALOON,
No. 804 South Street.
Ellis J. Peer would announce that he keeps constantly on hand a general assortment of all kinds of Cakes, Cream Jellies and Pastries
Festivals, Balls, and Private Parties served upon the shortest notice, and warranted to give general satisfaction. Jan. 19—1m.

REIMER'S PHOTOGRAPHIC GALLERY,
No. 613 & 617 N. Second St.,
PHILADELPHIA
All kinds of Photographic Pictures and Ambrotypes at prices to suit everybody. No establishment more extensive. [March 2—1y

THOMAS W. ALLMOND,
FURNISHING UNDERTAKER,
No. 1327 RODMAN STREET,
Between 10th and 11th and South and Lombard Sts
Philadelphia

80,000 pairs Boots, Shoes, and Gaiters, cheaper than ever, at the New Boot and Shoe Store

WM. J. GALLAGHER,
FASHIONABLE BOOT, SHOE, AND GAITER MAKER,
118 SOUTH STREET, ABOVE FRONT,
PHILADELPHIA.

☞ All kinds of repairing neatly done at the shortest notice. Orders thankfully received and promptly attended to. Boxed Calf Boots, $3 25, Double Sole and Upper $3.75; Kip Boots from $2.00 and upwards; Water Boots, Double Soles, from $3.25 and upwards; Russia Leather Boots, $3 25 to $6.00; Boys' Boots, Double Soles, $1 00 to $1.75; Youth's Boots, from 75 cents to $1 25; Gum Boots, from $3.25 to $4.00

JOHN COCHRAN & CO,
Importers and Jobbers of
Hosiery, Gloves and Fancy Dry Goods,
No 13 NORTH FOURTH ST., ABOVE MARKET,
PHILADELPHIA
Ribbons and White Goods, Undershirts and Drawers, Embroideries and Handkerchiefs, Watches and Jewelry, Combs, Brushes, &c.

BLINDS AND SHADES.
B. J. WILLIAMS,
No. 16 North Sixth Street,
Is the MOST EXTENSIVE MANUFACTURER OF
VENITIAN BLINDS
AND
WINDOW SHADES.
The largest and finest assortment in the City, at the lowest prices
STORE SHADES MADE AND LETTERED
REPAIRING PROMPTLY ATTENDED TO m73-6m.

SEMINARY,
No. 419 South Thirteenth Street, below Pine.
ENGLISH, CLASSICAL AND FRENCH SEMINARY.
A LIMITED number of Boarders, (weekly or yearly,) will be Received and the utmost attention paid to their moral training.
JOHN R. MARSHALL, Principal
☞ Young Ladies and Gentlemen requiring private instruction in any of the above branches, will be attended at their residences by Mr M. For particulars see Terms of Tuition.
MISS C. B. MARSHALL,
Assistant and Teacher of Music.
Children from 5 to 10 years old trained for the higher studies. 60 cts.

ROTHERMEL & BROTHER,
COAL DEALERS
All Coal weighed
AT THE CONSUMER'S OWN DOOR
With scales attached to the Cart
☞ The best quality of
SCHUYLKILL,
LEHIGH, AND
BITUMINOUS COAL.
☞ Hundreds of References given
feb15 3m. YARD—N. W. Cor. BROAD and ASH Sts
PHILADELPHIA

R. ARTHUR & BROTHER,
COAL DEALERS
Broad Street, first Yard above Spruce, East side,
PHILADELPHIA.
LEHIGH and SCHUYLKILL COAL, of the very best quality, prepared expressly for Family Use, (dry and under cover,) constantly on hand, and for sale at the lowest cash prices.
Orders through the Dispatch promptly attended to.
A TRIAL is respectfully solicited. feb16 3m

WM. M. CATERSON,
Manufacturer, Wholesale and Retail Dealer.
PHOTOGRAPH FRAME DEPOT.
No. 140 NORTH SIXTH STREET,
BELOW RACE,
UNDER THE ODD FELLOWS' HALL,
PHILADELPHIA
Every variety of GILT FRAMES, MOULDINGS, PASSEPARTOUTS, MATTINGS, &c., constantly on hand, and at as low prices as can be found at any other establishment in the city. feb 16-3m

IVORYTYPING & PHOTOGRAPHS
PAINTED IN EVERY STYLE
BY
MISSES C. A. BURROWS & S. F. DALES,
AT S. W. COR. TENTH AND ARCH.
S F DALES. feb 16-1y

LOVING JESUS
AN ADDRESS TO CHILDREN, by the late Rev Thos H Stockton D D. For sale at W A Leeds's, 1012 Race st. Smith & Englis, 19 North Sixth st.
It is written in such an easy and natural style, that it can be readily understood by any child of ordinary capacity. It contains much religious truth.—*Presbyterian Witness*
It will be of service in imparting instructions of a most important character. We hope a copy will be put into the hands of every little boy and girl throughout the church.—*Christian Instructor*
It is marked by that chaste simplicity of style so characteristic of its author.—*Press*
The book will be sent by mail, pre-paid, to any address, on the receipt of ten cents. Sabbath schools supplied at discount of thirty per cent.
Orders may be addressed to WM. S. YOUNG,
1023 Race Street,
Or JOHN BLAKELY, 1231 Buttonwood street, Philada.

ANALOAN BELLS.
At prices within the reach of every Church, School-House, Factory, Cemetery, or Farm in the land. Their use all over the United States for the past two years, has proven them to combine more valuable qualities than any other, among which tone, strength, durability, vibrations and concerous qualities are unequalled by any other manufacturer. Sizes 50 to 1000 lbs, costing less than half other metal, or 12½ cents per pound, at which price we warrant them 15 months. Send for Circular for sizes, guarantees, &c. M C CHADWICK & CO,
Feb. 6—3mo. 100 William Street, New York.

WILLIAM STEINMETZ'S
IMPROVED
PATENT EYELETTING MACHINE,
Is the best and most durable in the market for Lawyers, Bankers, and all kinds of work.
BUY THE BEST.
To be had of the Patentee and Manufacturer,
WM STEINMETZ,
No 18 Franklin Place,
6w Chestnut st., below 4th, Phila., Pa.

FINE GROCERIES
FOR FAMILY USE.
HENRY FLOYD, GROCER
AND
DEALER IN CHOICE TEAS, COFFEES, SPICES, &c.,
No. 607 SOUTH FOURTH STREET, BELOW FINE,
PHILADELPHIA.

HOMER EACHUS,
REAL ESTATE AGENT,
AND COLLECTOR,
No. 2025 Wood Street,
Philadelphia.
☞ Collections guaranteed by Real Estate Security valued at $15,000. 6t

WARDALE G. McALLISTER,
ATTORNEY & COUNSELLOR AT LAW,
701 WALNUT STREET, PHILADELPHIA

For Sale Wholesale and Retail!!
ROHER & DAVIS'
PATENT WASHING MACHINE
By its use a great saving is made in time, wear and tear of cloths. A week's wash of an ordinary sized family can be done before breakfast. It is equal in capacity to four able bodied women, and a saving of at least 50 per cent. Hundreds are now in use, and the demand continues. Call and examine for yourselves. For sale by
FLOWMAN & M'BRIDE, 37 STRAWBERRY STREET,
PHILADELPHIA
All persons are cautioned against infringing upon the Patent in Penna., as the law will be rigidly enforced.
☞ County Rights for sale. feb 23-1y

WILLIAM NEILL'S
CHEAP MEN AND BOYS'
CLOTHING STORE,
No 1643 N. Second St., below Columbia,
East Side,
PHILADELPHIA.

WILLIAM S. YOUNG,
STEAM POWER PRINTER
Book, Job and Newspaper
Printing Office,
No. 52 NORTH SIXTH STREET,
PHILADELPHIA

AGRICULTURAL.
BAUGH'S
RAW BONE SUPER-PHOSPHATE OF
MANUFACTURED FROM UNBURNED BONES
BY BAUGH & SONS.
Wholesale Office and Store, 20 S. Wharves, between Market and Chestnut Streets, Philada.
CASH PRICE $45 PER TON OF 2000 LBS. (2½ CTS PER POUND.)
In the preparation of this Valuable Manure, BONES ARE USED IN THEIR RAW STATE ONLY. They have never been boiled or steamed. They are taken as nature has made them, crushed with powerful machinery, and subjected to a process, by which, while all the virtue of the bone is retained a fertilizer is produced, furnishing in a concentrated and soluble form, the two indispensable ingredients for the growth of Plants and enriching the soil, viz.: phosphoric acid and ammonia. These two ingredients, by the use of "BAUGH'S RAW BONE SUPER PHOSPHATE" are given to the soil in all their original strength and purity. They assimilate at once with the soil, furnish all the needful ammonia for the growing crop, giving it ample nutriment, and lasts the land permanently benefited, so that its presence can be traced for years afterwards.

Downingtown, Chester County, Pa., April 9th, 1860.
Messrs. Baugh & Sons.—Gentlemen.—I have been using your Ohio Bone Superphosphate on wheat and corn for several seasons, and am well satisfied of its value as an active and "paying" fertilizer.
I have applied it on wheat at the rate of 200 pounds per acre, alongside of a heavy coat of barn-yard manure, kept dry and under cover, and the result was, that by harrow the wheat where the Phosphate was put, was much the better headed and heavier, while the grain was taken more strongly than on the other portion of the field. I have also used the Phosphate by the side of Peruvian Guano, each in the same quantity, and in regard to both grain and straw, the action of your preparation was much the more satisfactory. On corn, my experience in its use has been that it pays well for the money laid out.
Yours respectfully, ISAAC T. LEWIS.

Newtown Square, Delaware Co., Pa., July 23d, 1860.
Messrs Baugh & Sons—Being anxious last season to test some prepared manures offered for sale, I was induced by your agent to make a trial of three different kinds, which I did on wheat, side by side in the same field. I purchased Peruvian Guano and Super Ph. sphate of Lime (one of the most popular in use) together with your *Raw Bone Super-Phosphate*, and used them as above stated. During the growing, as well as the gathering of the crop, the test resulted most decidedly in favor of the latter.
But whether it is from the mode and care in preparing, or in the superior quality of the material used in your Raw Bone Super Phosphate, I am unable to say, however, I cheerfully send you the result of my trials, thinking that others may be induced to make similar experiments, and in my opinion, greatly to the agricultural interests of the whole country.
Yours, &c., JAMES DENWOODY

Plymouth, Montgomery Co., Pa., August 10th, 1860
Baugh & Sons: Gentlemen.—Having used your Super Phosphate, bought of John W Chrisman, at the Montgomery Co Agricultural Mowing on wheat and corn, I can with pleasure report as follows: The effect it produced was so manifest, that it greatly increased my confidence in the value of your Fertilizer. Where it was applied on the wheat, the soil was decidedly the poorest on the field, yet the yield was fully equal to the balance, which had a heavy coat of barn-yard manure. Where it was applied on the corn, I also satisfied the yield was fully double.
Very respectfully, DAVID MARPLE.

AGRICULTURAL.
A Pamphlet containing Directions for Farmers, Gardeners, and Dealers in Agricultural Implements.

Miscellany.

DEMON WORSHIP AMONG THE DAHKOTAHS

Mr. Carver relates a strange ceremony, the performance of which he witnessed when with them, the object of which he tells us, was to obtain an interview with the Great Spirit. But this assertion only proves that he assumed to know, what he did not know; for we have learned certainly, that in the performance of that same ceremony, there is no reference whatever to such a being, but that the object of it is to propitiate the favor of another of their imaginary gods, which they term *Tah-koo-skan-skan*, a god which is by far the most wantonly wicked, and outrageously cruel and capricious, and deceitful, and false, of their numerous demons; so that if there is one of their gods who is more completely a devil than the others, this is the one. He is believed to dwell in stones, and implements of war, and is constantly served by them through fear. To him belong the armour-feast, *wotahway wokanpe*, and the vapor bath, *enepa*. It is true that the Dahkotahs do sometimes appeal to the Great Spirit, when in council with white men, but not near so often as interpreters do it for them. Their appeals are to the *Tahkoo wakkan*, not to a *Great Wakkan—to the gods, not to a Great God*. When they do appeal to the Great Spirit, it is done from respect to the white man's religion, and Christian worship is by them often distinguished from heathen worship, by this term, the worship of the Great Spirit. They know not God. There is no idea of the true God to be found in their whole system, except as Europeans have introduced it. Even the idea of *eternal existence*, the mind of the Indian does not seem to have conceived, and all their gods are mortal. They are continued by succession. They are male and female like the gods of the Greeks, and subject to the same physical laws of propagation generally, as mere animals are.

The representatives of the Dahkotah gods on earth, are what we call *medicine-men*, but in their own dialect they are more appropriately termed *wakkan men, wechastah wakkan*. These men are gods with diminished proportions, and differ from other men, in that they do not come into existence, in human form, in the same order of nature. According to the account which these men and women too, for females are sometimes wakkan, give of themselves, they first wake into conscious existence mysteriously floating in ether. As the winged seed of the thistle or of the cottonwood is floated in the air, so they are gently wafted by the intelligent influence of the "Four-winds," or by *Tokha-skhan-skhan*, through the regions of the air, until they are eventually conducted to the abode of some one of the superior gods, by whom they are received into the most intimate communion. Here they remain until they become familiar with the abilities, desires, caprices and employments of that particular class of the *Tahkoo wakkan*.

In particular, they are invested with the irresistible powers of the gods, to do good or evil, their knowledge and cunning, and with their everywhere present influence over mind, instinct and passion. They are taught how to inflict diseases and to heal them, to discover things which are concealed from those who are merely human, to manufacture implements of war, and infuse into them the missive power, the *tonwan* of the divinities, and to perform all sorts of wonders. This process of inspiration is termed, *Tahkoo wakkan okahnaxahpe*, dreaming of the gods.

Thus qualified for his mission, this germ of the future medicine-man is again committed to the direction of the winds of heaven, and rides forth on their wings in silent majesty. From this favored position, he surveys the condition of men, and deliberately selecting a place in which to exhibit himself to mortals, humbly enters the body of an unborn infant, and in due time, thus concealed, effects his entrance into this world, to serve the mysterious purposes for which the demons have designed him.

These medicine-men are such, generally, as are born with an uncommon share of shrewdness and impudence, and they combine whatever of talent they possess, for the benefit of the craft. While this is the case, the blind savage generally *feels* that he is in a world of mysteries, whether he has *thoughts* or not, and is *oppressed* with a consciousness that while all around him is beyond his control, and he comprehends nothing, he is constantly exposed to all evil. The very earth on which he treads teems with life incomprehensible. It is *wakkan*, and excites, by turns, all his superstitious hopes and fears, thrilling him with such joy as a savage can feel, or chilling him with tormenting anxiety and dread. The vegetable covering of the earth, the forests, the streams, the lakes, the springs, the hills, the vales, are to him all full of awful mystery. He looks up to the sun, the moon and the stars, and *sees* so many gods and goddesses gazing down upon him in silent dreadfulness. A thousand queries concerning these matters arise in his mind, but he hears no response except that a dreadful thrill runs through him.

As, therefore, the tinder is susceptible of ignition, so the savage mind is ready for deception, and hails with joy one who claims to comprehend and control these mysteries, explain these occurrences, and successfully contend with all these intolerable evils; it waits for the *wakkan* man just as a suffering, dying son of misery, waits for relief.

To establish their claims to inspiration, these men and women artfully lay hold of all that is strange and mysterious, and, if possible, turn it to their advantage. To do this is the one object and effort of their lives. It is their study, day and night, in all circumstances, at all times, and on all occasions. They *follow* it as Death follows his victim, never turning or slackening their pace. For this they use all means which are at their command, in season and out of season, like an earnest and unprincipled aspirant for political office. *They live and die for this.* All are not, of course, equally successful; but all *try*, and do what they can to accomplish their object.

They assume familiarity with whatever astonishes other people, with a degree of self-complacency, and an air of impudence and assurance, which, at the beginning, strike their people with amazement. They foretell future events with a degree of accuracy, or of ambiguity, sufficient for their purpose; those at one village affect to be familiar with what is transpiring at another village leagues distant; persons who are almost reduced to skeletons by wasting disease, are sometimes, in a day or two, restored to ease and health, *apparently* by their supernatural agency, and without the use of *any* natural means. When game is scarce, and the chase is unfruitful, when famine pinches the helpless infant, and its disconsolate mother, and even the proud hunter sits over his lodge fire, in silent gloom, relief often comes suddenly, in an unlooked-for, and even improbable manner, apparently through the influence of those demi-gods; or if their efforts to obtain relief are not successful, and the suffering is protracted their want of success is attributed to the unexpiated sins of the people. By the mental illuminations of the *wakkan fires*, obtained by the almost superhuman watchings, fastings, self-tortures, and efforts of these men, the position and movements of an enemy are discovered, which is triumphantly proved when the little band of murderers return to the village bearing the bloody scalp, torn by them from a surprised and fallen foe. When occasion requires, they appear to calm the tempest, or to raise the storm, to converse with the thunder and the lightning as with a familiar friend and equal, and if one of them is killed by the electric fluid, as sometimes happens, it only proves to the living the truth of all he taught them concerning the gods of thunder, and that they killed him for his sin against themselves.

These men are not only in intimate and constant communion with the superior gods who are *out* of them, but they also have inferior gods dwelling *in* them, to satisfy whose cravings they frequently, with great parade, and in the most public manner, tear off with their teeth, and eat the raw, quivering, and bleeding flesh of newly slaughtered animals, like starving beasts or birds of prey, thus devouring parts of dogs and fish entire, and excepting bones and scales; and we have been told that with apparent zest, they quaff human blood, which we believe to be true. They can eat raw, the heart of a murdered foe.

By the performance of thousands and tens of thousands of wonders, like those we have specified, these pretenders triumphantly substantiate their claims to divine inspiration, and they are fully believed to be *the great power of the gods*.

Presbyterian Quarterly Review.

APPALLING PHENOMENA AT SEA

Old sailors accustomed to ocean life within the tropics, have many startling stories to tell of dangers incurred from sudden and unlooked for tempests, but we have never read anything quite equal to the following description of a storm caused by a volcanic eruption. It is given as a true narrative in the *Western Christian Advocate*, by D. C. Wright, and we suppose, therefore, to reliable

It was a night of pitchy darkness. At four bells in the first watch not a breath of air was moving, and the drenched sails, wet by the afternoon and evening rains, hung heavily from the yards or flapped against the masts and rigging as the ship rolled lazily on the long-leaden swells of the Pacific Ocean. A number of days had passed without an observation of the sun or stars, and they had to run by "dead reckoning," and were not, therefore sure of their latitude or longitude. They might be nearer danger than they thought. The captain had gone below at eight bells but feeling troubled about the portentious appearance of the weather, was unable to sleep, and was on deck again, walking nervously fore and aft, now looking on this side and then on the other side of the quarter-deck, looking anxiously out into the darkness, then aft, then at the compass, and then at the barometer which hung in the cabin gangway. Round and round went the ship, heedless of her helm and the mercury told the same tale it had told for hours before. In vain did the eyes of anxious men peer into the darkness, only inky blackness met their straining gaze everywhere. Thus matters stood till six bells, when the mercury began to fall suddenly. The quick, jerking voice of the captain was then heard:

"Mr Smalley, you may take in the light sails."

"Ay ay sir;" and stepping to the main mast he called out, "Forward, there," and was immediately answered, "Forward, sir." "Stand by the top gallant and the flying gib halyards."

"In a moment he heard the report, 'Ready, sir.'"

"Let go the halyards, and clew down, let go the sheets and clew up, that'll do; belay all; now jump up and furl them, be lively, lads."

While this was going on the captain took another look at the barometer, and found the mercury still going down fast. Thoroughly aroused now, he caught his speaking-trumpet from the beckets and sang out, "Hold on there, down from aloft, every man of you; call all hands." Down came the men again. "All hands ahoy" was called with great strength of voice at both the cabin and forecastle gangways, and then followed one of those scenes which defies such description as would make it intelligible to a landsman, but which any sailor readily understands. The topsails were close-reefed, a reef taken in the mainsail, the gib, and flying-gib, and all the light sails were furled, and the ship made ready for the expected gale. But yet no breath of air had been felt moving, while an unnatural stillness and heaviness of the atmosphere was observed by all. Several of the seamen saw a dim purple streak suddenly appear right ahead of the ship, and called out, "Here it comes, sir."

"Where?" said the captain.

"Right ahead, sir."

"Hard a port your helm."

"Hard a port it is, sir."

"Brace round the yards."

"Ay, ay, sir."

The yards were braced around, and the ship was got ready to receive the expected blast on the larboard tack. That dreadful streak of cloud grew almost crimson; and there was heard, what they thought was the heavy roar of the coming gale, and every man seemed to hold his breath awaiting the shock. Good men and courageous sailors were on that ship's deck, but they shrunk from the terrible onslaught like frightened children. When God speaks in those fearful storms His voice is awful to the ear, and many a strong man has quailed before it. And the storm itself is scarcely more trying to one's nerves than the moment before it strikes, while men wait in dreadful suspense.

Thus those men waited till the minutes lengthened into hours, and the only change perceptible was in the deepening color of that lowering cloud of crimson light. At length eight bells told that four o'clock had arrived, and daylight was looked for as those men in the ship with Paul looked for it when they "wished for day." But the struggling light of the day seemed only to reveal the thickness of the darkness to the wondering vision. Just at daylight their ears were stunned with successive, quick reports, louder than whole broadsides from a hundred gun ship; the whole heavens were lighted up with a fiery red light; the ocean was stirred from her profound depths; great waves, without any visible cause, ran in the most awful commotion, now striking together and throwing the white foam and spray high in the air, then parting, to meet again in tearful embrace as before, a school of sperm whales ran athwart the ship's bows, making every exertion to escape from the strangely-troubled water, within a few cable lengths of the ship an immense column of water was thrown mast-head high, and fell back again with a roar like Niagara, a deep, mournful noise, like the echo of thunder among mountain caverns, was constantly heard, and none could tell whence it came; the noble ship was tossed and shaken like a plaything. "Great God, have mercy upon us!" cried officers and men. "What is this? What is coming next? Is it the day of judgment?" The royal Psalmist described them accurately. "They reel to and fro, and stagger like a drunken man and are at their wit's end." Soon the mystery was solved, when right before their eyes, about one league from them, there arose the rough sides of a mountain out of the yielding water, and reared its head high in air; then from its summit flames burst forth, and melted lava ran like a river down the declivity, and fell like a cascade of flame into the seething ocean. It was a birth-throe of nature, and an island was born which was miles in circumference.

Two years afterward I sailed right over that place, but the placid water gave no intimation that an island had been there, yet no man has said that he saw the death and burial of that land whose birth I have thus chronicled. "They that go down to the sea in ships, that do business in the great waters, these see the works of the Lord, and His wonders in the deep."

A GLASS OF BRANDY

"A glass of brandy can't hurt anybody! Why, I know a person, yonder he is now, on high change, a specimen of manly beauty, a portly six-footer. He has the bearing of a prince, for he is one of our merchant princes. His face wears the hue of health, and now, at the age of fifty odd, he has the quick elastic step of our young men of twenty five, and none more full of mirth and wit than he, and I know he never dines without brandy and water, and never goes to bed without a tremendous oyster supper, with plenty of ch mpagne, and more than that, he was never known to be drunk. So here is a living exemplar and disproof of the temperance twaddle about the dangerous nature of an occasional glass and the destructive effects of the temperate use of good liquors."

Now it so happened that this eye-witness of safe brandy-drinking was a relation of ours. He died in a year or two after, of chronic diarrhœa, a common end of those who are never drunk, nor ever out of liquor. He left his widow a splendid mansion up town, and a clear five thousands a year, besides a large fortune to each of his six children, for he had ships on every sea and credit at every counter but which he never had occasion to use. For months before he died he was a year in suffering—he could eat nothing without distress, and at death the whole alimentary canal was a mass of disease—in the midst of his millions, he died of inanition. This is not the tale, reader. He had been a steady drinker for twenty-eight years. He left a legacy to his children, which he did not mention. Seventeen had been sitting up to slaughter for fifteen years, another in the madhouse; the third and fourth of unearthly beauty—there was a kind of grandeur in that beauty but they blighted, and paled and faded—one I have seen—the sweetest treen, and another is tottering on the verge of the grave, and only one is left with all the senses, and each of them is weak as water.

Am. Temp. Journal.

THE CATACOMBS OF ROME

There are upwards of seventy of these places of ancient Christian sepulture, underlying a great part of the older city. Some of them, which originally approached each other, have been joined by excavating a passage through the intervening space.

These Catacombs have different names, which are generally taken from some saint buried in them, or whose history or memory is in some way connected with them. The entrance to some of them is through doors in churches or openings in the broad campagna. Of late years the work of clearing out the rubbish, which, in some places, nearly filled up the passages, and opening the tombs, has been carried on with a good deal of vigor.

The galleries lie one under another, very deep. You descend, as by an inclined plane, from one to the other, like going from an upper to a lower story in a house. They are four or five deep, and extend some distance out from the point of entrance. When far down in the earth, directly under the ancient Appian Way, we could hear passing carriages rumble in their course, over our heads. In some places shafts have been sunk, so as to let in a little light and air from the upper regions; but, generally, they are as dark as the graves for which they were intended. At some points we came to where the excavations are still going on, and could see the galleries nearly full of red sand, which all has to be dug out and raised to the surface of the earth. How they came to be filled with this sand is not satisfactorily explained. Some suppose they were thus filled to preserve the graves of the Christians from apolistion by the Pagans,—a mode of treatment to which persecuting hatred might prompt, and of which, those bearing the name of Christ, had the most dreadful horror. Vast numbers of the inscriptions taken from these Catacombs, contained in the marble slabs enclosing the graves, are to be seen in the Vatican, where they are carefully preserved. Could the worthies who found quiet resting-places in these Catacombs know by whom they are thus highly honored,—could they know that their bones are made subsidiary to the designs of "Antichrist," the "Man of Sin," and that they are almost worshipped as divine, thus diverting honor and glory from Him who is worthy of the whole, methinks they would desire a speedy resurrection, that they might point, with unmistakable precision, to "the Lamb of God that taketh away the sin of the world," rather than be idolatrously venerated and trusted in, as containing any kind or degree of merit.—*Anon.*

THE JANUARY FROST IN LONDON

The effect of the frost on public health, has been terrible. The deaths in the metropolis within a fortnight, were nearly seven hundred above the average. The old were carried off in great numbers. Sudden deaths also, have been frequent and almost unprecedented. The prevailing cause of death has been the congestion of the lungs. One day was especially destructive to life—Thursday, the 9th of January. The metropolis was enveloped in thick fog, and in the city proper, Dr Letherby tells us that "the quantity of organic matter, sulphate of ammonia, and finely divided soot, was unprecedented. It amounted to nearly four grains in a cubic foot of air."

A gentleman last week was met in the street by a friend, who, struck by his appearance, asked "Are you ill?" "No," was the reply. "I am quite well, only I should like a little more breath." His friend insisted on his going home in a cab. When he got home, he went to bed, speedily became delirious, and within twenty-four hours was a corpse! The explanation given is, that the cold had struck on the lungs, and "vital congestion" had followed. The average number of deaths was greatly increased by the extreme misery of the people, because shut out from their usual employment.

Cor. of Banner.

THE COMING MAN.

A correspondent of the Jamestown (Chautauque County) Journal, while travelling, met with Mr Wm Bader, Treasurer of the State of Illinois, and learning that he resided at Springfield, the correspondent said:

"You then must be acquainted with 'Honest Old Abe,' as we call him." He replied, "I ought to, for I have known him over thirty-four years, and he has lived nine years in my own family. We both came from Kentucky many years ago. In the summer of 1824, he worked for me on my farm near Springfield, breaking up prairie, and in the fall went down the river boating. Previously, he had, by hard study, acquired a knowledge of surveying, and had procured a horse and surveying instruments. Before he left, he signed a note with a friend of $400, and on his return he found him gone, leaving the note for him to pay. He said that he must sell his horse, go down to Salem, work and pay the note, as it was an honest debt I said: 'Lincoln, it will take a long while to work it out; I will sell your horse, take mine, go down to Salem, and do your business. Come back to my house and carry out your expressed wish to study law. Make my house your home. My wife has fixed up your clothes from the boat, and I will see the holder of the note, and he will not trouble you about it.' Lincoln replied, 'I cannot be dependent on any one as long as I can labor.' I went down and paid the note without his knowledge, and the man told him he would wait on him as long as I wanted him to.

"He finally concluded to stay—to work and study and such another student I never saw; night and day he toiled. With rapid strides he reached the bar and immediately he took his place at the head of it. Soon he got the money went to Hogan, the holder of the note, to pay it. Finding I had paid it long before, he tried to pay me. I refused. He then tried to have my wife take it, but she refused also—so well we loved the man.

"He lived with us nine years—was repeatedly elected to the Legislature, as long as he would go, and finally to Congress, when he got married and went to live in a house of his own. He never got in debt, enters into no speculations, but has pursued his profession and the acquirement of knowledge with unwearied diligence. He earned the name of 'Honest Abe' years ago, for, from him, all felt that they would always get an honest legal opinion. If the party could not convince him he had right and equity on his side, he would not espouse it for love or money, for friend or foe, but if he could make it appear that his cause was just, rich or poor, he would take hold of it with all his powers, and a knowledge of this fact had great weight with the court and jury.

"He has not been known to utter an oath, or taste a drop of any intoxicating liquor for twenty years, and we always supposed he was a member of the Presbyterian Church, which he is regularly attended, taking part in the Sabbath school exercises, but my wife, who is a member, says he is not a communicant, though his wife is. An article cannot come out of drive him, and what is more in man living, honor or great his friend, can persuade him from doing what he thinks is right, or turn him from a known path of duty, to the right or left. Until you have read 'Old Hickory,' get him in a fine, good-natured genial companion, in short he is the best man I ever was so generally with, and your may rely upon it he will prove himself equal to the position assumed him."

One of the favorite dreams of mine and mine
Is lonely, weary, wandering to and fro,
In Rome or in the sun, as it may be,
Those rolling days I have not had the art
Night or here, or Reason's grumpy ray
Was less not to assume our knowledge way
But gentle as opened to a better day.
And in it one nightly vapors disappear
Where day a bright of heaven is on hemisphere
So pale grows Reason at Religion's sight
So dies and so dissolves in supernatural light."

ONCE

"Did you ever attend the theatre?" said a young man to a blue-eyed maiden, who hung on his arm as they promenaded the streets of New York one moonlight night in October. The cheek of the lady crimsoned with a blush as she answered the interrogatory in a negative, and added: "My mother has taught me from childhood that it was wrong to attend such places." "But your mother formed perhaps unproper prejudices, from exaggerated accounts given by others; for I have often heard her say she never attended one in her life." "And he spoke eloquently of the drama, tragedy and comedy; and dwelt with pathos on the important lessons which we there learn of human nature. "Go with me once" said he, "and judge for yourself." Persuasion and eloquence triumphed over the maternal precept and example as she hesitatingly replied, "I'll go but once."

She went, and in that theatre a charm came over her like the one which the serpent sent forth from his dovelike eye. She went again and again, and from that house of mirth and laughter, she was led to one from the portals of which she never returned.

Around a centre table, where an astral lamp was shedding its mild light, sat three young ladies; while one held in her hand a pack of cards. At the back of her chair stood a young gentleman, who for years had successfully resisted every effort made by his companions, to induce him to learn the characters on cards. "Come," said she, "we need one to make our game; play with us once, if you never play again." Her eye, cheek and lip, conspired to form an eloquent battery, which sent forth its attacks upon the fortress of good resolutions, in which he had long stood secured, until it fell like the walls of an ancient city, when jarred by the fearful battering ram. He learned the cards and played. A few weeks afterwards, I was passing his room at a late hour, and a candle was shedding its dim light through the window. Since that time I have looked from my chamber nearly every hour of the night, "from close of day till morn," and seen that light faintly struggling through the curtains that screened the inmates of that room from every eye save His which seeth alike, in darkness and at noonday. Gaming brought with it disease and death came, just as he had numbered the half of his three score years and ten. During his last hours, I was sitting by his bedside, when he fixed on me a look which I shall never forget, and bade me listen to his dying words. "I might have been a different man from what I am, but it is too late now. I am convinced that there is a state of existence beyond the grave; and when I think of the retribution which awaits me in another world, I feel a horror which language is inadequate to describe. These were among the last words he ever uttered.

The junior class of a southern college had assembled in a student's room, to spend the night in riot and debauch. Amid that crowd was one who had never recited a bad lesson since his matriculation. In his studies he was head and shoulders above his class. That day he had failed. A shade of deepest gloom came over him, and he was indescribably melancholy. But the wine and jest passed round, while himself felt like Lucifer in Eden, where all was joy and gladness around him. Said a classmate, "Come, Bob, quaff this bumper, and it will make you feel as bright as a hermit's lamp." The tempter whispered in his ear, "Drink once, and forget the past. A similar occasion will never return." A powerful struggle seemed going on in his mind for a moment; but at last he silently shook his head and retiring to the grove, gave vent to his feelings in a flood of tears. That boy never drank—not even once. He took the valedictory in now D. D., and President of a College. Once! Once! Oh, on this slender pivot, hath turned for weal or woe the destiny of many a deathless spirit! Cæsar paused but once on the bank of the Rubicon; but it was a pause like that which nature makes when she is gathering her elements for the desolating tornado. Eve ate the forbidden fruit but once, and her countless posterity have felt the fearful consequence resulting from that rash act. Reader! remember once! *Penn Record.*

Family Circle.

OUR "GOLD DUST"

"First, I am going to write to mother," said Thomas, with his eye on the clock, parcelling out Wednesday afternoon; "next, two hours' play; next, come in and study my algebra lesson; after supper, go and hear that man lecture on Africa." Did he? for boys as well as men make capital plans, which they do not always execute.

No sooner said than Tom took his writing materials, and sat down to write. There was a great hurrah in the street, but he never got up to look out. He went once for the dictionary to learn how a word was spelled. "Do you care when you are only writing home?" asked one of Tom's cousins who was waiting for him. "I *always* care," answered Tom. The letter was finished, well done for a boy of his age, in about three quarters of an hour, and he was ready to be off. And so the afternoon was filled out as promptly as that letter was filled up. That is a specimen of Tom.

"Uncle," said Tom one day, "it seems to me your things don't look as well as they might." They were in the garden, and "the things" the boy had his eye on were the currant bushes.

"I don't expect they do," replied his uncle; "I'm no great hand at a garden. Well, sir, what can you improve?"

"I can *try* on the currants," said Tom. "They want to be thinned out, and the old wood cut off, and the right suckers trained. Don't you ever dig around them, and put ashes on the roots?"

His uncle had never done one of these things; did not know they ought to be done. He thought, he said, currants took care of themselves.

But they can be cared for," said Tom, "and do all the better."

"Suppose you try boy," said his uncle.

Tom's uncle gave him a home for two years to attend the high school and prepare for college, and that gave him time to try the bushes. In the fall he dug around their roots, pulled up the grass, scratched the large old bushes, and put out new ones. It took time but he lugged hard at it. In the spring he loosened the soil and on coal ashes, watched the young shoots, kept worms, and cut down others. His uncle did not believe much would come of it, but he had reason to change his mind. Much *did* come of it. All at once, it seemed to him, for time goes fast to an old man, his bushes were loaded with fruit, fine large currants, such as his garden had not seen for many a day, if ever before. People when they walked in the garden, exclaimed, 'What splendid currants you have!'

"That boy knows how to take care of his gold dust," said his uncle often to himself, and sometimes aloud.

Tom went to college and every account they heard of him, he was going ahead, laying a solid foundation for the future.

"Certainly," said his uncle, "certainly. That boy, I tell you, knows how to take care of the gold dust."

"Gold dust!" where did Tom get gold dust? He was a poor boy. He has not been to California. He never was a miner. Where did he get gold dust? Ah, he had the seconds and the minutes and these are the 'gold dust' of time. Specks and particles of time which boys and girls and grown up people are apt to waste and throw away. Tom knew their value. His deceased father, a poet minister, had taught him that every speck and particle of time was worth its weight in gold, and his son took care of them as of they were. He never spent them recklessly but only in good bargains, for value received. He was paid on all he passed away.

It is a mistake to suppose the minors and the minute have all the "gold dust." Young children have some, some of infinitely greater value than the richest mines can yield. God does not give it to men only. He has a day a month, a year long, entirely can be transmuted with so much time all at once, but long words made it out in seconds and minutes so that you can make the most of it. If you are not allotted all one or two in the less to compute them, small. He must to be sure, never be made up, the *lost is irretrievable*, it never to make up for a minute lost, but it is to teach you to be thoughtful and careful of the rest, you will by and by be rich with the golden years of a useful and happy life.

Take care of your gold dust, children.

Child's Paper.

FOR PARENTS.

Little Cares

In her beautiful tract entitled, "Earthly care a Heavenly Discipline," Mrs Stowe remarks that many Christians who can bow with meek submission to the will of God, where a beloved child is taken away, are quite overcome by such trifles as the petulance of a child or the breaking of a dish. No one who has ever closely examined his own heart can fail to know that the little things of life, the petty cares and annoyances which checker the passing days are far more trying to the patience and meekness of the spirit than the great things. The heaped up treasures of years, may fade before the moth and the rust, riches take wings, and the plans of ambition lie broken at our feet; yet these may be borne with calm brow and serene speech. The missing paper in the morning, the breakfast less inviting than usual, the carelessness of a servant, create a nervous impatience which sometimes overcasts the doings of a day.

Where is the reason for this? One reason may be found in the fact that we summon up all our moral strength to grapple with great trials, while we sit down feebly, and let the little trials conquer us. But the chief reason is that we forget to pray for strength to bear the little things. We know that God's grace is promised to all who ask it, but we feel as if we must only ask for great mercies. Let us remember that our Father has special grace, for special needs. He who paints the lily, and guides the feeble wing of the bird, will not forget us in our hours of care. His Providence orders our ways, and supplies our wants, why should the faith which takes hold with strong hand upon the unknown eternity, refuse to rest also upon Jesus, for the needs of time?

Dear friends, let us not be sad Christians, impatient Christians, repulsive Christians. The joy of the Lord is your strength. When the daily care makes the lip quiver, and the brow contract let us draw nearer to a moment, to the Beloved. Thinking of the cross, our Master bore for us, let us bind on our little crosses with patient smiles, or like Paul and Silas, let us bear them, with songs of thanksgiving.

"It will only make the crown the brighter to shine,
When we have the crown to wear."

Brooklyn, Feb. 21st. M K M

Fathers Pray with your Children.

A father once said, that he remembered his father taking him into a room alone, and kneeling down and praying with him. Further back than that he could remember nothing. But that prayer, though he was a very little child, he well remembered; and he often thought that he owed all his hopes of salvation to the fact, that he remembered nothing beyond that *prayer*. Is made an indelible impression on his mind. "It was forty years ago," said he, "that I heard that prayer, back of which my memory cannot run. My father is dead and gone; but here I stand a witness for God, that He hears and answers prayer. And I beg of you fathers, pray with your little children, not in the family merely, but pray with and for them alone, and the Father who heareth in secret will reward you openly."

FOR THE CHILDREN.

I Want the Blood.

Little Willie, though only eight years old, knew something about Jesus. When ill of fever and delirious, his mother asked him, as he tossed upon his bed, "Willie, do you want a drink?" "No; I want the blood!" "What blood?" "The blood of Jesus."

The Lame Boy.

A lame boy asked a gentleman to give him a ball of twine, saying, "He wanted to make a net with it, and sell it for three pence, to give to the Bible Society, to help them to print Bibles for the poor heathen;" adding, after a pause, "You know, sir, that will print a page." The gentleman told him "to bring the net to him when it was finished." The boy did so, when the gentleman said, "You are a good boy; here is three pence for the page of the Bible, and three pence for yourself." "No, sir; oh, no!" said the boy; "let me give it all, as it will print both sides of the leaf."

"I am the Chief of Sinners."

In passing through a street in Belfast one day, I was told that a little boy in the house No. 4, was very ill. I called. He was a stranger to me. I found him in bed. "What ails you, my dear boy?" said I. "Oh, my sins, sir! I cannot bear the weight of my sins." "Do you feel that you are a sinner?" "Oh, sir, I am the *chief of sinners*." "And what are you doing?" "I am praying to Jesus." "And what are you asking Jesus to do for you?" "To take away my sins." He was called up in bed his little hands firmly clasped. Even while I spoke to him, and pointed to the Lamb of God, he continued in earnest prayer. When I called again, he was full of joy. He had found the Messiah. I asked him, "Is there any thing you would like to do for Jesus?" His reply was, "I would like to bring all my brothers and sisters, and the whole world to Him."

Rev. Robert Knox.

The Child's Prayer.

Into her chamber went
A little maid one day,
And by a chair she knelt,
And thus began to pray
Across my eyes I clasp
The form I cannot see,
If thou art near me, Lord,
I pray thee speak to me."

A still small voice she heard within her soul.
"What is it, child? I hear thee—tell me all."

"I pray thee, Lord," she said,
"That thou will condescend
To carry in my heart,
And ever to my friend.
The path of life is dark,
I would not go astray
Oh! let me have thy hand
To lead me to the way."

"Fear not" I will not leave thee child alone"
She thought she felt a soft hand press her own

"They tell me, Lord, that all
The living pass away,
The aged soon must die,
And even children may.
Oh! let my parents live,
Till I a woman grow,
For if they die, what can
A little orphan do?"

"Fear not, my child, whatever ills may come,
I'll not forsake thee, till I bring thee home."

Her little prayer was said,
And to her chamber now
She pass'd forth, with the light
Of Heaven upon her brow
"Mother, I've seen the Lord,
He heard in verse I felt
And, Oh! I heard him say,
As by my chair I knelt,

'Fear not, my child, whatever ills may come,
I'll not forsake thee, till I bring thee home.'"

True Witness.

Advertisements.

Banking House. William McCouch.
Known and Rich. Pittsburgh.

BANKING HOUSE OF
WORK, McCOUCH & CO.,
No. 36 South Third Street,
PHILADELPHIA.

Dealers in Government Bank Notes and Coin. Sovereigns and Western Funds bought at the most favorable terms. Bankers' Drafts on N. York, Boston, Pittsburg, Baltimore, Richmond, Cincinnati, St Louis, Buffalo, constantly for sale. Collections promptly made, on all accessible points in the United States and Canadas.

Interest allowed on Deposits, as follows: Current Accounts, when not drawn below $500, 3 per cent. per annum. Certificates of Deposit

CHRISTIAN RECORDER.

African Methodist Episcopal Church in the United States, for the Dissemination of Religion, Morality, Literature and Science.

Vol. I.—New Series. PHILADELPHIA, MARCH 16, 1861. No. 10.

THE CHRISTIAN RECORDER

is published every Saturday on behalf of the

AFRICAN METHODIST EPISCOPAL CHURCH,

BY

REV. ELISHA WEAVER,

General Book Steward.

No. 619, Pine Street, Philadelphia.

Notice.—All letters and matters pertaining to the Book Concern or *Christian Recorder*, must be mail, must be directed to Rev Elisha Weaver Box No 85. Philadelphia, and all matters sent by express and to our city, must be directed to E. Weaver No 619 Pine St.

TERMS

Two Dollars a year payable in advance. Single copies, four cents.

ADVERTISEMENTS.

We admit Advertisements of all descriptions suitable for a religious newspaper, which will be published as follows:

Cards or Advertisements, (not to exceed ten lines,) for those who do not attend eight times for dollars, payable in advance or eight dollars without the paper, six months. For twelve lines or more included, three months, four dollars, one month fifty cents for each square included.

Poetry.

THE LOST SOUL

"O quam grave, quam insolite
A christo erit, etc."—Old Hymn

I.

Descend, O sinner, to the vast
Thy day of hope is done;
Light shall revisit thee no more,
Life with its sanguine dreams is o'er,
Love reaches not you awful shore,
Forever sets thy sun

II.

Pass down to the eternal dark;
Yet not for rest nor sleep;
Thine is the everlasting tomb,
Thine the unwaked, unclosing gloom,
The soundless, starless, sunless gloom,
Where souls forever weep.

III.

Depart, lost soul, thy tears to weep,
Thy never-drying ware:
To sigh the never-ending sigh,
To send up the unheeded cry,
Into the unreaping sky,
Whose silence mocks thy fears.

IV.

Call upon God; He hears no more;
Call upon death, 'tis dead.
Ask the live lightnings in their flight,
Seek for some sword of hell and night,
The worm that never dies to smite;
No weapon strikes its head

V.

Thou livest, and must ever live;
But life is now thy foe;
Thine is the worm-shrivell'd brow,
Thine the eternal heart-ache now,
'Neath the long burden thou must bow,
The living death of woe.

VI.

Thy songs are at an end; thy harp
Shall endure thee no more;
All mirth has perish'd on thy grave;
The melody that could not save
Has died upon death's sullen wave
That flung thee on this shore.

VII.

Earth, with its waves and woods and winds,
Its suns and sun and streams,
Its joyous air and gentle skies,
Filled with all happy melodies,
Has pass'd, or, with dark memories,
Comes back to torturing dreams.

VIII.

Never again shalt thou behold
As when a bounding boy,
The fresh buds of the fragrant spring,
Its song-birds on their April wing,
And all as vales a blossoming:
Or summer's rosy joy.

IX.

No river of forgetfulness
As poets dream'd and sang,
Rolls yonder to efface the past,
To quench the sense of what thou wast,
To sooth or end thy pain at last,
Or cool thy burning tongue.

X.

No God is there; no Christ; for He
Whose word on earth was vain,
Hath said DEPART; go, lost one, go.
Reach the sad harvest thou didst sow,
Join you lost angels in their woe,
Their prison is thy home.

XI.

Descend, O sinner, to the gloom!
Hear the deep judgment knell
Send forth its terror-shrieking sound
Those walls of adamant around,
And filling to its utmost bound
Thy weird, woful hell!

XII.

Depart, O sinner, to the chain;
Enter the eternal cell;
To all that's good, and true and right,
To all that's fond and fair and bright,
To all of holiness and light,
Bid thou thy last farewell!

DR. BONAR.

Selections.

THE STILL, SMALL VOICE.

Din and discord—voices warring against each other—hearts beating wildly and eagerly—feet tramping wearily up the steep hill-side—the sighings and groanings of prisoners in the tearful vale—all these we hear; but who hears music—who recognises the still small voice?

Yet it is above us—the sweet low whisper of the holiest breathing words, soothing and encouraging. Oh, were our ears less dull, we should hear the joyful sound!

Toiling from early morn to dewy eve, a young man, in the warm flush of youth, cheerily carries life's burden. He is scorned for his pure heartedness. Those who sit at the same bench revile him, because he is "not of them." Alone, weak, and weary—what supports him? Whence does he derive the wondrous firmness, which enables him to overcome temptation, to walk in the clear straight path, while around him are the invitations of pleasure? Ah, above the siren's voice is sweeter music—"*Blessed are the pure in heart, for they shall see God.*"

The grand pealing of the choral service arises from one of our earthly temples. A lady who lends the harmony of her hears and voice stays in the midst of it. A figure walks in the aisle—old, way-worn, hesitating in her friendlessness. And the lady invites her to her seat, and smiles kindly on her poor suffering sister. Hears she the heavenly strain floating around her, "*Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me?*" There is a servant of God whose years have not reached the meridian, yet his hair is silvered, and his step enfeebled. In the hot midsummer sun, and the winter's piercing blast, he labours in streets, and lanes, and cellars—softening the rugged journey for bleeding feet, pointing to the bright home above, and telling the aching heart, "Yet there is room." Yes, and when God's midnight silence spreads its cover-let over the sleeping earth, and tired ones press the refreshing pillow, he sleeps not, but prays and labors, forgetting himself, thinking only of his Master's glory. What sustains him? His Saviour's whisper, "*In the morning, ye shall reap, if ye faint not.*"

Thus it is, that the noble army of Christians press on amid the cares and temptations and sorrows of earth. And as they ascend the steep mountain-top, what is it blending with their pilgrim song? Home on the eternal house that knows their heated brows, sweeter than angel notes, is the Leader's message: "*To Him that overcometh will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father on his throne.*"

Dear reader! have you ever heard it? What music has the still small voice spoken to you?

The British Herald.

EPITOME OF A TWENTY YEARS' RESIDENCE IN THE EAST

CONCLUDED

Russia possesses the telling advantage of being more resolutely governed than Turkey. Certainly, the affectation of a more than mere surface civilization is far better counterfeited. The disguise of the one is too transparent to be successful; while the Argus eye of even statesmen is skilfully dazzled by the glittering tinsel of the other. The former, with classic refinement, conceals behind the scenes, the murder of an Agamemnon, or the cruel end of Medea's offspring; whilst the Turk, with brutal fidelity, would represent on the open stage every harrowing detail. But, that a deep under-current of barbarism pervades Russian institutions, witness the Knout; Siberia; a grossly licentious aristocracy; the humiliating restrictions of the middle classes, and the unutterable abuses of serfdom.

What reader of De Quincy could believe that the cruelties, so vividly delineated in the "Flight of a Tartar Tribe," would be repeated Anno Domini 1859? Yet not two years ago, the entire Tartar population of the Crimea, becoming obnoxious to their masters, for having supplied the allies with provisions during the late war—received the cruel summons to prepare for banishment from the land of their fathers. Corrupt officials—for it is incredible to suppose a humane government so lost to pity—delayed promulgating the order, until the fields of their wheat were sown and planted, and then restored the time of this compulsory exodus to a season when the harvests were ripening, consequently could not be gathered. Like birds of prey, Russian speculators swooped down on these devoted exiles, and as the hour of departure drew near, purchased for double and vast estates for a mere song. Reckoning at a penal stance to transport the herds on which this nomadic tribe almost entirely subsisted, they gave but nominal prices for cattle which could no longer be of any use to the owners. Finally, to consummate their villany, they forced these persecuted wretches to accept, at an unmarketable value, government notes, which are outlawed and worthless when once taken out of the empire.

Mark the result—the last and crowning act of this hidden drama. The fable of Cimmerian darkness seems no longer mythical. Forty thousand Tartars—driven by a relentless despotism to endure the rigors of winter on the pitiless coasts of the Black Sea—deprived of food, of clothing and of shelter, suffered horrors which language fails to depict. Famine and exposure decimated their ranks, and thousands perished from a malignant pestilence, which despair hailed as a welcome friend. Cruel pangs of hunger obliterated every semblance of humanity; and regardless of endearing ties, parents and children fought like demons for the most loathsome offal. Even after their arrival in Constantinople, where every means was adopted for their relief, we have seen them, like wolves, tearing to pieces diseased horses; and have known them literally dispute the possession of putrid carrion with the feathered scavengers of the Bosphorus.

Although sectaries—cordially hated by the Turks as idolaters, and unacknowledged even by Circassians as co-religionists—the Sultan was too humane to view with indifference the sufferings of the victims of a *Christian* government. At a great expense and the penalty of a fearful epidemic at the capital, he chartered vessels to give them a free passage to fertile lands, which were assigned to them; houses were constructed and government buildings vacated for their accommodation. Liberal subscriptions were raised among all communities; wagons were hired to transport their families, and the scant remnant supplied with cattle and agricultural implements. An impartial verdict must consider this Crimean tragedy as a fair offset to the recent horrors in Lebanon; but the sympathy of an enlightened public, cheerfully responsive to the sufferings of pseudo-Christian Maronites, withholds its crumbs from an obscure, semi-idolatrous Tartar tribe.

The insinuating affectation of liberality is that which renders Russia so dangerous an enemy of Protestantism. The cool, subtle, Jesuitical intriguer is far more to be feared, than the brute force of a more impetuous adversary. Russian subjects, not members of the established church, have ostensibly a certain latitude in making converts from one another; but technical difficulties and ingenious obstacles are thrown in the way of all proselytism to any religion but the Greek. Thus; when a Protestant College was successfully educating the Armenian youth of the Georgian provinces, this liberal government could not refuse its sanction to so philanthropic a measure. Outwardly prodigal of encouragement, the governor was secretly plotting how to thwart the usefulness of the institution, without at the same time compromising the *liberal* character of his government. With flattering regrets, the site of this College was suddenly found necessary for strategical purposes; and an equally valuable piece of land given in exchange, but attended with the trifling inconvenience of being some hundred of versts distant from this Armenian population, with impassable steppes intervening.

Woe betide that unhappy Russian, who should stray from the bosom of the mother-church! True: his headless trunk would not encumber the streets of St. Petersburgh or Moscow, nor would the olfactories of a Philo-Russian be offended by the poisonous exhalations of a body, to which a sepulchre had been denied. The erring sheep will either languish in a confinement too secluded to tell any tales—be forced an unwilling conscript into the army; or wander, as a marked exile, on the wilds of Siberia, until he recants his errors, or death terminates his secret sufferings.

If our memory is not in error, during the reign of Nicholas, most—if not all—of the Bible Societies, established in the empire under the patronage of Alexander, were abolished, and a stringent ukase promulgated against the introduction of the Scriptures. The present monarch, who has signalised his humanity by advocating the emancipation of forty millions of serfs, now exhibits an unexpected liberality by annulling the restrictions upon all Bibles in a *foreign* language. The prohibition still extends to those in the modern Russ; and Turkey thus becomes the only inlet by which the Word of God in the vernacular can be introduced into the vast empire of its near neighbor. For the agents of the Bible Society in Constantinople take praiseworthy pains in distributing their works to Russian sailors, of whom vast numbers pass through the Bosphorus every year, and to those traders who annually cross the frontiers for purposes of traffic.

Among the older missionaries and foreign residents at the Ottoman metropolis, who have "perfect understanding of things from the very first," the following opinion is general. That the secret demands of Russia which he will exact the Crimean war were not granted, not less by the ambition of wresting the ascendant political power to centre from the championship of the Greek race in Turkey, than by the determined, openly expressed, all missionary, effort whose success had rendered her uneasy for her schemes of future aggrandizement. A hereditary ambition whose gratify depends upon the support of an ecclesiastical church, and whose antecedents do not specially recommend it to contemplative inquiries, must have a natural sympathy or accredit of latter hostility towards the most liberal proclamation of toleration to the Christian population.

Should the millions of Christians in the East hitherto long to read in their own tongue the wonderful works of God, and should simply to be compelled to read what barriers could be set up against the early spread of the true growth of that power which relies solely upon the gates of hell not prevailing against it, and stands on the walls of Immanuel's land, and whose citizens are to dwell in all nations, tongues, and kindreds and people, and languages for ever and ever. Hallelujah! Amen.

HOPEFULNESS.

The poet Montgomery said of a promising Christian, who died young:—"He carried victory in his face." Rev David Sandeman, missionary of the Free Church of Scotland in Amoy, China, whose biography by Honar, is one of the choice religious books of the season, is described as "cheerful, happy, full of hope, abounding in prayer, busy in preparation for future usefulness."

"Hopefulness, and therefore, of course, happy cheerfulness lightened up his soul, so that he never dwelt on the dark side of the cloud, but fixed on the silver lining; so much so, that one of his friends used to be reminded by his character, of Bunyan's *Honeyful*, and used to think that he was one whom of all others, he should like to have with him when fording the cold waters of death."

Companionship with a hopeful person—a hopeful Christian—who would not desire it? Who does not feel that the presence of such a person is a ray of sunshine through every cloud? To whom does not his word, his look, his tone impart courage; on what desponding soul does it not act as a reviving cordial; to what imperilled interest of the church does it not come to the rescue? The hopefulness of the prisoner Paul, inspired confidence and restored order to the desponding, demoralized crew of the vessel driven up and down in Adria many days, in which neither sun nor stars appeared, and at last saved every soul on board. He was doubtless one who carried victory in his face, in his tone, in his mode of action. It is such men that we need at the council boards of the church, and of the nation, as well as in the private walks of the Christian life. We want the contagion of such noble natures pervading all departments of action in the church and the world.

The cloudy brow, the down-cast look and ominous tones of the desponding, are also contagious, sometimes creating a panic of mistrust. Who desires, or who is benefited by the companionship of such? Who would court their influence in the management of any high enterprise? Who desires to see the ship of State in the hands of those who are ready to cry out, "All is lost" at the first serious shock of the storm, or the first approach of real peril? Men who are ready, under one or another pretext, to let down the boat into the sea and flee out of the ship, instead of boldly and properly using the means in their hands of securing the salvation and prosperity of the whole.

Christian hopefulness is the sign of a healthy nature. It is not the outgrowth of a crude and baseless enthusiasm. *Nil desperandum*, is the appropriate motto of every follower of Christ, every laborer in his vineyard, every participant in those enterprises by which his kingdom is to be extended over the world. Hopefulness is the temper which results from simply taking the God of the Bible at his word. Despondency is the result of unbelief. Hopefulness is, as we may say, in the very air of prophecy; it is the anticipation of the future beloved of the Scriptures. Despondency puts the day of triumph far off and is not ready for it when it comes, if indeed, it does not help to delay it.

As despair can properly result from one calamity only, the wrath of God against unbelieving sin, as the atoning work of Christ which provides completely for the assuaging of that wrath, and the full assurance of that are and which opens upon perfect ward reconciliation with God, he upon a foundation which is permanently one of hope. To hope in Christian is to depart as long as them.

It seems that hope is a case which needs to be deepened as well as created; but to encourage grace at all, and it would simply be to complain I and expand. There is implanted a hope which remembers and which would impel the Christian to success and perfect labor under circumstances less favorable for patience and expectance per cent the "long which unbelief would not. Hope now should cultivate on the long for success. I mention I hope—Her cause characters whose outgrowth is despondency and fear are neither desirable as companions nor profitable as counselors.

MISS BREMER AND THE POPE.

Miss Fredrika Bremer lately had an interview with the Pope, thus described in her "Life in the Old World."

Before entering the Pope's room I had to wait yet a little in a well lighted corridor, where two Cardinals politely took charge of me. The oldest, still young—a handsome fair very tall gentleman, with quite a worldly appearance, under the ecclesiastical cloak and cap (Monsignore di Mercole,) talked about my writings, with which I am sure that he was only acquainted from a critical notice of them which has lately appeared in a French paper, the *Constitutionnel*.

He supposed that I was "a Catholic?"

I replied in the negative.

"O! but you must become one. You must be converted; you must not stop half way! A lady, such as you"—and so on.

He was interrupted by the summons to the Pope. I entered, attended by Monsignore di Mercole, who knelt at the door, and then left me alone with "His Holiness."

I saw at the further end of an oblong, light, and very simply furnished room, a man of stout but handsome figure, standing at a writing table dressed in a long white garment, with scarlet lapels and cap. I made one low courtesy at the door, another in the middle of the room in obedience to the Pope's sign to me to advance, and yet a third as I approached him and took my stand on the same little carpet with him, which I did in accordance with his friendly indication of his will. For such persons as do not kneel to the Pope are required by the ceremonial to make three courtesies or bows.)

The portraits of the Pope are in general like him, but his full, short, and broad countenance has, when seen more nearly, less expression of kindness and considerable more of zeal will and temper, than the portraits exhibit. The glance of the blue eye is lively, but not profound, and is deficient in earnestness. The complexion and physique generally indicate the best of health, a good appetite—and a good cook.

The Pope cast his eye on a written paper which he held in his hand, and having inquired about my country and place of residence, added, "You have written somewhat?"

Myself—Yes, your Holiness; novels of domestic life—more properly descriptions of life, but in the form of novels.

The Pope—But you are a Catholic?

Myself—No, your Holiness—not a Roman Catholic.

The Pope—Then you must become one. There is no completeness or consequence out of the Catholic church.

Myself—Permit me, your Holiness, to ask a question?

The Pope—Yes, ask it.

Myself—I love, with my whole heart, our Lord and Master, Jesus Christ. I believe in His divinity; in His redeeming efficacy for me and the whole world; I will alone obey and serve Him. Will your Holiness not acknowledge me as a Christian?

The Pope—For a Christian? Most certainly. But—

Myself—And as a member of the church of Christ?

The Pope—Ye—s, in a certain sense; but—but then people must acknowledge as true every thing which this church says and enjoins. You ought not in the meantime to believe that the Pope sends to hell all who do not acknowledge the infallibility of the Catholic church. No, I believe that many persons of other creeds may be saved, by living according to the truth which they acknowledge. I believe so, most certainly.

Myself—It delights me infinitely to hear this from your Holiness. Because I have cherished the hope of finding in your Holiness a more righteous judge, as regards these questions, than in many other Catholics, who say, "You are not a Christian; you cannot be saved, if you do not in all respects, believe as we and our church do."

The Pope—In this they are wrong. But you see, my daughter, people should be able to give an account of their Christian belief; not believe alone in general, but believe in the separate parts of a doctrine. It is already something to believe in the second person of the Godhead, and in his incarnation; but it is necessary also to believe in the institution which he founded on earth, otherwise there can be in reality no faith in Him. And people must believe in the Pope. The Pope is Christ's representative on earth.

GOD IS IN THE MIDST OF HER.

Oh, what a glorious prospect for the city of God, though the sky is darkened, and the clouds lower and threaten! how secure does the fair city lie, though in the midst of the sea, where waves dash furiously against her walls! The ground of her security, however, is not in herself, but in the rock on which she is founded. "God is in the midst of her," sings the holy Psalmist, and "helps her early." "God is in the midst of her," so He is in each individual member; always working, not always felt; always active, not always to be traced; incessantly sustaining, frequently without our knowledge; constantly blessing and fructifying, not always according to our wish, and often in secret. But He is always at hand. Thus is my rest forever; here will I dwell. "Blessed my brethren are the eyes that see what we see." Behold one pole shouts it to the other; the east proclaims it to the west. "God is in the midst of her." Oh, how majestic is the step with which He this day again marches through the world, not that he may judge the world, but that he may surround it by the bulwarks of His holy city, and over mountain and sea stretch forth the curtains of His habitations! The princes of this world is cast out and we see with rejoicing how the strong, pressed by the stronger is forced to yield one province after another. Not a hoof remains behind of what the Father has given to the Son. How does the faithful shepherd call His sheep, and they hasten from every desert and every rock, to fall on His breast and repose on his bosom! How diligently does the great reaper ply the sickle on his harvest field, and bring in the sheaves in abundance, as if winter were at hand, and haste were necessary that the last fruits might be brought home! Islands, that for thousands of years have awaited His coming, quiver with joy at the sound of His feet; and dark heathen plains grow light, because their light is come, and they greet with hosannas and hallelujahs the day-spring from on high. The Hottentot sees the golden bark of the dearest of all guests land on his shores, and with bended knees welcomes the Lord of glory. The sun at the North Pole grows warm upon the mother-heart of the most faithful shepherd, and his ice-bound world blooms like a paradise. Now, that the Prince of Peace has entered; yes, His footsteps are light and glorious, and mighty, whose precision from land to land, "even in the midst of her." No one has forgotten us—no one even—and though He walks about more lightly of late, and less in the noon-day than in former times, yet His foot steps are still in the midst, and we hear the footfall of the feet that hang on his priestly robe. If that we were added to the list of the past or are still you will know me honored, that up to present we must not presume to How, but Love. How to take How we come, for here Herod, baby Bethlehem's joy does not to How up as a king, even before the world began, yet He lives on in the richness of His presence in our midst. He has strewn them the weary hearts of the sun and upon the cross my knees of another. The world to spot how He been in the scene of His Love and consoles I in the scene of those who struggled to death. He has He might me from the night of temptation one. He might and has he strewed upon another the crown of victory, after the fight. One he has made to hear the glad voice, saying: Rend and cheer, thy sins are forgiven thee; another, here, now healed, he goes on his way rejoicing, whilst by another providence he has relieved the heart of a second from its heavy burden. Then there are, doubtless, many in the midst of us to-day, with cheerful, yet penitent countenances, who make warfare with joy and humility, the Lord hath done great things for me. Yes, the Lord is in the midst of us—therefore have I not been removed. And truly, my beloved brethren, is not it an irrefragable proof that Immanuel was in the midst of us, that we have not been removed, that we still remain, together on Jesus' bosom, and under Jesus' banner, though the devil daily roars around as if he would devour us. And see how many a bed of pain is in the midst of us, where the bush of thorns has burned the whole year through, and yet has not been consumed; how many a miserable family, where all was wanting, and yet the barrel of meal did not waste, nor the cruse of oil fail; how many a pilgrim knew not what way to take, and yet now has passed Jordan; how many a Jonah, who had already gone down to the very bottoms of the mountains, now stands joyful and glorifying God on the shore! For the prosperity of our Christian institutions; the happy success, far beyond all expectation of our efforts in the cause of God, behold movement on movement, witness upon witness, praising His grace and widely proclaiming in the triumphant language of our Psalm, "God is in the midst of her!" and Jerusalem is his habitation and his rest forever. Therefore let us not fear since the Rock of Jacob is with us, and such a bulwark is raised around us. He who bears arms against us contends with God, and let indulgence us to take the field against Him. Sooner shall the thorns overcome the fire, and the chaff resist the storm, than hell triumph over us, who have such a Defender. Who will venture to attack us?

A ship by winds and waves in vain assailed:
Adventurer turn bold, whose courage ne'er has failed,
Or fix on the fiery furnace as in mid height.
A shield of adamant the foes to fright;
Hero of God, that ne'er has lost the field:
A sword of grace by foreign power unyield
Rest where he's and and cheering courage be,
Sure is our FAITH in which we live and die!

KRUMMACHER.

MONUMENTAL RELICS OF OUR COUNTRY.

These are, undoubtedly, memorials of races akin, in general character, to the red men who occupied the continent, at the time of its discovery, from Cape Horn to the Arctic Circle. In glancing at these monuments, it is proper to notice the prejudice which certain writers, interested in discrediting the great principle of human brotherhood, have endeavored to attach to the red race. They have been represented as creatures so low in the scale of rational endowment, as to be entitled to the epithet "cinnamon-colored vermin," etc. This is, assuredly, an unamiable misrepresentation. The Indian is, indeed, under every variety, confessedly, an example of the fixedness, also, with which hereditary traits are stamped upon communities, by influences habitually operating through long ages. But he is very far from being the cipher or the wretch, relationship with whom should be indignantly scorned. He has often exhibited qualities of both mind and character immensely above the average European standard. De Witt Clinton, in his discourse before the New York Historical Society, in 1811, did not overstate the case, when he said of the Iroquois, "No part of America contains a people which display the energies of the human character in a more conspicuous manner, whether in light or shade, in the exhibition of great virtues or talents, or of great defects." The remark might certainly be extended to other tribes. Who is not familiar with the high endowments of the celebrated Pocahontas—her feminine tenderness—her devoted fidelity? Who is surprised that distinguished families claim it as an honor that they inherit the blood of this Indian heroine? Who imagines that the proudest pedigree of the world has anything to boast over the descendants of this noble character?

The American aboriginal monuments are of various kinds, and appear in every extensive region of the continent. They may be regarded as radiating from Mexico and Central America, to the lowest points of the Old Empire of the Incas, on the south; and on the north, throughout the whole extent of what is now the magnificent domain of the United States.

Rather more than a hundred years ago, a party of Spanish travellers, crossing the Mexican province of Chiapas, unexpectedly discovered, in an extensive forest, the ruins of immense stone buildings, which covered an area of many miles. The place had been previously unheard of. Its name, with its people, had disappeared. From an Indian village, however, not far distant, a name was borrowed; and the forgotten ruins have since been known as the city of Penlenque.

The extent and magnificence of these remains, conclusively prove that here must have stood, in some ancient time, a great city, the capital of a people, numerous, powerful, and possessing more than a few appliances of art. When the busy hum of life filled these halls, at what date their dispossessed occupants, fleeing from ruthless invaders, looked for the last time upon the homes of their fathers, or, awaiting attack, perished around their hearths and altars, no record remains to tell. The old stones, themselves, must be interrogated for the story.

It seems clear that the people who left behind them these traces preceded the Aztecs, or Mexicans of Cortes' time. This is evidenced not only by the vast accumulation of earthy mould at the base of the ruins, and by the prodigious forest growth among them, but by the fact that when the great Spanish conqueror passed within a few leagues of this spot, nearly three and a half centuries ago, he heard not a whisper of any such city, as then astir with an active population. It was, no doubt, at that day, as now, a heap of mouldering ruins. These ruins, and others like them, in several parts of Central America, have been repeatedly explored; and the result is, a historical restoration, to some reliable extent, of the lost race which preceded that of Montezuma's empire. That it was a kindred race, is evident from the characteristic features of the buildings.

Around all these works, that so strangely tell the tale of other days and an ancient race, the deepest silence now reigns. For generations, giant forests have shed over them the gloom of a shaded solitude; and, until a recent day, man had lost the knowledge of their existence.

But although the voices which once echoed among them be hushed, and the hands which wrought them have long since crumbled into dust there are witnesses yet surviving to explain the meaning of these works. The very structures looked upon by Cortes and his veterans, in the heart of the Mexican capital, were of the same type. The pyramidical mound, the stuccoed and painted palace, the sculptured idol and altar, and the hieroglyphic tablet, were all there. The difference in detail indicates indeed another hand and a succeeding age. But the correspondence proves kindred ideas and a common descent.

Mr. Benton, Thatcher, a week ago, sixteen of Indiana, Upper Canada, died last week in the eighty-first year of his age. He passed through an eventful life, nearly three centuries having been present as a servant of the general naval battles of Nelson, and being also one of those to assist in carrying away Mungo Park on his African exploration. Mr. Thatcher was a native of England.

SEAMEN'S MISSION

The following incident is related by the Rev Septimus Jones, a missionary located in Philadelphia:—

Some little time ago, I was told that a young Norwegian sailor, friendless, unknown, and wholly unacquainted with the English language, had been taken to the Pennsylvania Hospital. I called at the earliest opportunity, and upon making inquiry for one Johannsen, (that being the lad's name,) was conducted to the side of his bed.

It came out, however, that he was a Swede, not a Norwegian, and that he bore the name, not of Johannsen but of Johnson; and, further, that he was tolerably conversant with the English tongue. I promised to procure him a New Testament having Swedish on the one page and English on the other.

I called with it a day or two after, but owing to the doctors being at that hour in the act of making their daily tour through the wards, it was not convenient to grant me access to the building, and I therefore handed the book to the janitor, who very readily promised to see it conveyed to the patient.

Some days after I called again to see the Swede, but was surprised to discover that the book had not reached him. The janitor had faithfully confided it to one of the nurses, feeling sure that it would thus go safely. Not wishing to be troublesome, I inquired no further, especially as the man could himself read English. Still, on the occasion of my next visit, I was led to ask one of the resident physicians concerning our Johannsen. He said he knew him, and obligingly led me to his bedside, but he turned out, after all, to be Johnsen my old acquaintance. I then alluded to the circumstance of the New Testament, when he answered, "It occurs to me, by the way, that there lies down stairs, and bearing some such name, a young Norwegian, who speaks not a word of English; while, unfortunately, there is not a person in the Hospital who can speak a single word of Norwegian to him."

Now, singularly enough, a patient who had just so far recovered as to be able to walk about, was seated on a neighboring bed, and upon over-hearing me, remarked that he had heard of that lad, and being somewhat familiar with the Norwegian tongue himself, would be happy to go down with us.

Upon reaching the lower ward we found, to my delight, the poor, lonely boy of whom I had been so long in search. Week after week had he lain there on his bed of pain, without friend or acquaintance, or any one to speak to him a word which he could understand. I have seldom seen a more amiable countenance. He was a picture of cheerful resignation. His face was fair and almost girlish, and his hands soft, white, and tapering, indicated no long familiarity with rough labor, either at sea or on land. He asked our temporary interpreter whether I were the Consul; and upon being told that I was the missionary, he held out his hand with a smile of welcome. In answer to the inquiry whether he would wish to have a Norwegian Bible, he put his hand beneath his pillow, and drew forth, covered with well worn paper, a volume which proved to be none other than my little wandering Testament.

By a providential mistake I had brought a Norwegian in place of a Swedish Testament, which the nurse had kindly and intelligently conveyed to the very person by whom it was needed, although he was not laid in the ward to which the book had been directed.

I shall never forget his look of love and gratitude when he knew who had sent him the sacred volume.

He seized my hand, and with the aid of the little English he had learned by comparing the opposite columns of his New Testament, exclaimed,—"Oh, how long would the time have been without this dear book!"

We talked of his home in the far East, his early religious teachings, his mother and his father, his brothers and sisters, and also of his uncle, from whose counting-house he had run away to make this his first voyage.

After reaching our port, he had fallen from the mast and broken his thigh.

Some further conversation having passed between us, I prepared to take my leave, and, pointing to heaven, offered to pray for him, and for them all in his distant home, to which proposal he sweetly nodded his assent. He was deeply moved when he recognised in my prayer the names of those who, had they not been separated by the broad ocean, would now be crowding around his bed.

TO AVOID A BAD HUSBAND.

1. Never marry for wealth. A woman's life consisteth not in the things she possesseth.

2. Never marry a fop, or one who struts about dandy-like, in his silk gloves and ruffles, with a silver cane, and rings on his fingers. Beware! There is a trap.

3. Never marry a niggard, a close-fisted, sordid wretch, who saves every penny, or spends it grudgingly. Take care lest he attint you to death.

4. Never marry a stranger whose character is not known or tested. Some females jump right into the fire with their eyes wide open.

5. Never marry a mope or a drone, one who drawls and draggles through life, one foot after another, and lets things take their own course.

6. Never marry a man who treats his mother or sister unkindly or indifferently. Such treatment is a sure indication of a mean and wicked man.

7. Never on any account marry a gambler or a profane person, one who in the least speaks lightly of God or religion. Such a man can never make a good husband.

8. Never marry a sloven, a man who is negligent of his person or his dress, and is filthy in his habits. The external appearance is an index to the heart.

9. Shun the rake as the snake, a viper, a very demon.

10. Finally, never marry a man who is addicted to the use of ardent spirits. Depend upon it, you are better off alone than you would be were you tied to a man whose breath is polluted, and whose vitals are being gnawed out by alcohol.

In the choice of a wife, take the obedient daughter of a good mother.

THE HEBREW LANGUAGE.

Independently of the venerable age of Hebrew, a deep interest attaches to it as the language in which the Almighty delivered his earliest communications to man. If we were not accustomed to it, how solemn would be the impression that we were listening to the very words of the Most High! We gather in crowds to watch every word that falls from the lips of the great masters in eloquence. But in them there is but a single spark from the source of light. "The inspiration of the Almighty giveth understanding." How terrible is the injury we allow to be inflicted upon ourselves when we permit the dull and the doting, by claiming a kind of exclusive property in the Scriptures, to disgust us with them! But a translation, however admirable, and such indeed is our English version cannot give the exact idea of the original. We hesitate not to say, that to feel perfectly with Isaiah we must be able to read his words. The sad, denied by vain mockeries, distressed by man's falsehoods in a labyrinth of theories, looks anxiously for a rock on which to rest. Who does not desire to come to the clear fountain that in God's light he may see light? And in the point of view who can overrate the venerable Hebrew?

Auburn.—Twenty pickpockets, who had stolen in the aggregate two thousand five hundred dollars, were arrested in Buffalo, N. Y., during Lincoln's visit there.

HOW KNOX AND LUTHER PRAYED.

During the troublous times of Scotland, when the Popish court and aristocracy were arming themselves to suppress the Reformation in that land, and the cause of Protestant Christianity was in imminent peril, late on a certain night, the vigilant and unwearied John Knox was seen to leave his study, and to pass from the house down into an enclosure to the rear of it. He was followed by a friend; when, after a few moments of silence, his voice was heard as if in prayer. In another moment the accents deepened into intelligible words, and the earnest petition went up from his struggling soul to heaven: "O Lord, give me Scotland, or I die! Then a pause of hushed stillness, when again the petition broke forth: "O Lord, give me Scotland, or I die!" Once more all was voiceless and noiseless, when with a yet intenser pathos, the thrice repeated intercession struggled forth: "O Lord, give me Scotland, or I die!" And God gave him Scotland, in spite of Mary and Cardinal Beaton; a land and a church of noble Christian loyalty to Christ and His crown, even unto this day. How could it be otherwise?

So Luther, when Germany and the Reformation seemed to be lost, and human help was none; this was the prayer which that second Moses went and laid down at the foot of the eternal throne. "Oh God, Almighty God everlasting! how dreadful is this world! behold how its mouth opens to swallow me up, and how small is my faith in Thee! If I am to depend upon any strength of the world, all is over. The knell is struck. Sentence is gone forth. Oh God! Oh God! Oh thou my God! help me against all the wisdom of the world. Thou shouldst do this. The work is not mine, but Thine. I have no business here. The cause is Thine, and it is righteous and everlasting. Oh Lord, help me. Oh faithful and unchangeable God! I lean not on man. My God, my God, dost thou not hear? My God, art thou no longer living? Nay, thou canst not die. Thou dost not hide thyself. Thou hast chosen me for this work. I know it. Therefore, Oh God, accomplish Thine own will.—Forsake me not, for the sake of Thy well beloved Son, Jesus Christ, my defence, my buckler, and my stronghold."

But he had not done. Once more the tide of emotion and importunity bursts forth: "Lord, where art thou? My God, where art thou? Come, I pray thee; I am ready. Behold me prepared to lay down my life for thy truth. For the cause is holy. It is thine own. I will not let thee go,—no, nor yet for all eternity! My soul is thine. Yea, I have thine own word to assure me of it. My soul belongs to thee, and will abide with thee forever. Amen! O God, send help! Amen!"

The history of the salvation and sanctification of human souls hitherto is the history of such praying as this, in spirit, if not in these or any uttered words. Such sacred earnestness and familiarity never offends, but immeasurably delights the Father of our Lord Jesus Christ, who through him is the God of all grace and consolation.

Congregationalist.

GOD'S PLAN OF YOUR LIFE.

Never complain of your birth, your employment, your hardship; never fancy that you could be somebody, if you only had a different lot and sphere assigned to you. God understands his own plan and he knows what you want a great deal better than you do. What you call hinderances, obstacles, discouragements, are probably God's opportunities; and it is nothing new that the patience should dislike his medicines, or any certain proof that they are poisonous. No! a truce to all such impatience. Choke that envy which gnaws at your heart because you are not in the same lot with others. Bring down your soul, or rather bring it up to receive God's will, and do his work, in your lot, in your sphere, under your cloud of obscurity, against your temptations, and then you shall find that your condition is never opposed to your good, but consistent with it.

Dr. Bushnell.

FOREIGN ITEMS.

ITALY.

The Italian Evangelist Mazzarella.—A German writer, translated in the last *News of the Churches*, says:

The most gifted and important, perhaps, of all the Italian evangelists is Mazzarella, from Gallipoli, formerly an advocate in Naples, then in 1848 and 1849 a political fugitive, and subsequently, when the grace of God had mastered him, an ardent champion of the doctrine of God's free grace. I have spoken about him to many Italian, French, and German evangelicals who know him more intimately, and they have all told me with one accord that he is from the heart a believing Christian. I then read his works myself, and was heartily refreshed therewith. I name only two of them, *Meditate e svegliate* (Meditate and choose) with the motto, Luke x. 42, a little pamphlet, which contains, as in the germ, the religious ideas of his larger philosophic work, the *Critique of Science*. By the latter, Mazzarella, and with him the young Italian Evangelic Church, have already won an honourable name in the domain of science. On account of this book, Mazzarella has been designated by the Sardinian Minister Mamiani to the Professorship of Moral Philosophy in the University of Bologna.

While in their doctrine about Christ, man, and the way of salvation, Mazzarella, and with him all the Italian evangelical associations, do not forsake the common ground of evangelicism, they are, on the other hand, Darbyistic in their doctrine about the society and the appointment of the ministry, though they insist on regarding themselves as ample adherents of the gospel, and opponents of Darbyism.

SPAIN

It is interesting to know that in this land of virulent and prevailing bigotry, there are not wanting those who are willing to suffer and who are suffering, bonds, imprisonment and exile for the truth. Albama and Matamoras were still, at last accounts in prison, the former having refused to accept his liberty on bail. The *Christian World* says that their case was brought before our own, as well as the British government, but as General Cass was just about leaving the Cabinet at the time, no attention was paid to it, so far as it is known, by the Department of State. The *News of the Churches* says:

It is gratifying to learn that the account of what passed at the late meeting of the deputation in behalf of the persecuted Protestants in Spain with Lord John Russell, has greatly encouraged the friends of the gospel in that country who are more numerous than is generally believed.

LIVE FOR SOMETHING.

Live for something, be not idle—
Look about thee for employ,
Sit not down to useless dreaming—
Labor is the sweetest joy.
Folded hands are ever weary,—
Selfish hearts are never gay;
Life for thee hath many duties—
Active be, then, while you may.

Scatter blessings in thy pathway!
Gentle words and cheering smiles,
Better

The Christian Recorder.

Philadelphia, March 16, 1861.

NEWS FROM THE CHURCHES

Rev. A. T. Hall, of Salem Indiana writes, that God has graciously poured out his Spirit upon them in that portion of the vineyard, and blessed his labors at all the points of his circuit where he has been. And now at Salem protracted meetings have been held, many have joined the church a number have professed a hope in Christ Jesus, and about fourteen souls were at the altar seeking forgiveness and peace. The Lord ever be praised for his goodness. May he bless abundantly your laborers on our old stamping ground. We will never forget our old friends out there. Our love and many prayers are offered for their welfare.

Rev. J. Hollon of Columbia Circuit, Pa, writes that the Lord has most graciously visited his circuit, and many have been added to the church. May the Lord bless every effort to do good. Brother Hollon is a faithful servant of God. His letter will be seen in another column.

OUR PAPER.

Will the brethren read the chapter on our Book Concern and periodicals, in our new Discipline, page 215 to 226, which has been revised and published by our excellent and worthy Committee, by the order of the General Conference, namely, Revs. Bishop Payne, John M. Brown, and Alexander W. Wayman? They will then see their duty to support the Book Concern, periodicals, &c. We wish to say in this connexion, that we have just received a letter from one of our good brethren out West, stating that he had been informed, that it is white men who are doing all the writing for our paper, and upon this ground he refuses to do any thing for the paper until it is settled. We don't know who his informant is; but one thing we do know, that he is lost for knowledge; and if he will make such a statement without a true knowledge of what he states, he is a dangerous man. And for the satisfaction of the writer we would say, that the report is groundless; and that there has never been but one such piece published or set up for our paper, except from the Rev. Mr. Foster, an agent for the Kansas sufferers. This appeal appeared to nearly all the papers, both religious and secular; and as he personally requested the favor of its insertion in our paper, and it being an appeal in behalf of both white and colored sufferers, we, in their behalf, as well as through courtesy to Mr. Foster, published it. This sets this question at rest. We think those who have done nothing for the paper, ought not to listen to every idle story; but rather have charity, and neither think, believe, nor circulate any thing which might prejudice us; but rather help us both by their subscriptions and contributions.

Secondly, the paper has sustained itself so far through our hard exertions. Not a penny has been taken from the sales of our Book Concern to aid us in publishing the paper; neither have any of our churches given us the smallest contribution yet, nor have we asked them, but nevertheless it is their duty to do so, which they will find by reading our Book of Discipline which we have referred to.

There has been no paper in our church, so far as we know, since 1852, that has lived above five weeks, without having to suspend from one to two, or more weeks. We are in the third month, and hope to continue without being under the necessity of suspending. We claim no merit for this. Most of our brethren have very cordially, so far, cheered, encouraged, and assisted us; and we hope to receive the countenance of all.

THE RUSH SOCIETY.

The Daughters of the Rush Society held their first anniversary on Wednesday the 12th inst., in Sourder's Hall, in Baraley Street. This Society is thirty-three years old, and is said to be the oldest in the city. We learned from the address delivered by their Secretary, that they have raised during that time $12,000, which has been distributed in assisting each other in sickness, burials, &c., with the exception of some $1,587.82 in their treasury. As is customary in these societies on occasions of this kind, they invited the clergy to participate in the exercises, and to address them in the way of advice and encouragement; after which the refreshments were very kindly passed around by the ladies; and, we must say, that they were of a superior character. We believe the colored people of the city of Philadelphia, from what we can learn, have more society money in the Saving Banks than any other class of persons in the city. Now think what amount or number of gentlemen they support!

ACKNOWLEDGMENTS.

From our worthy agent, Mr. Wm. Stewart, of Cloudtown, N. J., who is very active there on behalf of the RECORDER, as follows:—

Philip Smith Pierce, Roadstown P. O., Cumb. county, N. J., $2.00, Mr. Archibald Cuff, Bridgeton, $1.00; also from Rev. Daniel Moore, Washington, D. C, per Rev. J. M. Brown, Mr. Basil Patterson, $1.68, for papers sold, $2.72; from Rev. George Weir, N. Y., for papers, $2.00, and $1.00 which was omitted in a former No; from Rev. H. Jarvis, of the Burlington Circuit, for papers sold 75 cents, and on his own subscription, $1.00, also, through brother Gaines, the following names, Miss Georgiana Waters, Strickersville, Chester co., Pa., $1.00, Moses Nelson, Chesterville, Chester co., Pa., 50 cts., Miss Rachel Nelson, 50 cts.; through Rev. Richard Barney, West Chester, Pa., we give credit to Joseph S. Jones, $1.00; Miss Mary Ann Butler, $1.00); also, through our city agent, Mr. Burris, Mr. Wm. Shipley, Camden, N. J., $1.00, Mr. Joseph Gibbs, Salem, N. J., $2.00; we also received from Abram B. Jackson, West Chester, Pa., $1.00.

We omitted giving credit in our paper for $4 40, sent us by our excellent and good brother, Rev. A. C. Crippen, Newark, N. J. The way we came to overlook giving credit, was, it was not stated in the letter to whom the credit should be entered.

Also, from Rev. William H Waters, Baltimore, for papers sold $3 00, and from Rev Geo Weir, for papers sold, $2 00

For the Christian Recorder.

REV. PRESIDING:—I purchased one of your Disciplines first, to see what the difficulties or the mistakes were that you desired not to be blamed for, it may. And, sir, I find, to my regret as a minister and pastor of the A. M. E. Church, that the cardinal link of our government that binds us to each other is not there. It is the most important canon of the church,—the General Rule. In order to know, I ask by what authority was the General Rule left out of the book purporting to be the Discipline of the A. M. E. Church of North America?

Yours, for truth, A. C. CRIPPEN.

Newark, N. J., March 11, 1861.

We would say to brother Crippen's inquiry, in relation to our Book of Discipline, that we had nothing to do with the printing of the Disciplines, more than to try to raise the money to pay for the printing. But we presume that the chairman of the committee can give you an answer.

ENVY.

Envy, like its author, seeks whom it may devour. Satan conceived envy against Adam and Eve in the garden of Eden. He could not endure to contrast their state with his own. Envy of their blessedness and peace led him to plan their ruin; and ever since that characteristic transaction he has been engaged in seeking the injury of all. The evil spirit of envy entered into the heart of Cain. He first envied his brother, then hated him, and, finally, slew him. Again, envy, with Satanic passion, may be found in the history of Joseph and his brethren. Mark, they first envied him, Joseph, and then contrived wicked plans to destroy him. But it will be remembered that, by the interposition of Reuben and Judah, he was delivered from them and sold into the hands of the Ishmaelites, who carried him into Egypt. Now, let it ever be remembered that God, who is the King of kings, overruled their wicked design, for much good to Joseph, and, also, to his brethren, who repented and were forgiven by him. Therefore, envy is dangerous. Sometimes envy gets into the hearts of professing Christians, who claim a right to the tree of life, and leads them to hate a brother or sister whose position in life may be a more conspicuous one than theirs.

Some one says, "Envy is seldom without its usual accompaniments, which are *deceit, malice, perfidy*, and *fraud*,—so that a person who cherishes, or even admits, pride, covetousness, and envy, may be said to possess a legion of evil spirits. Mary Magdalene was plagued with a heart of envy, out of whom Jesus Christ our blessed Saviour cast seven devils." O envy, envy, thou God-hating sin, when will thou cease thy wickedness? Again, when envy gets into the heart of those professing to know God has pardoned their sins, he forms himself into a spirit of despotism, then all must bow to him, or the fabrication must fall to the ground. But it is very different with the man of God. The man of God, whom envy cannot conquer, goes about his own business—and lets other folks' business alone; or if a brother does wrong or offends his brother, Jesus Christ, whose example all ought to imitate, lays down a very beautiful rule for his guidance. And what is that? First, go to thy brother, and if he will not hear thee, take another with thee, and if he will not hear either, what next? Bring him before the Church, and if he will not hear the Church, he has no more place among us. But envy will not pursue this course, but is "like a roaring lion seeking whom he may devour." Now, since he is so mischievously disposed, it will be necessary to erect an enclosure of prescribed limits around him, taking care to close every avenue of escape securely, so that he may neither jump over nor escape by means of any unguarded crevice. We would recommend exercise, and prayer to God, in order to keep down envy.

Again, any man or woman of God whose walk and conduct are without a blemish upon his or her character, and are successful in all their undertakings—both spiritual and temporal—notwithstanding he may have God and the majority of the people on his (or her) side, envy will do all it can to dethrone his position. We have an illustration of this in the case of Saul and David; the women sing Saul had slain his thousands, but David his tens of thousands. This created envy in the heart of Saul, and so led him to seek the life of David; but JEHOVAH frustrated his evil design.

In conclusion, may GOD keep envy from the hearts of all his true followers.

LECTURE AT THE INSTITUTE FOR COLORED YOUTH.

On Thursday evening of last week, 7th instant, Rev. Jonathan C. Gibbs, A. M., gave an interesting and instructive lecture on Geology, at the High School Rooms, Nos. 716 and 718 Lombard Street. Mr. Gibbs, as is well known to most of our readers, is a graduate of Dartmouth College, Hanover, N. H., and also of Princeton Theological Seminary, N. J., and is at present pastor of the First Presbyterian Church, Seventh Street below Shippen. He is one of the few colored men in this country who have enjoyed the advantages of a full collegiate and professional course of study.

We were glad to see a good audience in attendance at his lecture, into which was condensed a deal of useful and entertaining information. Of course, no one in a single lecture can do more than develop some of the leading facts and principles of Geology. This was done in an interesting manner. There were, however, one or two statements made, in which we thought brother Gibbs played a little on our *faith*. He stated that Niagara Falls are now seven miles receded from the place at which they originally thundered, they having worn off the solid rock to that extent. This rather took us back at first; it may be true; we can't *disprove* it. Again, it was stated that *boulders* sometimes imbed themselves in solid rocks (the word *rock* being used in its common, and not its strict geological sense,) to the depth of *twenty and twenty-five* feet, by waddling and turning under the action of water! We suppose brother G. could demonstrate this if called on, but to our mind a hole in the earth twenty five feet deep, a big way in *course* towards the earth's center, if not toward China, which, the old geographies used to tell us, "is directly under our feet."

Brother Gibbs' was the seventh lecture of the course. The eighth will be given by Prof Robert Campbell, formerly a teacher in the High School, more recently of the Niger Valley Exploring Expedition. Prof Campbell will be followed by S. M. Douglass, and, we trust, by brother Wootton, of Bethel Church, whom, we understand, Prof. Bassett has especially invited to lecture in the course. These lectures are entirely free to all who may choose to attend them,—though each lecturer is allowed by the Institute a small fee of a few dollars. We commend them to our readers' attention. "Knowledge is power."

Just as I am.

Some time ago, a poor little boy came to a city missionary, and holding up a dirty and worn out bit of printed paper, said: 'Please, sir, father sent me to get a clean paper like that.' Taking it from his hand, the missionary unfolded it, and found that it was a page containing the lines which begin thus:

"Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bidd'st me come to Thee,
O Lamb of God, I come!"

"The missionary looked down with interest into the face upturned to him, and asked the little boy where he got it, and why he wanted a clean one. 'We found it, sir,' said he, 'in sister's pocket, after she died, and she used to sing it all the time while she was ill, and she loved it so much that father wanted to get a clean one, and put it in a frame, to hang up. Won't you please to give us a clean one, sir?'

Yes, this dying girl was happy while on her sick bed, and will be forever happy, because she had learned to trust in Christ as the only priest who ever stood up in our behalf, and made divine justice, and reconcile us to God, and who ever makes a continual intercession for us.

ADVICE TO OUR YOUNG PEOPLE.

NO. III.

With regard to the vast numbers of our people for the free colored man's acceptance in the North, the theatre for his physical, if not mental exercises. It may not be amiss, therefore, to venture a suggestion or two in this connexion for the consideration of our young people. For in the future (for some time to come at any rate,) as in the past however reluctant we may be to believe the fact or conform ourselves to the task, even if slavery should be abolished to-morrow, it is not reasonable to suppose that a good Providence would immediately invest us with any other modes of earning our bread and of accumulating means, than those now within our reach. Our disabilities being removed, of course we would have chances for improvement and progress, that we could never enjoy under existing circumstances. Hence, except by a gradual progress, we might be found building castles in the air. Being poor, could we immediately buy farms and turn our attention thereto? Could we open stores and reap lucrative rewards without capital? Could we enter into mechanical trades and professional callings without first being skilled and qualified to compete with those in such crafts, whose advantages had been so much superior to our own? Of course no man of common sense expects these changes without due time for bringing them about.

Even many of our young people who are now being educated, for want of means and favorable openings aspiring as they may be, will be obliged, in many instances, to accept situations at service or the like. Hence, the question as to how we can make the most of our poor privileges, should not be ignored.

Those living at service or engaged as day laborers, have the same need, if not greater, to look after their interests, to respect themselves and make others respect them, as any other class in the community.

In these relations, however discouraging the aspect of things may appear to some minds, it is obvious, nevertheless, that the thoughtful are by no means excluded from wielding an influence. Too many fall with this fatal error in their minds, that they are nobody, that they can do nothing, except thankless toil, and by thus acting, fail to gain many advantages that they otherwise might possess.

To suppose that those who respect themselves will be put on a footing with those who have no higher aim in life than to wear a gold watch, gay apparel, with something to eat and drink, and a new service place when an old one is lost, is a sad mistake. There is a better way, and some understand it and profit by it also.

As a means to an end, a man, knowing the obligations he is under, on entering into service, stands greatly in his own light if he does not make his services as valuable as possible. That a capable and reliable man will command double the wages, and be ten times more respected than ordinary men in similar situations, is a fact not to be disputed.

It is true the rules and character of some employers are exceedingly obnoxious, indeed unendurable; but in the majority of cases, as dependent are employers on the services of the laboring classes, that an efficient and sensible man will not have to remain very long in a family ere it will be seen that his help is so highly appreciated that he could not be dispensed with. If his wages are not satisfactory, more will be added rather than change. If the ordinary rules of the house are uncongenial to him, they, too, will be modified.

Without being overlooked, watched, or daily ordered, as his duties devolve upon him, they are discharged—and things, generally, work as smoothly as the nature of the circumstances will admit—and although the office may be any other than that of his choice, yet, with economy and sagacity, he may, in a very few years, save up a few hundred dollars, sustain a good character—perhaps gain the good will and positive friendship of his employers and others, (without cringing in the least,) which might be equal to a few hundred more, on entering business, or in buying a house; and thus a man of sense would manage to make this station in life—measurably pleasant and profitable, and whether he succeeds in finding a more respectable livelihood, or continues as he is, he will never be ashamed of his calling or feel degraded.

The same practical efforts hold good in the country, on the farm as well as in the city—with females as well as males—with porters in stores as with waiters, &c.,—and our young people should consider well on this subject. A course of policy might be pursued in the attitudes which I have alluded to, which would give us much more weight with influential people than we are willing to believe.

The learned and wealthy are, by no means, so invulnerable that they cannot be influenced in some respect, at least, by those who render them service, (however black they may be.) And the reason that many are treated so intolerably meanly, is because they act as though they expected nothing else. This class who, unfortunately are not few in number—who seem not to possess gumption enough to go to market, except with their employers to carry the basket—who cannot discern the difference between returning home at a reasonable and proper hour in the evening, and tarrying till well on to midnight—who would rather invest a hundred dollars in a gold watch and chain than in a great lot of ground that might, in five years, increase in value—who would rather lose the best situation to be found than miss going to a picnic, excursion, or to a promenade concert—who pay great attention to dress and other frivolous things but little to books and substantial things—who, when they lose one place, can only hope for another on the ground of procuring a certificate of character from some one not very well acquainted with them. Very sadly do all such underrate their opportunities for bettering their condition in the humble avocations of life.

W. S.

For the Christian Recorder.

PHILADELPHIA LIBRARY.

LECTURE AND DEBATE BEFORE THE LIBRARY OF PHILADELPHIA LIBRARY COMPANY.

On Tuesday evening, Mr. John Ashton, Jr., lectured before the Philadelphia Library, on "The Jubilee." The lecture was intended as a display of wit and humor, and it served the purpose well, for many anecdotes were selected and jokes passed off, during the time that the lecturer occupied the stand. The most ludicrous thing that happened during the evening, was not in the programme. It appears that the lecture had been written for some time, and the lecturer had not read it lately, and no doubt it was like some other compositions which the writers themselves can hardly make out. However, our witty friend paused in the middle of a sentence, while rounding up some of his periods, assumed a comical air, and after gazing intently for some minutes, said: "What the devil is that word I have written here?" The audience went into a general titter, in which the lecturer seemed irresistibly compelled to join. The lecture was being but quite interesting. At its conclusion, Messrs Isaiah C. Wears and David P. Bowers expressed views upon the following: "Do the present difficulties in the country promise a hopeful future to the colored people?" Mr. Wears was in the affirmative, and Mr. Bowers in the negative.

For the Christian Recorder.

MR. EDITOR:—I have deferred saying anything of your paper up to the present, not for want of interest, but time. I struggle to verify what I teach, to wit: that where there is a will, there is a way, and that success in life is only to act with a will. though our march may be up hill and results apparently hard to reach; yet whoever tries the experiment, will find that difficulties do not lie so much in the want of patronage as the want of means. Experience has taught me, as I think it will teach every one, that what men want, they very seldom hesitate about obtaining. They only want to know where it is to be had. Our prayers about our condition, do not amount to anything if we do not use the means through which they are answered. We are born as other men with head, hands, and feet; and if we don't use them, some one will use them for us; and I say they ought, for nothing was made to be useless; and if we can't use ourselves, some one ought to use us.

And now, as to the paper. I have seen every number, and say without hesitation, that they have been such as no one need be ashamed of. Creditable to yourself and the cause you represent. The selections are brief and well taken, such as people will read, and so varied as to keep up interest without being vague and unmeaning. One thing I am glad to see, it is not made a medium of political cobblers, which I think the best position for religious publications. If appeals to our better nature do not make us all that we should be, I am very sure that to excite our resentment will not. Every thing that we undertake should stand on the merits arising out of the objects which it presents, or otherwise it should fail. I had, as you are aware, some misgivings as to the success of your undertaking, but your energy has penetrated the mist and dispelled the doubts; at least, so far as respects this city, and tells me certainly, that practice and experience are the best teachers. I now conclude that the success of your undertaking depends on the kind of co-operation you receive from the several Annual Conferences and your brethren in the ministry. If they act with you, and with half the energy with which you seem to act, your undertaking must succeed, but if they act against you, either by word or deed, they will retard your progress according to the weight of influence they possess. I hope there may not be division on this subject. I think wisdom dictates otherwise. If a thing is right and expedient, the time of commencing is of very little consequence; while opposition may be doing the most serious damage and making partisans, and disgusting an otherwise friendly public feeling. The paper is the best we have ever published, though I may not be the best judge; yet I have seen them all.

A. FIELDS.

For the Christian Recorder.

A GOOD BEGINNING.

"I was glad when they said unto me, Let us go up to the house of the Lord."

At the commencement of the new year we appealed to the brethren at different points for the purpose of carrying on our new year's meetings; and those who attended to their duties were amply rewarded for their labors; the Lord has blessed us abundantly. A number have been added to the different churches, especially Conestoga, Centre, Wrightsville, Marietta, and Springville. The greater part professed to have been converted at Springville. We preached fourteen nights, and twenty persons professed to have received the blessing, and fifteen out of that number have been added to the church. May we all pray for the success of the gospel.

Please let these few lines find a place in one of your columns.

Yours, for the gospel of Christ,

J. HOLLON.

Lancaster, Pa.

THE SABBATH SCHOOL TEACHER.

The following short article on "the Sabbath School Teacher," is from the pen of J. W. Moore, son of Rev. D. W. Moore, of Washington City. He is quite a youth. The production is very creditable.

I pass from a consideration of the advantage to be derived from Sabbath Schools, to a contemplation of the agency to be employed. The value of the proposed result, makes the importance of the agency designed to produce it, still the greater. The discriminating character of the results which we desire, must also influence our selection of an agency entirely appropriate to their attainment. In the subject before us, the first element of the agency is, the personal character of the teacher. A more important influence, or one more actually effective upon the character of the church, cannot be found, apart from the personal work of the divinely appointed ministry of the Gospel, than in the vigilant and active body of Sabbath School teachers. They have advantages of influence which are peculiarly their own—the small number of their hearers—their acknowledged personal relation as teachers.

For the Christian Recorder.

A GOOD NAME.

No virtue is more important to impress on the youthful mind, than the attainment of a good principle.

Who can estimate the worth of a good name? that which gives wealth its influence, birth its distinction, station its dignity, beauty its charms, and old age its veneration.

A good name comes not from parentage, nor does it arise from wealth; but it is the result of personal exertion, individual industry and application; and it is encouraging for youth to notice that many of those men that have acquired eminence, have pressed on to that dignified position by their own endeavors.

"Resolution is omnipotent;" what we resolve to do, by industry and perseverance can be done. These two endowments contribute greatly to the welfare of man. They construct the lowly cot of the peasant, and rear the lofty mansions of the rich.

"Luxury may flaunt her heartless gains, and bid crime hurl her darts, pleasure may exult in her brilliant coteries of taste and fashion," but how temporary, and how shallow must be the delights which luxury and pleasure afford, when compared to the pure and heartfelt joys which the possessor of a good character feels when he receives the approbation of the wise and the good.

He who robs his fellow of his good name, does his victim a most deadly injury, commits a crime that has no remedy, that is affected by no antidote; were he to harm his person, herbs might cure him; but what medicine can heal the wound? were he to destroy his property, years of toil might compensate; but could industry with all its time opportunities acquire again for him that inestimable boon? "Wealth may be accumulated, worldly disappointment be recompensed, pain and sickness be ameliorated or removed," but where is that balm that can heal unimpaired, or restore a lost reputation? How soon too, can dishonor be brought on man—the least report borne along on the breeze of rumor increases from a mole-hill to a mountain—his reputation departs—his peace is lost, and he deprived of that which worlds cannot redeem.

Therefore most truly,

"Who steals my purse, steals trash; 'tis something, nothing;
'Twas mine, 'tis his, and has been slave to thousands.
But he that filches from me my good name,
Robs me of that which not enriches him,
And makes me poor indeed."

This invaluable prize excluded from no one, whether obscure within the nooks of adversity, or conspicuous in prosperity; those of humble birth acquire it, and it is attained by those of higher station; it is confined to no definite stage of existence; it is restricted to no particular situation of being; it may exist in the splendid palaces of the haughty and affluent, and be known in the hovels of penury and distress; it gains influence for the talented, and begets sympathy for the friendless; in a word, this attained, is honor, wealth and happiness secured; this lost, all is lost.

J. Q. A.

For the Christian Recorder.

CHAPTERS ON ETHNOLOGY.

CHAPTER IV.

National Characteristics. The Egyptians Negroes.

Looking back to remote antiquity, by the effulgent lustre of historic lore, into the orient, that clime of man's earliest civilization, the birthplace of the arts and sciences, we are struck with wonder, admiration, and surprise, at the grandeur and magnificence of the solemn temples, gorgeous palaces, imposing catacombs, and towering obelisks, reared by Noah's descendants in the land of Ham—renowned Egypt. Additional interest is lent to the subject, when the evidence passes in review before us, that they who built those lasting monuments of a nation's ancient glory, were a sable race, or according to language common in our ears, *they were negroes.* For a confirmation of this, we are not left to improbable conjectures, doubtful historical statements, and still less, to doubtful histories; but the evidence comes plain, direct, and positive, though in some cases, logically speaking, it is inferential. To the facts and the testimony, then, let us turn. Herodotus gives, among other reasons, why the Colchians were of Egyptian origin; "because they are black, and have short hair and curling" (Euterpe, p. 103.) This is positive evidence that the Colchians were negroes, but only inferential as regards the Egyptians. M. Volney, a French philosopher, in commenting upon this passage says: "That is, that the ancient Egyptians were real negroes, of the same species with all the natives of Africa; and though, as might be expected, after mixing for so many ages with the Greeks and Romans, they have lost the intensity of their first color, yet they still retain strong marks of their original conformation." M. Volney had travelled in Egypt for the purpose of studying the scenes there presented. In the same connexion, Herodotus says concerning the circumstance of color, "that it may not, however, be insisted upon as evidence, because it is common to many other nations." (Ibid.) As a better argument Herodotus says, "that the inhabitants of Colchis, Egypt, and Ethiopia, are the only people who from time immemorial have used circumcision." (Ibid.) "But," continues Herodotus, "the Colchians have another mark of resemblance to the Egyptians. Their manufacture of linen is alike and peculiar to these two nations; they have similar manners; and the same language." (Ibid.)

This faithful historian and acute observer, travelled in both countries, and no one knew better the things whereof he wrote. While in Egypt, after speaking of many exploits, he says: "The priests afterwards recited to me from a book the names of three hundred and thirty sovereigns, (successors of Moeris;) in this continued series, eighteen were Ethiopians, and one a female native of the country." (Euterpe, p. 102.)

George R. Gliddon, Esq., who, for nearly 23 years was U. S. Consul at Cairo, in a pamphlet published after his return to this country, attempts to prove that "Asiatic is their origin, springing from the same stock as Shem and Japhet, Caucasian in their osteological conformation, the Egyptians were white men, of no darker hue than a pure Arab, a Jew, or a Phœnician." (Pamphlet on ancient Egypt, published in 1843 by Shutz & Taylor, Baltimore, Md.) Mr. Gliddon admits that the Egyptians and Ethiopians were of the same race, which opinion is corroborated by many writers and travellers in those regions. If this be true, (that those two nations were of the same race,) and we succeed in proving that the Ethiopians were negroes, it must follow as a consequence that the Egyptians were negroes also. In speaking of the army that accompanied Xerxes, King of Persia on one of his expeditions, Herodotus says, "there were two distinct bodies of Ethiopians in this expedition," and adds, "the Oriental Ethiopians have their hair straight, those of Africa have their hair more crisp and curly than any other men." (Polymnia, p. 340.) The crisp-haired Ethiopians of Herodotus, doubtless came from what is known as ancient Ethiopia, a country lying south of and adjoining Egypt, now called Nubia and Abyssinia. The ancient capital of this country was called by the Jews Seba, and by the Romans Meroe. Blackness was in a measure peculiar to the color of the Ethiopians. Mark the language of Jeremiah: "Can the Ethiopian change his skin?" Jeremiah xiii. 23.) The inhabitants of Nubia are sometimes called by modern writers, "the dusky Nubians," and the people of those countries, known as the aboriginal, possess some of the characteristics of even the most exaggerated type of the negro race; indeed the voice of all antiquity unites in calling the Ethiopians black, and the same learned Ancient Pagan in the Hebrew Scriptures, the Ethiopians are always distinguished by the natural complexion of Cush and in the Septuagint, Cush is translated Ethiopia—Ethiopians. These interpreters resided in Egypt, and must have known the people of whom they spoke. Ptolemy, the celebrated geographer of [illegible] among these people: "For some distance beyond the tropic, the native people are only of a somewhat dark color, as are those who live thirty schœni beyond Syene. But in the country about Meroe the people are quite black, and for the first begin to be complete Ethiopians. [illegible] In a battle between the Egyptians and Persians, Herodotus remarks, "The bones of the Persians who fell in the engagement were seen afterwards collected, and separated into two distinct heaps. It was observed of the Per-

* Physical History of Mankind, by J. C. Prichard, M. D. [illegible]

[illegible] sians, that their heads [illegible] to yield to the slight impression of a stone, while those of the Egyptians, on the contrary, were so firm, that the blow of a large stone scarcely broke them." Hence, [illegible] assigned for this difference was, that from the age the Egyptians shaved their heads, while the Persians wore them exposed to the sun; while the Persians wore turbans to protect them from the sun. This explanation was satisfactory to Savary, and we only mention it as a characteristic distinction.

Herodotus relates another circumstance which is evidence that the Egyptians were black; it is as follows: "The priestesses of Dodana assert, that two black pigeons flew from Thebes in Egypt, one of which settled in Africa, the other among themselves; which latter, resting on the branch of a beech tree, declared with a human voice that here by divine appointment was to be an oracle of Jove." * * * * It certainly cannot be supposed that a dove should speak with a human voice, and the circumstance of her being black, explains to us her Egyptian origin." The foundation of this marvellous revelation, was a story current among the priests of Egypt, that the Phœnicians had violently carried away from Thebes, two priestesses, one of which had been sold into Africa, the other into Greece. By representing the bird as black, Herodotus supposed the woman to have been an Egyptian. Æschylus, in the supplices, gives the following description of the crew of an Egyptian bark, which was observed from the shore:

"The sailors, too, I marked,
Conspicuous in white robes their sable limbs."

In one of the dialogues of Lucian, there is a description of an Egyptian youth as follows: "Besides being black, he had projecting lips, and was very slender in the legs, and that his hair and the curls bushed up behind, marked him to be a slave."

According to Diodorus Siculus, the Egyptians and Ethiopians agreed upon a common origin, and there are representations in the temples of Egypt, of Ethiopians, painted black, conferring religious rites upon Egyptians painted red. Red was the conventional color of the Egyptians, and not their natural color. Concerning these representations, one of which is at Philæ in Egypt, Dr. Prichard remarks: "It is impossible to mistake the idea which is intended to be conveyed. It is nothing else than this, that the Egyptians were connected by kindred with the Ethiopians, and that the red tribe were descendants from, or uniformly begotten by, the black people."* These are some of the testimonies of ancient authors, concerning the Ethiopians and Egyptians, which go to show that they come properly under the appellation of negroes, although both nations may not have been quite black.

Henry Salt, Esq., who travelled in the interior of Abyssinia, during the years 1809–10, under the direction of the British government, published the following in his narrative: "In the history of Arabia Felix, collected from various Arabian authors, by Shaltens, we find several accounts of the conquest of this country by the Abyssinians, and the epithets continually applied to them are 'blacks,' and 'people with crisped hair,' (*crispi capillique nimis*) and one of their princes also, suing to the Emperor of Persia, entreats him to drive out 'these crows,' who are hateful to his countrymen; the application of which term makes it apparent that there existed, at that time, no traces of their being descended from the same progenitors. The Axumites are likewise correctly distinguished from the Hamovines, in Philostorgius, one of the earliest of the Byzantine writers, by the application of Æthiopes; and in like manner Procopius, Cedrenus, Casmas, and John Malala, though all apply the word Indi to both people, confine the epithet Æthiopes to the Axumites. The term Ethiopians too, or Itiophyawn, is, as I have before noticed, the favorite appellation by which the Abyssinians designate themselves. It is true, that in the intercourse carried on with the opposite coast, vast numbers of Arabians have in process of time become mingled with them; but still it appears to me that, both in feature, color, habit, and manners, they form a perfectly distinct race." (Salt's Travels, p. 450.)

For the Christian Recorder.

WHAT IS MORAL SCIENCE?

The following speech was written and spoken by a pupil of the "School for Colored Youth," established by members of the society of Friends in this city. The performance was highly creditable to himself, and bespoke superiority in the character of the school.

In order to arrive at any definite signification of moral science, it will be necessary first to give a brief outline of two other branches of science, which are, to some extent, connected with it; namely, Physical and Mental Science.

Physical Science constitutes a knowledge of Physical nature, that is, of things that really exist; it includes a knowledge of whatever can be discovered of nature; the properties of bodies, together with the causes, results, actions, affections, and the laws by which they are governed.

Mental Science pertains to the mind, that grand distinguishing feature between man and brute; it comprises a knowledge of its faculties, operations, and powers. And not only is a man's own store of wisdom continually improved by a proper and steady exertion of its powers, but it is the means by which he is enabled to assist in the diffusion of light, and the advancement of truth to his fellow-creatures; it also comprehends the method by which these various features can be improved, and that by which they can be destroyed, and it has been observed very properly by one writer that the mind is the "great power that influences speech and action."

Moral Science relates particularly to man; to the duties which he owes to God as the Creator of all things, and to his fellow-creatures, and to himself as a moral and intellectual being. It includes a knowledge of the desires, affections and intellectual abilities, which he has been endowed with by the Almighty, and the means by which they can be regulated by certain principles implanted within him, which principles, if adhered to by him, in the manner prescribed, in the moral law, will prove a blessing to himself and others.

In Physical Science we are taught respecting nature, and it is very essential that all possess a knowledge of it, for it is productive of happiness to [illegible] that universal and unalterable law with which every heart is originally impressed, which is not written by precept, but engraved by destiny; not instilled by education, but infused at our nativities.

In every department of physical science we are enabled to make a moral application which will not only be conducive to our happiness, and the [illegible] proper discharge of our duties, but will have a permanent and very beneficial effect on our fellow beings.

But through what medium do we embrace and [illegible]? We might perceive every thing that is [illegible] around us, we

[illegible] improvement of it we obtain such knowledge as is calculated to promote the glory of God and the welfare of our fellow creatures.

One of the most beautiful features in moral science is the moral law or the law of self-culture, as it may be termed. In it there is a harmony existing, which may be compared to some beautiful musical instrument. The slightest disarrangement of any one of its chords, will be effectual in destroying that peace of mind which follows the strict observance of all its parts, as well as in diminishing the influence which a perfect moral example exerts on others. Abercrombie writes that the neglect of any one part of the moral law "disturbs the mental tranquility fully as much as the disapprobation of other men, and it is further evident the man of ungoverned passions, and ill-regulated affections, impairs his own peace and happiness as much as he violates his duties to others; for his course of life is productive, not only of degradation in the eyes of the world, but often of mental anguish, misery, disease and premature death."

If this be true, which it is most undoubtedly, it becomes obligatory on all to possess some amount of true moral knowledge or moral science, for without a practice of it, we will make but unworthy and enervated members of community, and none can truly claim a right to the appellation of Christian, who does not fulfil the requirements of the moral law.

By the steady and constant practice of moral science we will gain a more perfect conception of the noble attributes of God, and this will have a tendency to produce an exalted view of Him, as well as to fill our hearts with love towards Him, which will actuate us to ascribe all honor and glory to Him, not only as the Creator and Ruler of all things, but also as the one who has provided in our extremity the means of restoring us to the lost Eden.

S. L. D.

For the Christian Recorder.

DEAR SIR AND BROTHER:—We observed in your issue of the 23d of February last an article on the death of Sister Anna B. Bedford, formerly Sister Anna B. Powell.

The writer signs his name by the initials, "H. G. R." We do not know who "H. G. R." is—or we would not trouble you or the public with this notice.

But in justice to an order bearing the title of Grand United Order of Brothers and Sisters of Love and Charity, the first and only legitimate organization of the kind in the world, having enrolled in its archives the names of some of the best men and women of the production of nature's garden, and its principles being, "Do unto others as you would have them do unto you," as such we do not wish her to be misrepresented, or her fair principles to be shorn of their amiable virtue, unless deservedly so; then, if just, let it be done, though the heavens fall.

We do not desire to be understood to say that "H. G. R." knew there were two orders of Love and Charity: one is the "United Order," the founder of all others; the other, termed the "Independent Order," is the one to which our Sister Anna Bedford belonged, and not the "United Order."

"H. G. R." says, in his obituary notice, "From the thousands that are identified with it, but few were there to do homage or surround the bier, or to raise the white-gloved hand to the lifeless form of her who was considered the mother of the Order, or to give a parting tear, or to say—'Poor Annie is gone!'" &c.

In reply I would say: True, there were but few, and those few were males and females of the "United Order of Brothers and Sisters of Love and Charity," drawn there through a sense of feeling towards her who once was a member of the "United Order," but long since, like Ephraim, she joined her idol, of course. By so doing, she lost fellowship with her sister Ruth, and her brother, M. A. M.

In conclusion, we will say to friend "H. G. R." at the time of Sister Annie's death, she was not a member of the "Grand United Order of Brothers and Sisters of Love and Charity," nor had she been, for upwards of four or five years. We beg "H. G. R." and the public not to hold us accountable for the acts of the so-called "Independent Order of Love and Charity."

Annie being known as an old member of the Order, "H. G. R.," failing to designate the existence of the two Orders, causes considerable odium to be cast upon us by the unknown ones; hence this reply.

We are pleased to learn, however, through "H. G. R.," that Sister Annie, though slighted by her Order on this earth, had made peace with God, and is now joined to the united number that John saw.

All we can say at present is, "Peace to her ashes!"

G. W. HARMAN, G. W. S.
E. W. HEMMENWEY, G. W. N. S.
E. E. NELSON, P. G. W. U. S.
JOHN H. HUGHES, G. G. D. M.

March 11th, 1861.

Good News from the East.—On the Northern border of deculated Syria a work of spiritual renovation is in steady and rapid progress. Our readers are familiar with details of missionary intelligence from Ainlab, and the surrounding region of ancient Cilicia. A letter just received from Rev. A. B. Goodale, M. D., dated, Marash, December 15, 1860, furnishes additional information concerning that place, which will be read with lively interest:

The progress of the work of Christ is marked and encouraging in Marash. The last summer has been one of decided progress. We have just completed the examination of candidates for admission to the church at our next communion, which we expect will occur on the last Sabbath of this month. Fifty-two were examined, nineteen will be received, and many more is thought best for them to wait until the next communion. Many of them date their change of heart [illegible]. Our Sabbath congregation and Sabbath School are increasing every Sabbath in numbers and in interest,—as, also, are our bath in numbers and in interest,—as, also, are our weekly prayer-meetings. There are more than 25 villages within two days of Marash, and they are all open to receive the gospel. We have had two colporteurs at work among them for a few months. They have just returned, bringing a very pleasing account. Two men came to us from one of those villages last week, asking us to send them a teacher. We desire very much to send several, but the question arises, How can they be paid? This is a large field, and the demands for labor are very great. We rejoice greatly in the prospects that the Lord has [illegible] us in this field, and we hope [illegible] to withhold our hands from these precious souls, gather in the harvest. But we remember that the whole field is not Marash Station. Several Bibles have gone to Zeitoun, and we hope by this simple means to open the gates of that wicked city to the gospel of Christ. We have a happy field of labor. Although we sometimes get weary, yet we always rejoice. The Lord is blessing us. We often think of some of our brethren who have labored for years, with but little apparent fruit. We have our trials here, but they are of a different sort.

Ireland. Immense success has followed the publication of Douay Bibles in Ireland in a cheap form. In one month, three thousand copies were sold [illegible] Catholics and in six months the sale had extended to eight thousand copies, and subsequently we heard that it had gone into the hospitals and other institutions.

Dr Bridgman, of [illegible] Treasurer of the Board, in November last, refers to the missionary work which should be done in China

We are glad to see that you "hope to close the year without a debt." But oh, how little of the great work has yet been done in this far East! Do the churches know that this empire has a population of hundreds of millions? Christendom rings with the horrors of the slaughtered thousands in Syria—and well; but if every man, woman and child, in all that country were slaughtered *there now*, I do not suppose the sum total would equal that of the slaughtered in China since our return here, seven years ago. Within the last six months, and within this province, I have no doubt that a population equal to that of all Syria has perished in the civil wars; and yet where is the sympathy—where? where?

What shall we do for men and means? We want men; where are they to be found? The allies—English and French—for worldly aims, are expending a million and a half sterling every month, and at a great expenditure also, of human life. We, for a better cause, ought not to do less, yet what are the facts? And how long shall these things so continue?

Just now I am translating the Book of Job; in which God's ways with man—proud man—are so vindicated. Ay, the nations and the individuals, who will not do his will, must perish. But God will open wider and still wider doors for his people, if we will but enter in. Ibid.

Gaboon Mission—West Africa.

Mr. Bushnell, of the American Board, writes:

"We continue to have evidence of the presence of the Holy Spirit among us, though the manifestations are not as marked as they were a few months since. Recently I received to my class of inquirers a young man from one of the towns, in whom I felt much interest. He has endured much ridicule and opposition from his friends and neighbors, but seemed determined to persevere and be a decided Christian. Their efforts to turn him back having failed, his friends have succeeded in obtaining for him employment upon a vessel where he will, for some time to come, be with drawn from the means of grace, and constantly exposed to the most insidious demoralising influences. This and similar snares have often entrapped those who were fully resolved to escape from the power of heathen superstition, and who could not be restrained by jeers, cruel mockings, and threats. Those who enter the kingdom of heaven here, have to rush into it with ears closed against the remonstrances of friends; and when once entered, nothing but the power of Divine grace can keep them in it, for no means are left untried to cause them to fall.

The class of ten or twelve, who are indulging hopes of having been born of the Spirit, appear pretty well, and we hope will be prepared to unite with the church at our next communion season; but our past experience leads us to exercise great caution in the admission of persons to the church. Missionary Herald.

Items of Progress.

Central Africa is once more explored by the missionary zeal of Livingstone; and the universities of England have formed a separate missionary society for the occupation of this difficult field.

In Abyssinia, the chief king continues to be a patron of Protestant principles, and has promised to introduce a translation of the Bible into all the Churches of the country. The Free Methodists of England have determined to take up this mission, and Dr. Krapf, who knows it better than any other man living, has promised them his active co-operation.

From the large Island of Madagascar, we have learned that the queen, after having persecuted the Christians for so many years, has designated her oldest son, who is a zealous Christian, as her successor.

In the Islands of Polynesia, the missionaries of the Wesleyans, the Congregationalists, and those of the Church of England, are vying with each other in laboring for the conversion of the rest of the pagans.

Australasia has already taken its place by the side of Europe and America, as the third great Christian division of the world, and it is the first one in which Protestantism numerically preponderates. Missionary Advertiser.

Religious Intelligence.

The First Protestant Communion in Japan.—The chaplain of the American embassy gives the following account of the first Protestant Christian sacramental or communion season:

The interest of the day, and of the week consort of prayer in Japan, reached its culmination in the evening, when the sacrament of the Lord's Supper was administered in the same room—the *parlor* it might be called—in Mr. Brown's house, where the concert had been held the evening before. It was so ordered that the same number of communicants were present as when He who instituted it himself presided over it. The still and solemn evening served to give it additional interest, if that is possible on any occasion, and especially when it was remembered that this was the *first time* the sacrament had ever been administered in Protestant form in the empire of Japan! The Catholics claimed, as one time, no less than *one million eight hundred thousand converts*, where not a single trace of Christianity, in any form, is now to be found! In such a place was celebrated the first Protestant communion, January 15, 1860, three hundred years after the arrival of Xavier, and a century and a half after the expulsion of Christianity, and its extinction. Different was the Protestant mission in its origin, and will be in its applications; and different may it be in its duration and results.

Liberality of German Christians.—The liberality of German Christians has had many opportunities of developing itself in the past year. Independent of subscriptions for the Gustav-Adolph Society, with an income of £24,000, and missionary societies, amounting to from £35,000 to £40,000, above £10,000 have been collected for the benefit of the sufferers in Syria. The *Neue Kirchenzeitung* alone—that most excellent periodical, which ought to be in the hands of all who wish to know the progress of the good work in Germany—has acknowledged the receipt in round numbers of about £3000 for that one purpose. A considerable amount of this money has passed through the hands of the Anglo-American Committee, but no small proportion is handed over to Dr Fliedner, for the behoof of the orphans. Eight deaconesses, under the care of Dr Fliedner, have gone from Kaiserswerth to attend to the sick, and the four of these who were first in the field, have gathered fifty orphan children to be trained in their orphan institution. Four young men, who had been trained in the Rauhe Haus, have just set out to assist in the hospitals. Large sums have been collected for Mr Champuy, the *Neue Evangelische Kirchenzeitung* alone having received nearly £600. In the Prussian State Church, the annual collection for weak and scattered congregations amounted to £12,000. For the Jerusalem Society, are collected some £700 yearly. These are a few specimens of the liberality of awakening Church and though small in proportion to what is ought to be, is still calculated to rejoice the hearts of God's people.

The Word of God. "He shall come down like rain upon the mown grass, as showers that water the earth."

How gently to night's silent hours
To deeds betraying, it descends!
How free on the grass it showers
The crystal dew-drops—unseen, unheard!
But gentler, softer falls Thy Word
On Childhood's tender heart, O Lord,
Making the germs of grace appear
Like snowdrops in the opening year
To light remind the infant eyes,
To darkness to the world's wise
Wakening, we feel it, Heavenly voice,
For it has made our hearts rejoice.

Rev Hugh Stowell.

The Three Denominations.—The [illegible] of our readers will know, or guess that Congregationalists, Baptists and Presbyterians of England Deputies of the three denominations met recently in a general meeting to watch over the liberties of Dissenters. The last general meeting was held February 4th. The meeting agreed to petition in Parliament against Church rates in favor of Burial Bills, to frame Resolving measures to effect an harmonious agreement with the Wesleyans, and to [illegible] the Dissenting Deputies.

Domestic News.

President Lincoln's Cabinet.—The following gentlemen comprise the Cabinet of President Lincoln:—

Secretary of State, Wm H Seward, N Y
" Treasury, Salmon P. Chase, O
" Interior, C. B. Smith, Ind.
" War, Simon Cameron, Pa.
" Navy, Gideon Welles, Conn.
Postmaster General, M. Blair, of Maryland.
Attorney General, E. Bates, of Mo.

Missouri Convention.—St. Louis, March 5 — Resolutions were adopted providing that a committee be appointed to wait on the commissioner from Georgia, and inform him that Missouri dissented from the position taken by that State, and very kindly but emphatically declined any share in the honors of secession with her.

New States and Territories.—Kansas made our thirty-fourth State. It also removed the territory from our list. New Mexico will make the thirty-fifth, and will take another territory from our list But with the addition of the three new territories just ordered by Congress to be organized, we shall have a list of six in all, viz., Nebraska, Washington, Utah, Colorado, Dacotah, Nevada, all in a fair way to become States before the lapse of the next ten years. They will atone for the loss of the seceding States, and should the latter not return, the new States will increase the array to thirty-five without them. Such is the growth of this great Union.

The adopted Citizens in the seceding States are ready to be joined. Having left the old countries to become citizens of a powerful and free Republic, willing and able to protect them wherever they go, they find themselves all at once inhabitants, with very questionable rights, of a new government, the power of which stands far below that which they enjoyed in their old homes. In Texas, where a large number of industrious and intelligent Germans are living, this dissatisfaction has given rise to a plan of emigrating *in toto* to Central America.

Overland Telegraph.—We are to have a telegraph to Europe—not submarine—but overland. Information has recently been received at the State Department, showing that, under the sanction of the Russian Government, lines of telegraph have been established from Moscow to Kazan, and thence are extending eastwardly through Siberia, in order to connect with the numerous Russian military posts and settlements along the Amoor to the Pacific A company has also been chartered by the Canadian Parliament, with a large capital, to connect Quebec with the trading posts of the Hudson Bay Company in the territory north of the Columbia river, from whence, as it is believed, it will not be impossible to unite the American and Russian lines, by a submarine cable across Behring's Strait.

The Message in Charleston.—The South Carolina papers attack the message very [illegible] but here in Charleston correspondents [illegible] whose information has reference more directly to the people. He says:

I am pleased to inform you that I have tonight spoken to some, and I am told I know of numbers more who have been called back to reason and loyalty by the national and eloquent tones of the message. Several men have said to me to-night, "I was in favor of secession the week before last, but I have come to the conclusion that I was wrong, and I intend to [illegible] the name I gave to my country before [illegible] I am [illegible] Constitution and your experience [illegible] and protect the [illegible] American flag."

Items.—Seven persons were burned to death in a [illegible] Broadway, Cincinnati, on the night of the 4th inst. [illegible] was discovered by the [illegible] of the morning of the 5th. [illegible] was burned to death. [illegible] the second [illegible] [illegible] Capitol. [illegible] [illegible] [illegible]

Miscellany.

WHICH IS FIRST?

Politics or religion, party success or the extension of the Redeemer's kingdom, commercial prosperity or the diffusion of a sound morality? The question is not for politicians of any stamp, but for those who have professed to give up all for Christ. With them, which is first?

That is first for which most is done.

That is first whose honor is most jealously guarded.

For which are some of our church members doing most? They pay a small sum annually for stated preaching at home, and contribute as often for the spread of the Gospel in foreign lands, and are occasionally found in the meeting for prayer, or even in the Sabbath school on extraordinary occasions.

But all the demands made upon them by the party for electioneering purposes are freely met. From Monday morning till Saturday night, their waking hours are spent in devising "ways and means" for the triumph of party. You cannot meet them in the streets, at their own firesides, or at the social gathering, but you must listen to their political views.

They are "instant in season and out of season" to speak, to act, to work, with all their energy, for the welfare of their party. In times of special religious interest they do indeed exhort on some public occasions. But in politics their exhortations and activity are not confined to the special interest of elections. They are constant and abiding. Love there never grows cold. Success puts them into office. Office puts gold in the pocket, and the friction of gold falling into the pocket always diffuses a genial warmth about the heart.

For the honor of which are they the most jealous?

This is no longer a matter for comparison, but one of actual antagonism. Great moral reforms have been made the basis of party opposition. In temperance and oppression have been some questions of policy, and divide the two great parties. The question of their morality remains the same, and many of our ministers have dared to speak of these moral features as Revelation treats of them. The effect of such preaching is worthy of notice. Some church members leave the house of God in anger, denouncing the sermon as a "Abolitionistic political abolition harangue," and calling at the watchman because he has sounded the trumpet to warn the people of the sword suspended over them by reason of the iniquity which their party is supporting. They inquire of the godless and infidels if it is a gospel sermon. They want only the gospel. Politics are for politicians. No matter how much moral wrong is sustained by their party, the preacher must be mute, for speaking against this is opposing the party. Their duty is to pray for, and preach good tidings to, the people. The question is not whether their commission extends to such topics, whether they are to warn the people, but whether they are meddling with politics whether they have said anything to injure the party. Why do professing Christians oppose such preaching? Their religious professions and political practices do not agree. When they read a sermon defending oppression, advocating disunion to sustain it, and calling upon Heaven to help them forge shackles, then they rejoice that some of the clergy dare to preach true gospel sermons! There is no fear that such preachers will dishonor the sacred office—and why? Because it sustains their party.

How do these professors exhibit their watchful jealousy for their religion? Every day they are in close communion with those who blaspheme the name of God, ridicule religion, set at naught its sacred rites, and denounce preaching as hypocritical priestcraft. Yet there is no evidence that their souls are vexed with these things, or that they offer any rebuke. They sometimes forsake the house of God because the minister speaks in behalf of the oppressed,—but no one was ever known to leave his political companions, the caucus, or the election room, because wickedness and blasphemy abounded. We advocate not this sensitiveness in behalf of religion—but when the honor of the party is so strictly guarded, and religion evilly spoken of without rebuke—which is first? Which occupies the heart?

Dr. Cheever

THE JESUITS IN 1860.

A recent account gives the following statistics of the order of Jesuits at the end of 1860:—

The number of Jesuits throughout the world is 7,144, of whom 2,939 are priests, 2,159 engaged in teaching, and 2,046 coadjutors. During the space of fourteen years the Jesuits have increased in number by 2,292. In 1847 there were only 1,752; in 1854, 5,516, in 1857, 6,303; and in 1860, 7,144. There were 2,181 French Jesuits; 501 Belgian; 205 Dutch; 680 Spanish; 435 Austrian; 527 German; 379 English, 444 American and 1742 Italian. More than 1,000 of them are employed in foreign missions, under the authority of the Propaganda. In France they are divided into three provinces—1,035 in the province of Paris; 615 in that of Lyons; and 531 in that of Toulouse. They have 4 colleges for day-scholars, 21 for boarders; 16 religious seminaries; 7 houses of novitiates; 36 private residences; and 31 stations or missions. In Italy the Jesuits are divided among five provinces,—Rome, Naples, Venice, Sicily and Piedmont. In that of Rome there were in 1860, 462; Naples, 427; Sicily, 308; Piedmont, 291; and in Venice 233. The Jesuits have been expelled from Piedmont, Lombardy, Modena, the Marches, Umbria, Romagna, and the two Sicilies. In the kingdom of Naples they had 8 colleges for day-scholars; 8 for boarders, and 2 religious seminaries for priests. In Sicily they had 4 colleges for day-scholars, 2 for boarders, and 1 seminary for priests. Those who have been driven out of the Pontifical provinces now occupied by Piedmont are 181 in number, of whom 13 were at Ascoli; 20 at Fano; 15 at Fermo; 17 at Fermo; 15 at Forli; 3 at Foligno; 20 at Loretto, 18 at Sinigaglia; 20 at Spoleto; 18 at Orvieto; 3 at Bologna; and 4 at Subiaco. There are about 300 Jesuits at Rome, of whom 156 are employed at the Roman College, 13 in the editorship of the *Civilta Catholica*, 17 at the Germanic College; 10 at the College of the Nobles; 10 in that of South America; 36 at the Novitiate, and 11 in the establishment of Saint Eusebius. Throughout the whole of Italy there are no longer any but Rome, Tivoli, the Canaries, and at Terontino, in the province of Frosinone."

A SERMON FOR THE SLOTHFUL.

"The people had a mind to work."—Neh iv 6

This refers to the members of the Jewish Church who rebuilt the walls of Jerusalem.

I. Notice their circumstances.
1. They were *poor, very poor*
2. They were greatly harassed by their enemies.

II. Notice their disposition
1. They had not a mind to *rest*
2. They had not a mind to *look on*
3. They had not a mind to *talk*.
4. They had not a mind to *plan and advise*
5. They had not a mind to *find fault*
6. But they had a mind to *work*.

III. Notice the result
1. Their work was *done*
2. It was *well done*

Application: "Go thou and do likewise."

GOD IN EVERY THING.

It is a new thing when the eye sees God
In everything, and when the heart communes
With Him at all times, when the lark-loved earth
Is gilded o'er with the pure gold of Heaven,
When the hard beatings of the bustling seas
Are echoes of the awful voice of God
When the Heaven-pouring rainbow is a mound
Raised with one spadeful by the arm of God,
When the quick darting lightning's flash
Is the clear glitter of His golden spear
When the dread city-raging earthquake shock
Is the globe shuddering in Heaven-given grasp
The enormous sun a tiny lamp slung down
From the great floor of heaven to give us light
When the vast branches of the waving trees
Are seen but to be swayed by His pure breath,
When every fly is another glimpse
Of his love for the beautiful; and when
Each insect sparkling in the noon sun
Is seen to draw its life and joy from Heaven

J. E. Jackson

A MARTYR SCENE OF THE MIDDLE AGES

Neither Dolcino nor one of his followers could be induced by entreaties or promises of worldly advancement to abandon the principles they had taught. A single word of recantation would have procured the lives that were to be taken from them, and have obtained for them their liberty, and a free pardon. Dolcino's conversion was of more importance to his adversaries than was their revenge. The inquisitors resorted to every argument most likely to persuade. The Bishop himself, who was reckoned a man of great controversial powers to support his cause employed his eloquence in the hopeful endeavor among their adversary; but in vain. Dolcino was resolute in his testimony to the truth he loved too much, and his exposition of the Gospel made a deep impression on the minds of them that heard him.

With Margaret of Trent, other arguments were employed. Amidst writers of romance and history this extremity, her beauty and her wealth, moved several nobles and gentlemen to ask her in marriage. But she was proof against every worldly motive, and exhibited even greater fortitude than Dolcino himself.

We now approach the closing scenes of this deep and thrilling tragedy. There was not the Papal palace—not in the Vatican, for the space of years—a privacy that is unmolested, nor known. Past or from the west, the new Jason crosses the language of Dante was recorded of Augustus by an ancestry of knight, he made a visit to the king of France, the person and manner to him rejoice that "that son of Belial, that incarnate fiend, the horsemarsh Dolcino, had, by God's wonderful interposition, with great labors pains and bloodshed at last been overcome by Christian arms." He returned the judgment of the delegates to the civil authorities, that the laws of the Church might be vindicated in the very place where they had been violated. The Bishop convened a council of Prelates and other magnates, assisted by lay Canonists of skill and high repute; and, after long deliberation, the resolution was unanimously adopted, "That the heretics should be delivered over to the secular arm."

On the first of June, 1307, the sentence was carried into effect. Mark, then, that on a high place near the town of Vercelli, a stake has been erected, and a pile of fagots is heaped around it. Vast multitudes have congregated, who with eager eyes and breathless expectation await the issue of these preparations. A woman beautiful in her distress, though pale, and unbending under the weight of her calamity, slowly draws on in custody of the municipal guard. With firm step she mounts the funeral pile, and, resigning herself to the hands of the death's man, is chained to the stake. The torch is applied to the fagots, and the flames curl up round Margaret of Trent. It is a part of Dolcino's doom to see her die. With his eyes fixed steadfastly on here, he bids her be of good cheer, and not heed what the malice and ingenuity of tyranny can inflict. With her eyes never withdrawn from his, and with the words of recognition and devotion on her lips, she expired. This heroic woman was burnt alive with a slow fire; and the ancient narrator, who deems her to endless perdition, laments, nevertheless, that so much courage and constancy was not exhibited to a better cause.

Next comes the turn of Dolcino himself. It is needless, and would be too horrifying, to repeat all the particulars of his punishment. Seated high on a car drawn by oxen, he is paraded through every street in Vercelli, surrounded by the executioners, who tear his flesh with pincers glowing at a white heat. But he disappoints his tormentors to the last. No change is perceptible in his countenance, except when its features are lacerated and defaced by the burning instruments of torture. Not a groan can be wrung from him. Once, and but once, a slight quivering of the flesh is visible, while a faint sigh escapes from his heart. At length, when his bones have been laid bare, and the whole town has been perambulated with the cruel exhibition, they drag the still breathing frame back to the same arena, and fling it on the burning heap in which that of Sister Margaret has been previously consumed. On the same day, at Biella and elsewhere, execution was done in like manner on the companions of Dolcino.

They perished; but they had not lived, and taught, and suffered, in vain. Their spirit, and their cause, which was essentially the cause of truth and freedom, survived and spread in Italy and other countries, to accomplish the triumph which all the terrors of persecution, though they might for a time delay, could not ultimately prevent.

How could human nature have sunk so low as to be capable of enacting such atrocities? and this too, not among savages and heathen but under the direct sanction, and at the instigation, of men who profess to be ministers of Christ, and the only true successors of apostles! If ere is given but one instance, out of thousands in which the oppressive and persecuting spirit of the Papacy has been displayed from age to age.

Wesleyan Methodist Magazine

THE MUSIC OF BELLS.

We recollect to have seen one of the most interesting legends connected with bells, with which we ever met, in the *Dublin Penny Journal* for the year 1832. It told of a chime of bells, which were manufactured by a young Italian, who labored at them incessantly for many years. They were so sweet that his chief delight was in listening to them; they were, in fact, the charm and pride of his life. He was, however, seduced by the prior of a neighboring convent, to part with them. With the profits of their sale he purchased for himself a little villa, where he could hear his bells from the cliff on which the convent stood. Their music was quite necessary to his happiness. His days passed cheerfully on, surrounded by the objects of his love, and within hearing of his precious bells. But a time of trouble came, and he lost every thing—his wife alone is the wide world, bereft of family, friends, and home. The convent, too, was razed to the ground; and the bells—the bells that he loved so well—were taken to another country. For years he wandered from land to land, seeking for the place to which they had been removed. He was a sorrowful old man when he sailed up the Shannon. The vessel in which he was a passenger anchored in the Pool, near Limerick. He hired a small boat for the purpose of landing. It was an evening so lovely that he might have fancied himself in his native home. The water was clear as glass, and the little boat glided smoothly on. The city was near, and as the Italian sat in the stern, his eyes were fondly fixed upon it. Suddenly, amidst the stillness of the hour, a peal burst forth from the cathedral bells upon the air. The oarsmen rested on their oars, the Italian leaned back, he crossed his arms upon his breast, the well-remembered, fondly loved chime was heard once more. He closed his eyes, the boatmen landed him, but he was dead.

Sharpe's Magazine

GREAT SWELLING WORDS

"That was a most masterly performance," said Mr Balloon to his friend, Mr Jones, as they emerged from the church where Rev. Mr Greatman had been discoursing on the Relations of the Infinite to the Impossible.

"Yes—no," replied Mr. Jones, "I suppose it was very fine, but it was out of my depth. I confess to being one of the sheep who 'looked up and were not fed.'"

"That's because you haven't got a metaphysical mind," said Mr. Balloon, regarding his friend with pity; "you've got a certain fuzziness of mind, but I suspect you haven't the *logical grasp* requisite for the comprehension of such a sermon as that."

"I'm afraid I haven't," said Mr. Jones.

"I tell you what it is," continued Mr Balloon, "Mr Greatman has got a *head*. He's an intellectual giant. I hardly know whether he is greater as a subject for preacher or in the humorous description of heavy commercial men. As an intellectual treasure-house, Jones per fo'th great. With what overwhelming speech he refuted the Hegelian creation theory. I tell you Hume's argument will be nowhere after that."

To tell the truth, said Mr Jones, I went to sleep at that long word and didn't wake up till he was on Excellency."

"Ah, yes" said Mr Balloon "that was a splendid specimen of ratiocinative word painting. I was completely carried away when, in a burst of lofty and generous style he took a most general view of the entire question, and looked at the point Mr Ball-ance reared a stiff as high that he actually became positively down on them."

Examiner

MOTLEY AS A HISTORIAN

We select the following appreciative notice of the author of the History of the Dutch Republic from *Hours at Home*, Boston.

Mr. Motley's great merit as a historian are the patient and conscientious research of the sources he has resorted to, upon the general principle which reveals the sagacity of the practical observer; and the sensitive imagination the luminous humor, the manly sympathy and the vivid interest of the poet and literary artist. He seeks personally the best authorities, and he has evidently the habit of thoroughness which is the basis of all true scholarship. He does not quote the books of which he makes use at second hand, but has evidently read them with the care and attention which they deserve. He is not content to rely upon the statements of others, but examines for himself the evidence upon which they are based. He is not satisfied with the opinions of others, but forms his own judgments upon the facts which he has collected. He is not a mere compiler, but a true historian. He has not only the industry, but the genius for his work. He has the power of grouping his facts in their true relations, of seeing the connection between cause and effect, of tracing the influence of character upon events, and of events upon character, of discriminating between the important and the unimportant, the essential and the accidental, the permanent and the transient, the universal and the individual. He has the power of generalization, which is the highest attribute of the philosophical historian, and the power of delineation, which is the highest attribute of the artist. He has the power of analysis, which is the basis of all true criticism, and the power of synthesis, which is the basis of all true philosophy. He has the power of description, which is the highest attribute of literary genius, and the power of narration, which is the highest attribute of the romancer. He has the power of style, which is the highest attribute of the writer. He has the power of thought, which is the highest attribute of the man. He has the power of sympathy, which is the highest attribute of the humanitarian. He has the power of faith, which is the highest attribute of the Christian. He has the power of love, which is the highest attribute of the saint. He has the power of God, which is the highest attribute of the universe. He has the power of truth, which is the highest attribute of the eternal.

Mr. Motley's great merit as a historian are the patient and conscientious research of the sources he has resorted to, upon the general principle which reveals the sagacity of the practical observer; and the sensitive imagination the luminous humor, the manly sympathy and the vivid interest of the poet and literary artist. He seeks personally the best authorities, and he has evidently the habit of thoroughness which is the basis of all true scholarship. He does not quote the books of which he makes use at second hand, but has evidently read them with the care and attention which they deserve. He is not content to rely upon the statements of others, but examines for himself the evidence upon which they are based. He is not satisfied with the opinions of others, but forms his own judgments upon the facts which he has collected. He is not a mere compiler, but a true historian. He has not only the industry, but the genius for his work. He has the power of grouping his facts in their true relations, of seeing the connection between cause and effect, of tracing the influence of character upon events, and of events upon character, of discriminating between the important and the unimportant, the essential and the accidental, the permanent and the transient, the universal and the individual. He has the power of generalization, which is the highest attribute of the philosophical historian, and the power of delineation, which is the highest attribute of the artist. He has the power of analysis, which is the basis of all true criticism, and the power of synthesis, which is the basis of all true philosophy. He has the power of description, which is the highest attribute of literary genius, and the power of narration, which is the highest attribute of the romancer. He has the power of style, which is the highest attribute of the writer. He has the power of thought, which is the highest attribute of the man. He has the power of sympathy, which is the highest attribute of the humanitarian. He has the power of faith, which is the highest attribute of the Christian. He has the power of love, which is the highest attribute of the saint. He has the power of God, which is the highest attribute of the universe. He has the power of truth, which is the highest attribute of the eternal.

A WORD TO PASTORS.

Suffer a word of exhortation. Enough is said about the intellectual and pulpit department of our office. Facts show that there is at least a tendency to an extreme in this distinction. The pastoral element in the ministry is being lost in the intellectual. The pastor is being lost in the student. It may look at the consequence by and by.

In the commission under which we act, the pastor is the main idea. "Watch for souls." Chrysostom says that he never read those words without trembling, though he preached several times a day. Baxter says: "Brethren if saving your souls be your end, you will certainly be intent *out* of the pulpit as well as in it. "Watch for souls." How? "As those who must give account." What does this mean? It doubtless means preaching a great deal—and a great deal more than we do—gospel preaching—able, faithful preaching. "For it hath pleased God by the foolishness of preaching to save them that believe." This, by heaven's law, is the first and indispensable instrumentality. But watching for souls means something more. That is not all: it is not enough. The pastor is first to preach, sow the seed, and then to watch for results. He is to secure the fruit by care. He is to watch for souls when he has preached to them. His eye is to be on them, on them with expectation, with solicitude, ready to improve every opportunity to do them good; watching lest the good seed be caught away, and his preaching be lost. He watches to see the blessing, hastens to secure every impression when, by the blessing of God, he makes any, "if by any means he may save some."

The error of the times is not in preaching too much, or too ably. There is no danger here. There can scarcely be an excess in this. But there is danger in the tendency and the practice, when the preaching is done, to leave it to take care of itself. All the care for souls is in the preparation for and preaching sermons. The truth is souls need as much labor out of the pulpit as in it. That was Baxter's rule. He took it from Christ and Paul, and the fathers of the Church. Every successful minister has acted upon this maxim.

Is this the general rule, or rather the general practice of our ministry? Do our young men come into the field thoroughly trained in this matter? We think no fault can be found with the mental qualifications of our young ministry. Our seminaries are thorough, but do they sufficiently understand what watching for souls means? They know how to preach, but do they understand the rest of it? Do ministers exercise as much thought and zeal in visiting, conversing, and praying with their people as they do in preparing and preaching sermons? Do pastors visit as much and as well as they can? Do they do it as much as they ought?

Brethren, we leave you with this question till you hear from us again on this subject. Meanwhile take this matter with you to your study, and lay it before your conscience and your Master. "Do I visit as much and as well as I can?" That is the question.

London Christian Witness

FIRST UNDERGROUND RAILROAD.

The following conversation is supposed to have taken place between a slave and his master:

"Halle there, Sambo, where are you going this evening."

"Why, why," says Pambo scratching his head, "I go see young down to de depot."

"What depot?"

"Lode U. G. depot, massa."

"Where did you learn anything about U. G. R R. and depots, you black rascal!"

"In de Bible, massa, de blessed Bible tell me all about it, massa.

Feeling anxious to know what new theory Sambo had found in the Bible he goes on to interrogate him

"The Bible don't tell anything about R. R.'s neither above nor below ground, you poor nigger."

"Yes, massa, de Bible tole where de last track of de U. G. R R was laid."

"Where was it?"

"In de Red Sea, massa."

"Why, how?"

"De Lord Almighty He self."

"Well Sambo," smiling down a little, "who were the conductors of that road?"

"Moses and Aaron."

"Who was the fugitive that ran away?"

"De children of Israel massa."

"Who were the shareholders?"

"De Egyptians."

"Were you white or black?"

"Black, massa, did you de reason de white man de last chance to track was, 'cause de Lord

"But they pursue the slaves?"

"Yes, massa."

"Tell what he the track to slavery?"

"No, massa, dey all drown in de sea."

"Why so?"

"De wheels de track up, ha! ha! you massa wouldn't."

Victim writhing in agony at the conclusion of such an argument, runs into a different subject, but not before he has received a sound thrashing.

WOMEN OF THE BIBLE.

The delineation of the female character in the Hebrew writings is subjected to pure and lofty appreciation that we must remember what woman was then in other nations. Even earlier books of the Old Testament are full of pictures of the sensation Rebecca who was inspired and fast to seek upon drawing water for her father's camels to Mesopotamia. Miriam leading the host of Jewish maidens in her triumphal song with the righteous Jonas, after the passage of the Red Sea, the beautiful daughter of Jephthah coming forth with timbrel and with dances to meet her father returning from the victory the queenly Esther tremblingly approaching the king to seal the life of her people.

And turn but us aside to the pure and tender affection of husband and parent as well as of the more characteristic of the heroes of Israel. They were a loving people. Their legends and histories in their brighter days were strikingly like ours. For Israel was then a confederated republic, woman was the companion and friend of man, partaker like him of the spirit of freedom, and of a high and pure faith. And their imagination was nurtured naturally under the idea that from one of them should spring the glorious Messiah.

REFUGE FROM STRIFE.

I have all along been vastly too much disquieted by the misrepresentations of those who did not like my conduct, and having suffered much, both from the fatigue of refuting and explaining the same things a hundred times over, and from the vexation I felt in finding that in spite of every effort, there is a character assigned me by others the very reverse of every principle by which I am actuated. But why should the opposition of men thus affect me? Does it not test my belief in the reality of an all perfect Mind, that is now looking on when I suffer so painfully from the adverse understanding of the limited and subordinate minds by which I am surrounded? Would it not nobly accredit my faith in God, that in quiet communion with Him I found a resting-place, when sorely urged by the strife of tongues? To Him may I, at all times, patiently commit my cause, and be still in the thought that He is my God. Let me consider Him, who endured not merely the controversy of adverse judgments, but of adverse wills, the contradiction of sinners, and let me not be weary nor faint in my mind. "If any man among you seemeth to be religious, and bridleth not his tongue, but deceiveth his own heart, that man's religion is vain."

Dr Chalmers

AT THE CROSS

Calvary is a little hill to the eye, but it is the only spot on earth that touches heaven. The Cross is foolishness to human reason, and a stumbling block to human righteousness; but there only do Mercy and Truth meet together, and Righteousness and Peace kiss each other. Jesus Christ was a man of low condition, and died a death of shame on an accursed tree; but there is salvation with no other. There is no mercy-seat in the universe but of his feet. But lying there, we shall not only be accepted, but shall not lack some grace in word from his lips. There the broken heart shall hear its best music—a still small voice, it may be, but God will be in the verse, and the contrite spirit shall be revived.

Dr. Hoge

RELIGION OF GEOLOGY

The following paragraph is from a most lonely rare article in the last number of the *Bibliotheca Sacra*, on the harmony of geology and revelation:

There is a false notion prevalent respecting the science of geology. Its principles are thought to be unsettled and constantly changing; it is supposed that the science is made up of conflicting hypotheses, and that there is no agreement among its standard writers. This opinion may rise partly from the fact that many hypotheses have been been put forth in the name of geology which are generally condemned, and partly because geological discussions are mainly confined to the comparatively unimportant theories yet unsettled. The doctrines fully established are those which bear directly upon religion. And they are as well settled as the theory of the earth's diurnal and annual motions in astronomy, or the doctrine of definite proportions in chemistry. The most important of these principles are the following: the whole accessible crust of the globe has undergone entire, and oftentimes repeated, metamorphosis, since the rocks were created; enormous erosions have taken place upon the earth since it was consolidated; existing continents, by slow vertical movements, have been below the ocean several times; processes are now going on around us, capable of producing nearly all the known varieties of rock, with the aid of water and heat; water and heat have been the grand agents of all geological changes; the whole globe has once been in a state of igneous fusion; there was a time when no animals or plants existed on the earth; several distinct economies of life, or groups of animals and plants have occupied the surface, each adapted to the altered condition of things; these ancient races have been unlike one another, and, with a few exceptions in the highest formations, unlike those alive, the resemblance between the living and fossil types becoming more unlike as we descend, some ten or twelve miles thickness of stratiferous rocks were deposited previous to the creation of man, who was among the last of the animals that have appeared upon the globe; and finally, amid all the diversities of organic structure and change of species, genera, and families, in different formations, the features of one great system of life can be seen running through the whole series, linking all past minor systems together, and to the existing races and showing the one grand plan of creation, as it lay originally in the Divine Mind.

INFLUENCE OF KINDNESS.

Kindness incites an shine wherever it goes, it finds its way into hidden chambers of the heart, and brings forth golden treasures; harshness on the contrary, seals them up forever. Kindness makes the mother's lullaby sweeter than the song of the lark, the care-laden brows of the father, and the man of business less severe in their expression. Kindness is the real law of life, the link that connects earth with heaven, the true philosopher's stone, for all it touches, it turns to virgin gold—the true gold wherewith we purchase contentment, peace and love.

ONE DROP AT A TIME

Have you ever watched an icicle as it formed? You noticed how it froze one drop at a time until it was a foot long, or more. If the water was clean, the icicle remained clear, and sparkled brightly in the sun; but if the water was but slightly muddy, the icicle looked foul, and its beauty was spoiled. Just so our characters are formed one little thought, or feeling at a time, adds to influences. If each thought be pure and right, the soul will be lovely, and will sparkle with happiness; but if impure and wrong, there will be final deformity and wretchedness.

TIME

Time wears slippers of felt and he tread is noiseless. The days come quietly drowning one of us another, they creep in at the windows, they talk in every air is grateful to the lips as they pass by it, their moan is sweet. I the ears that listen to it, until before we know it a whole life of days has passed away. Of the number, and how has taken us for his own.

SAVINGS BANKS

These valuable institutions are connected with the Rev. Joseph Smith, of Wethersfield, who in 1809 projected. His plan limits to receive two cents each week on every Sabbath evening during the summer months, and to repay at the end of the year a dollar. The next year he received a dollar and two cents, and the next year three cents, with the addition of the interest on the deposit, with the addition of the interest on a dollar. The next year he received four cents, and so on, increasing each year one cent. The plan was founded on that of Benjamin Franklin, by which he bequeathed a thousand pounds to the city of Boston, to be loaned to young mechanics, and by the addition of the interest in a hundred years it became a million. The first year's deposit was made by fifty-three persons, and the next year by one hundred and three. The plan was adopted by the Legislature of Connecticut, and in 1819 the deposits amounted to $4,000. In 1820 the Wethersfield Bank was established, and the deposits of the Savings Bank were transferred to the Bank. The next year the deposits were $4,000, and the next year $5,000. The next year the deposits were $6,000, and the next year $7,000. The next year the deposits were $8,000, and the next year $9,000. The next year the deposits were

CHRISTIAN RECORDER.

Published by the African Methodist Episcopal Church in the United States, for the Dissemination of Religion, Morality, Literature and Science.

Vol. I. New Series. PHILADELPHIA, MARCH 23, 1861. No. 11.

THE CHRISTIAN RECORDER
Is published every Saturday on behalf of the
AFRICAN METHODIST EPISCOPAL CHURCH,
BY
REV. ELISHA WEAVER,
General Book Steward,
No. 619, Pine Street, Philadelphia

Notice.—All letters and matters pertaining to the Book Concern or Christian Recorder must be addressed to Rev. Elisha Weaver, Book Steward, 619 Pine street, Philadelphia, and all communications intended for insertion must be addressed to the editor, and all communications intended for insertion in our city, must be directed to A. Wanzer, No. 419 Pine st.

TERMS

Two Dollars a year, payable in advance. Single copies, four cents.

ADVERTISEMENTS

Will be inserted at the usual rates. A liberal discount to those who advertise by the year. Payment for advertisements must be made in advance.

Poetry.

THE RIGHT MUST WIN.

O it is hard to work for God,
To rise and take his part
Upon this battle field of earth,
And not sometimes lose heart.

He hides himself so wondrously,
As though there were no God;
He lets it seem when all the powers
Of ill are most abroad.

Or he deserts us at the hour
The fight is all but lost,
And seems to leave us to ourselves
Just when we need him most.

O there is less to try our faith
In our mysterious creed,
Than in the godless look of earth
In these our hours of need.

Ill masters good; good seems to change
To ill with greatest ease;
And, worst of all, the good with good
Is at cross purposes.

It is not so—but so it looks,
And we lose courage then;
And doubts will come if God hath kept
His promises to men.

Ah! God is other than we think.
His ways are far above
Far beyond reason's height, and reached
Only by child-like love.

Workman of God! O lose not heart,
But learn what God is like;
And in the darkest battle field
Thou shalt know where to strike

O blest is he to whom is given
The instinct that can tell
That God is on the field, when he
Is most invisible.

And blest is he who can divine
Where real right doth lie,
And dares to take the side that seems
Wrong to man's blindfold eye.

God's glory is a wondrous thing,
Most strange in all its ways,
And of all things on earth least like
What man agrees to praise.

As he can endless glory make
From time's misjudging shame,
In his own world he is content
To play a losing game.

Muse on his justice, downcast soul!
Muse, and take better heart;
Rest with thine angel in the field;
Success shall crown thy part!

For right is right, since God is God,
And right the day must win.
To doubt would be disloyalty;
To falter would be sin.

Selections.

THE DIVINE APPOINTMENT OF SONG.

Poetry, song, and instruments of music, were the Hebrews' delight. No doubt their songs had cheered their hours of toil in Egypt, and mitigated their wearisome bondage.

He who "giveth songs in the night" had furnished them this solace in the long years of their oppression. For no sooner do they stand upon the shores of the Red Sea, a free nation, and safe from the fury of their pursuers, than they are ready, with timbrel in hand, for the performance of the triumphal ode, elaborate, and highly artistic in its structure, which Moses indites for them. In the haste of their flight from the land of their taskmasters, they forget not to take with them their instruments of musical recreation and delight. The idolatrous service with which the people soon after worshipped the golden calf, was rendered by the aid of song. "The noise of them that sing, do I hear," said Moses, as he came down from the mount. They celebrated their victories with music. David returns from the slaughter of the Philistines, to meet the welcome of singers and players from all the cities of Israel. The army of Jehoshaphat returns from its victory over the allied forces of Ammon, Moab, and Mount Seir, with psalteries, and harps, and trumpets. The social life of the Hebrews bore witness to their love of music. "The harp and the viol, the tabret and pipe, were in their feasts." The bringing of the ark from the house of Obed-Edom to Jerusalem, was an occasion of a very imposing musical performance. And on more ordinary occasions than this, the journeys of the people toward Jerusalem, in companies, from the towns and villages of the land, were enlivened by song. The collection of psalms commencing with the 120th, and ending with the 134th, were probably used on these occasions. "Ye shall have a song," says the prophet Isaiah, "as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come unto the mountain of the Lord." Evidently David had taken a part in these musical processions, and his delight in them is shown by the pathetic allusion which he makes to them, during his temporary exile from the holy city. "When I remember these things, I pour out my soul in me; for I had gone with the multitude; I went with them to the house of God with the voice of joy and praise." A greater than David was once found in one of those travelling companies, on its way to Jerusalem from Nazareth. He was then but twelve years of age; but he was a Jew, and doubtless partook of the characteristic tastes of the nation to which he belonged. Did not he also, like David, mingle his voice of joy and praise," with the voices of his parents, his "kinsfolk and acquaintance?" We know the pleasure with which, in after-life, he listened to the hosannas of other Jewish children in the temple, and we always expect the children of a musical people to be singers. Perhaps there is no more striking illustration of the love of music in the Jewish people, than their taking their harps with them to Babylon, when they went there as captives. Exiled from their homes, and from their native hills and valleys, cut off from the joy of their great annual festivals in the city and temple of their pride, reduced to a hopeless captivity under an idolatrous power, they seemed to have looked upon their harps and songs as the only delight which remained to them. And when their captors call upon them for one of the songs of Zion, we discover that the musical character of the Hebrews is fully understood in Babylon.

The national existence of this favored people was commenced in one of the most sublime outbursts of song which the earth has ever heard. The chosen captains of Pharaoh, his horses, his chariots, and his mighty host, were drowned in the Red Sea. They sunk to the bottom as a stone and the depths covered them. On the eastern shore stood two and a half millions of liberated bondmen, still agitated by the conflict between hope and fear, while waves of joy were breaking in upon their hearts like the returning billows upon which they gazed. How shall this day of wonders be made to teach this emancipated and exulting people its appropriate lesson? How shall these swelling and rapturous emotions upon this birth-day of a nation's freedom, which naturally would minister to pride and self-glorying, be turned into the channel of praise to God? Immediately, doubtless on that very morning, a song is furnished for the occasion from the lips of their inspired leader, picturing in most graphic expression the scene which had just been witnessed, and ascribing its glorious result, in almost every phrase, to Almighty power and goodness.

The heavenly poem is caught from him, and re-echoed from more than a million of voices, till the air, now filled with morning light, is flooded with their song. "I will sing unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea." The vivid description proceeds, only pausing at the close of each stanza, for another million of voices, led by Miriam, to pour in the sublime antiphonal refrain, "Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea."

Many things conspire to put it beyond question that this remarkable song, the most ancient now in existence, was dictated by the Spirit of inspiration—its intrinsic grandeur and simplicity, the importance of the occasion, the desirableness that this first great national exercise of worship should embody a model form of praise, and, more than all, the reference which is made to it in the Apocalypse, as constituting a part of the song of final victory sung by martyrs in heaven, standing upon the sea of glass mingled with fire,—"And they sing the song of Moses, the servant of God, and the song of the Lamb."

Hymns and Choirs.

MODERN LITERATURE

Hardly one of the great writers of the past or present generation can be called in any thorough sense, Christian. With the exception of Cowper, among the eminent poets, no one of all that wondrous galaxy that "flamed in the forehead of the morning sky" of this century, reflected his glory on the "bright and morning star," from whose golden urn they all drew the light of genius in which they shone. Not one advocated the cardinal doctrines of the Gospel. Wordsworth obscurely hints at them in one or two indifferent sentences. His mighty flights are not to this empyrean. Campbell, Scott, Keats, Moore, Shelley, Byron, Burns and Coleridge, in all their burning pages there are no burning seraphim, prostrate and praising. Some of them, and they the most dissolute, did write a few hymns the Church condescends to sing. In maudlin moments of recovery from debauch, Burns and Moore and Byron sang of God and Christ, in tender, though to them powerless words. They usually took their vast treasures of God-given genius and cast them at the feet of Satan. The others, if less wicked, were not more holy. They and their songs were of the earth, earthy. Equally alien are the living magnates of this realm. Truly does Ruskin say of these and other contemporaries:

"Nearly all our powerful men in this age of the world are unbelievers; the best of them in doubt and misery, the worst in reckless defiance; the plurality in plodding hesitation, doing as well as they can what practical work lies ready to their hands. Most of our scientific men are of this last class. Our popular authors either set themselves defiantly against all religious form, pleading for simple truth and benevolence, (Thackeray, Dickens,) or give themselves up to bitter and fruitless statement of facts, (De Balzac,) or surface painting, (Scott,) or careless blasphemy, sad or smiling (Byron, Beranger.) Our earnest poets and deepest thinkers are doubtful and indignant, (Tennyson, Carlyle,) one or two anchored, indeed, but anxious or weeping, (Wordsworth, Mrs. Browning,) and of these two the first is not so sure of his anchor but that now and then it drags with him, even to make him cry out—

"'Great God! I had rather be
A pagan suckled on a creed outworn;
So might I, standing on this pleasant lea,
Have glimpses that would make me less forlorn.'

"In politics religion is now a name, in art an hypocrisy or affectation. Over German religious pictures the inscription 'See how pious I am' can be read at a glance by any clear-sighted person; over French and English religious pictures, the inscription 'See how impious I am' is equally legible. All sincere and modest art is among us, profane."—*Modern Painters*, volume iii., p. 259

The like painful truth must be told of American literature. From Washington Irving, its father, to the latest of his sons, no great genius has yet shone forth "apparelled in celestial light." None of them drink of

"Siloa's brook that flowed
Fast by the oracle of God."

They seek their inspiration in lower fountains. Excepting Whittier, our few famous poets, Bryant, Longfellow, Lowell, Poe, never cast their crowns at the feet of Christ. A most dismal and infidel vision of death is in the stately "Thanatopsis." It has no hint that Christ is its victor, or of the corresponding victory in and through him. Its last lines might have been written by Sophocles or Seneca, for all they contain of the light and immortality that is brought to life in the Gospel. So the "Hymn to Death," the "Future State," and whatever other of his pieces that are of a religious tone, are but the mournful breathings of an Æolian harp, the singings and sighings of an earth bound soul.

From Longfellow's "Psalm of Life" to his "Rhyme of Miles Standish," there is the same insensibility to the glory of God and of man that shines in the face of Jesus Christ. He often gilds his numbers with a devotional tinge, but never does one gushing verse leap forth from that full fountain to its Lord and Saviour. Compare his first hymn, which he dares to call a *Psalm of Life*, and which he says is what the heart of the young man says to the Psalmist, with that hymn with which David begins his odes, and which is what the heart of God through that psalmist says to all young men. How cold, how worldly, how unbelieving is the one! how warm, how holy, how manly the other! The "Rhyme of Miles Standish" afforded an admirable opportunity to utter these feelings, and had he been a real Christian poet he could not have kept silence. That great pilgrimage, its greater incentives and supports, the heroic faith, the serene patience, the triumphant deaths in that terrible winter, have they found expression in this beautiful chronicle? Not a word of real praise or prayer, not a word of the God they loved and had followed out into the wilderness, not even a hint, is found in all these lines. Once Prinsilla is represented as singing sweet tunes out of the old Dutch psalm-book, but this remote allusion to the piety of the heroine is only introduced for the sake of uttering a conceit on the appearance of the times. The consecration of the exiles, all the friends at the sailing of the *Mayflower*, of the captain and his clerk, even of the elder and his pert shipmates, is empty of the intense and almost marvelous life which they really lived. Such is it with all his rich verses. There is a show of religious sentiment in some of these, but not one pulsation of Christian life.

Lowell and Holmes are imitators of Burns and Byron, not only in their democratic and reformatory passion, but in their impiety and almost without the penitence of the one or the remorse of the other to redeem their pages. They toy with the religious sentiment. They never have a humiliating, elevating power. No Cliff—our Day Night—was that the [illegible]

[illegible] humility. Holmes, in [illegible] but cold blooded dissectionist of a life he never lived. He cuts and carves the body of Christ—recklessly in the cause of science. He never reaches to or beholds the divinity that dwells within it. Our prose writers are equally secular. Bancroft can describe the sufferings of the pilgrims, Prescott those of the Protestants of Holland, without any such throbbings of indignant sympathy as Milton felt when he bled and suffered with the Albigenses. Emerson is a brilliant but Christless heathen. Their followers keep equal pace in these respects, however they may fall in others. We have no great literary writers, save, perhaps, Mrs. Stowe, who are wrestling with their genius the cross of Christ. To us even a painful confession leaps unwittingly from all their lips:—

"But what am I?
An infant crying in the night;
An infant crying for the light,
And with no language but a cry!"

We wait for our Dante and our Milton, who shall pour their alabaster box of ointment, very costly, on the feet of the blessed Redeemer, and feel that in so doing they have done the greatest deed permitted to man, and gained their greatest glory when this deed shall be told for a memorial of them through the races and ages. They will arise, for Christ must be crowned king of letters, as he now is king of saints.

To this end Ruskin will be no small contributor. It is refreshing for a Christian mind to open his pages. No darkness, no weakness of faith, no allure at piety, no ignoring of divine justice and holiness, no emasculation of the word of God, but a full, hearty, living flow of Christian faith, and hope [illegible].

It crops out naturally, as if its primitive bed held all the superincumbent strata in its arms. It leaps up easily and instantly wherever a fissure occurs, as if fountains of the living water pervaded his whole nature. It crowns unconsciously the swell of his grandest sentences. Except Jeremy Taylor, he is the first great prose writer since Milton, that has risen to the height of this great argument.

Rev. G. Haven, in the Methodist Quarterly.

ONE THING IS NEEDFUL

Only one does Christ recognize as really essential, as the highest and most pressing necessity, and that is the seeking for the kingdom of God and its righteousness, the endeavor to gain the grace and the approbation of the Heavenly Father. This is the precious pearl which a merchant found, and "went and sold all that he had and bought it." This is the heavenly and eternal good which we should seek with the entire devotion of our soul, with the resolute subordination, day by day, of things earthly to things heavenly. The time is short. Therefore, those who weep should be "as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it; for the fashion of this world passeth away." Whoever will be a disciple of Christ, ought not to forget that here on earth he is a stranger and a pilgrim; for as our Lord had not where to lay his head, so his friends here "have no continuing city, but seek one to come."

One thing is needful.—If earthly things, which are infinitely various, and stand in manifold contrasts with one another, involve the soul that passionately clings to them, in a confused restless chase, heavenly things, on the contrary, are harmonious in holy unison, and alone able to bring true unity and abiding peace into the life of Him who devoted himself to them with his whole soul. The discord in which the changing and contradictory impressions of the outward world involve us—this the one thing needful is able to end. The wounds which the earthly life inflicts upon us—this one thing is able to heal them.

One thing is needful.—Oh, that no one among us would neglect that earnestly-warning, that kindly-alluring word of the Lord! That as the sunbeam penetrates the icy surface of the ground and in the depths make a new life—that with the same power, this word would melt, and penetrate to its innermost depths, the hard crust with which the long habit, perhaps, of chasing after merely earthly goods has invested the heart—might penetrate, and so waken that hidden longing for the heavenly, which often sleeps, to be sure, but only seldom wholly dies out! That this word, too, would sound in our soul when the distractions and pleasures of sensuous life would take possession of our heart! That this warning voice of the true Shepherd would keep us in the hour of temptation, when we are on the point of yielding to sin! That it would rouse us when sin has succeeded in lulling us into that secure sleep, from which a too late, awakening will be terrible.

Julius Muller.

READING THE BIBLE.

"O, mother!" said Willie," I have read five chapters this morning." A look of pride dashed on his bright countenance, he closed his Bible, and uttering these words, looked up in his mother's face. He felt he had done something great, and expected commendation. For the little boy loved praise, as many boys do. But his mother said nothing then, for she understood well his habit of reading. Many days, I am sorry to say, passed without his reading a chapter; and then, when told of his neglect, he would take a sudden start and run over four or five chapters, and feel that he had retrieved his past negligence. It was too hasty, and irregular, to make a deep impression.

This little incident led me to think of some hints about reading the Bible, which I here offer to my little readers:

1. Read the Bible regularly. A good man of old says: "I have esteemed the words of Thy mouth more than my necessary food." This is the true idea. The Bible is daily bread, to be taken regularly, that the seed may grow thereby.

2. Read the Bible attentively. The meaning of the Bible is the Word of God. Unless he that reads gets the meaning, it will not do him any good. Hasty reading of a great many chapters at once, is of no advantage. Read slowly, a little at a time, and think on what you read, and you will understand and remember it.

3. Read the Bible as God's book. Not merely because father or mother wishes you to read it, but for a better reason, because God speaks to you in the Bible. When I have seen a little girl run in, her eyes sparkling with joy, crying: "O mother, here's a letter from father to me, for my name is on the outside," I always wish she might thus look on the Bible, for it is a letter from our Father in heaven. So feel, and so read, and you will not grow weary of the good Book.

Methodist.

SCOLDING CLERGYMEN

The effect of *impurity* in a clergyman is well illustrated in the following story, the scene of which was laid in the State of "steady habits," and the events of which transpired there, several years since. Two clergymen were settled in their youth, in contiguous parishes. The congregations of the one had become very much broken and scattered, while those of the other remained large and strong. At the annual meeting, the former pastor, being D. D.'s.) Dr. A. said to Dr. B., "Brother, how has it happened that, while I have labored as diligently as you have, and preached better sermons, and more of them, my parish has been scattered to the winds, and yours remains strong and united?"

Dr B facetiously replied, "O, I'll tell you, brother. When you go fishing, you first get a large coal hine, and a great hook, and twice as much bait as the fish can swallow. With these accoutrements, you dash up to the brook, and throw in your hook, with, *There bite, you dogs.* Thus, you scare away all the fish. When I go fishing, I get a little switching pole, a small line, and just such a hook and bait as the fish can swallow. Then I creep up to the brook, and gently slip them in, and *I watch 'em out, watch 'em out, till my basket is full.*"

From Cornell's "How to Enjoy Life."

IMPROPRIETIES ABOUT CHURCHES.

1. It is highly improper to go late to church when it can possibly be avoided. This interrupts the services, confuses the congregation, distracts the attention, and is a sure indication of slothfulness, or something worse, on the part of those willfully and habitually guilty of this sin.

2. No indecorum can be more palpable than standing about church doors during service, or whilst the people are assembling. A truly polite person will not do this. And yet we have seen members who thought themselves in good and regular standing, and even church officials, place themselves at the door of the sanctuary and gape at the people as they entered, just as if they were the regularly appointed inspectors of all churchgoers. This impropriety may be the result of THOUGHTLESSNESS, but it is very little the less culpable on that account. And when young men are guilty of it through a spirit of curiosity, it is exceedingly offensive to all well-mannered people, and always meets and merits their heartfelt reprobation.

3. Talking, laughing, whispering, giggling, and all vocal or visible manifestations of social greetings when in the house of God, either before, during, or after service, indicates ill-breeding in all its acting. Politeness, to say nothing of piety, avoids all such indulgences. Still we have seen young lads and lasses, who fancy they move in the most decorous circles of social life, come into church with a giddy grin on their countenance that never left it until they had made many bows, gestures, and sundry other eye and head manipulations to those around them, to the utter disgust of all lovers of true politeness.

4. Some leave the doors open as they enter church, and allow themselves to become so confused, that in going to a seat they rather run than walk, thus making a noise on the uncarpeted floor, somewhat similar in sound to an ox when treading out the corn. A real lady or gentleman never does so, but they enter the sanctuary in a mild, self-possessed way; and when they have taken their seats they deport themselves agreeably to the solemnity of the occasion, and not as though they were attending an opera or concert.

5. Some church members never try to furnish strangers seats. This is a breach of politeness totally inexcusable, and a real indignity offered to the person neglected. It is almost as much an index of bad manners, as not to offer a friend a chair when calling upon us at our own houses.

To show strangers seats is the sexton's business, says one; true, but if that functionary NEGLECTS his duty, this should make you and me the more vigilant, that his lack of service may not cast the mantle of reproach on the whole congregation. Not to have a Psalm book to use yourself, or to offer to a stranger when need be, is also very improper in ALL church members.

6. Feet shuffling, tobacco chewing, sleeping inattention, reading books, amusing children, spread-eagling, with the arms akimbo on the seat in front of us, are vulgarities in church that no person of cultivated manners will either indulge or excuse.

7. No individual of refinement will come into church and take his seat with his hat on; nor will he put it on his head till he has reached the door of exit. This thing of sitting in any house with hat on, argues a most inexcusable, bucolic rusticity in the manners of all that do it.

8. Going out of church during service, is in some places a practice with many. Where it is a mere habit, and not if necessity, it is an impropriety of the highest degree, evincing a thoughtless restiveness never seen in persons of refined deportment, and never practised but by the vain, the ignorant, and the vicious.

9. The use of tobacco, [not only objectionable, but inexcusable at all times and in all places,] in the sanctuary of God, to such an intolerable nuisance that it is truly wonderful that any lover of decency can for a moment so far forget himself, as boldly to pollute the floor and furniture of the building with the abomination.

10. Persons given to politeness always conform to the rules of the church in which they may happen to be. Whether kneeling or standing be the posture of prayer, they gracefully assume it. [Sitting, reclining, or any other posture in prayer indicating sloth, indifference or irreverence, can neither be practised nor tolerated by any one who has a proper sense of the majesty of that Being whom he professes to worship.]

In all these things they act decorously, ever remembering who and what they are. In fine, you must go to church if you wish to learn what the real lady or gentleman is, and not to the ball-room, the dancing-school, or the gay party. Politeness here may be formal, stiff, and up to the Chesterfield rule, but it is cold, heartless, superficial, and often false.

Indeed, if a person be ill-mannered at church he will be good-mannered nowhere—our behavior there is the exponent of our deportment everywhere. Reader, are you ever guilty of any of these, or of similar improprieties at church? Say?

Our Presb. Banner.

I AM THE LORD'S.

"One shall say, I am the Lord's, and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." "I am the Lord's"—He by mighty power and wondrous constitution of nature, His by costly purchase and redeeming grace, His by cordial subjection to His authority and voluntary dedication to his service—O say, where is the inconsistency to affirm, "I am the Lord's," by a public confession of His name—by an avowal of the heart's devotion to His cause—by the most undisguised surrender of every capability into the hand of Him whose we are and whom we ought to serve? "One shall say, I am the Lord's," &c. When? Not in the murky hour of a shadowy dispensation—not in absence of the Spirit's enlarged influences—not so charged with degeneracy from the simplicity and spirituality of the Gospel, nor so presumptuous in undertaking that which exceeded the Divine requirements, but in times of unparalleled gracious manifestation, and in days which invested with a glorious reality the brightest dreams of former generations—at a period when religious truth shall have been universally acknowledged, and tokens of heavenly recognition shall everywhere accompany the Church's movements; then it is that "One shall say, I am the Lord's, and another shall subscribe with his hand unto the Lord," for thus run the words of Him whose counsel standeth fix ever, and the thoughts of His heart to all generations—"I will pour water upon him that is thirsty, and floods upon the dry ground. I will pour out My Spirit upon thy seed and My blessing upon thine offspring; and they shall spring up as among the grass as willows by the water courses. One shall say, I am the Lord's." No. When a renovated world, what a fruitful Church, what promptitude and zeal in every holy undertaking! Every soul a recipient of the heavenly unction, and baptized into the experience of a spiritual vitality; every heart possessed of refreshing and [illegible] waterings of the gracious Spirit. Then it is that the lamp shall be trimmed brightest in every [illegible] with peculiar dignity, and union with the faithful a [illegible] than it is that they [illegible] vow shall be cordially sanctioned, and with [illegible] the espousal of private [illegible] ments, and as the badge of common brotherhood [illegible] was ordained to be ratified by mutual participation, and with holy impetus to hold this [illegible] of truth, and to pledge their adherence to the [illegible] Lord, [illegible] Whosoever shall confess me before men, him will I confess also before my Father which is in heaven.

SPEECH OF DEMETRIUS

Demetrius was a master silver-smith, employing a number of workmen in the construction of silver models of the celebrated temple of Diana, which it was customary for people to carry about with them when they travelled, and to use as charms. Paul's labours had begun to cause a diminished demand for these, or had created a fear that the demand would fall off. It is evident that Demetrius could easily convoke a large number of persons interested in this trade. It is one of the methods by which false religions are often buttressed and made popular—to give to a large number of persons occupations connected with them, and make them feel that their daily bread is involved in the maintenance of the old system. It has been calculated by a foreign writer, that in the Roman Catholic Church there is a priest for every 70 souls; in the Greek for every 180; in Mohammedan countries, for every 111, while in the English Church there is one for every 144; and in other Protestant countries for every 1000. Besides, there are commonly many other persons in idolatrous countries, as in the case before us, who are more or less dependent on the religion of the country for their living. On the one hand we see what vast expense these idolaters are willing to incur for religious objects; on the other, how indispensable divine power is to make truth prevail against such a phalanx of temporal interests.

Demetrius began his appeal to his fellow-craftsmen by an appeal to their temporal interests (ver. 25.) This was a low and ignoble argument, yet a very powerful one. Till men's hearts are renewed by grace, their temporal wealth is their idol. They love it as the apple of the eye; and it is no more natural for a man to bring his eyelid over his eye when it is threatened with a blow, than to spring up in defence of his temporal interests when danger threatens them. And as a man blinds himself, for the time, to defend his eye, so he blinds himself to protect his worldly interest. Like these Ephesian workmen, he will tolerate nothing that interferes with his wealth. It is only the Spirit of God that can show a man interests far more precious than those of this world, and suppress the awful question of Christ, "What is a man profited if he gain the whole world, and lose his own soul?"

Observe, however, further, the *hypocrisy* of self-interest. It was necessary to rouse the people at large; but Demetrius knew that the consideration that stirred the workmen would not stir the people. The people would not rise because the silversmiths were likely to lose their gains.

Another argument must be used with the mob; their fanaticism and their national pride must be raised; for this purpose another plea was got up (ver. 27.) The silver-smiths were sent through the city cloaking self interest under the garb of patriotism and zeal for the credit and religion of the nation! Selfishness is an odious thing; it does not like to exhibit its own naked and ugly image; it must wear a mask! May God reveal clearly its odiousness to us, and teach us not to cover, but to crush it.

I MUST TEACH DIFFERENTLY

FOR SABBATH SCHOOL TEACHERS.

How often is the thought, "I must teach differently," pressed upon the attention of those teachers whose aim it is to be workmen that need not be ashamed, by the various circumstances that meet them in connexion with their work!

A sick scholar is visited in the week, and the quiet talk with her over some passage of Scripture elicits remarks and answers that show how very little she has really comprehended of the meaning of the Sabbath lessons. The words she has retained, with the expressions used she is familiar, but they have evidently conveyed no definite meaning to her mind. The teacher leaves, having learned this lesson: "Henceforth I must teach differently; I must be more simple." True it is that the Spirit alone can convey to the infant's as well as to the philosopher's heart the mighty truths we teach, yet he it ours to use the means. He works not now by miracles. Milk is ordained to be the infant's food, and the use of this He blesses. (1 Corinthians iii. 2.)

Or again: Some who seemed to have received the word with joy, and on whom our fond hopes rested, swerve in the hour of temptation and prove that they have no root. Deeply humbled at the grievous sight, we turn to our own work to prove it, to see in what it has been defective. We find it has been of too sentimental a character; the broad basis of regeneration by faith, and the absolute necessity of holiness, have not been the subject of precept upon precept, and line upon line. Jesus Christ may, to all appearance, have been the Alpha and Omega of our teaching, and yet it may have been too flimsy in its character—the spirit of power wanting (Micah iii. 8, 2 Tim i. 7, 14)—and we rise from the humbling examination with the conviction, "Henceforth I must teach differently; I must lay the foundation broad and deep ere I attempt to raise the superstructure."

Or, once more: We observe amongst our children a stagnation, an appearance of peace, for which we know not that there is any foundation; not that we look for or desire to see any great excitement amongst them—the seed drops silently into the ground, the dew of heaven descends unseen, unheard upon it, and more especially in the early years of childhood is it thus—but there is a sort of taking it for granted that they shall be saved because Jesus died—an easy indifference rather than an earnest faith. "Can the fault be in the teaching?" again we tremblingly inquire. "Have I, in portraying the meekness and gentleness of Christ, forgotten his 'strange work?' In pointing now to the blood of the Lamb, have I passed by the day of his wrath? In picturing the crown of glory laid up for the righteous, have I overlooked the whirlwind of anger that will fall upon the head of the wicked?" (Jer. xxx. 23, 24.)

"Henceforth I must teach differently. While not the less setting before them the loving-kindness by which He draws, I must also, by the terrors of the Lord, persuade them."

My dear fellow-teachers! what need we have continually to pray, "Deliver me from bloodguiltiness!" (Ezekiel ix. 28.) Let us often prove our work, lest in that day when the fire tries it we should suffer loss. (Gal. vi 4; 1 Cor. iii 8—15; 2 Tim ii. 15.)

S. S. World.

THE SEPARATING TIME

And what a separation it will be! Once the [illegible] before God. There was a secret sinner among them, and the separating time was come, and he must be taken out to be punished. He stood there among the rest, and nobody could think who it could be. Presently, every tribe was called to stand the scrutiny, and one tribe was fixed upon, and then the families of that tribe, and at last the very man was pointed out, and he was taken! Read the account. It is in the seventh chapter of Joshua.

Some years ago there was a man who did a wicked deed. His name was Tawell. He committed murder; but no one, as he thought, knew anything about it. After he had done the deed, he went to the railway station; he took a ticket to come to the city. He jumped into one of the cars, the train started, and now he thought himself safe. After he had left the place, the dreadful deed was discovered, and some suspicion falling upon this man, a messenger was sent to the railway station, but he was gone. However, there was a little wire running along by the side of the railway, and that little wire carried a message up to town. It gave a description of the murderer, his hat, his brown coat, his age, the color of his [illegible]

After a while the train arrived. The carriages are full of people; the innocent and the guilty are there; they have all arrived and the tickets are taken; the doors are opening, the people step out on their journey to their homes. But there are some fierce looking men watching every carriage, scrutinising every passenger. See! they keep their eye on that one man, they follow him, and at last they lay their hands on his shoulder; he is separated from all the rest—what an awful separation! They say, "You must go with us. You are our prisoner." He is gathered to a different home. They bind his hands with handcuffs, they lodge him in prison. He is tried, found guilty, and suffers death!

Now, we are all going on together in life's journey; some are pardoned and saved, others are yet in their sins; but all are going on together. Well, but at the end of the journey, there will be a separation. The sinner may think to escape in the crowd; but, swifter than the electric telegraph, his sin is known in heaven, and God has his officers, who will "sever the wicked from among the just," and the sinner will be conveyed to the prison of hell. "There shall be wailing and gnashing of teeth."

Let each one ask, What am I? A child of the kingdom, or a child of the devil? Do I love God? Have I repented of my sins? Am I trusting in Jesus Christ and striving to serve him? Shall I be numbered among his children at last? Into which band will the angels gather me?

REMINISCENCES OF A PASTOR.

Lizzy H. was a lovely young lady, about eighteen years of age, and a great favorite with all who knew her. The influences which surrounded her were of a most worldly character, and she appeared to have no idea that she ought to serve God. The great duty of the young she was neither taught by precept nor example. In the winter she caught a cold, which confined her to the house and resulted in consumption and death. About this time God was graciously refreshing our church, and bringing into its communion many of the young. Several of this number belonged to the gay and fashionable circle of the place.

Poor Lizzy was at home. No one, perhaps, had ever offered a prayer for her salvation, or spoken a word to her about her soul. That was not a house of prayer, and the friends of Jesus did not live there.

But God had designs of mercy toward her. Night after night she hears the ringing of the church bell, and a strange longing filled her heart to hear the gospel preached—to have some one speak to her of Jesus, and to be a Christian. Poor girl! There was no one at home to whom she could say this. A few weeks passed away, when one of her friends remarked to her, "I wish you were a Christian, Lizzy." She replied, "I wish I were." "Why do you not send for your minister?" She answered, "I have thought of it, but he would only read the prayer for the sick, and I need instruction, for I am almost as ignorant as a heathen, and I do not know what to do to be saved. Would Mr. ——, your minister, be kind enough to visit me?"

I visited her almost daily for several months. Seldom have I met with one whose mind was so dark; and what she said of herself was almost literally true: but her heart was open, and she gladly received the truth, so new and precious to her, that "in Jesus Christ we have redemption through his blood, even the forgiveness of sins." Her prayers for light seemed to be heard as soon as they were offered, and the scriptures were indeed an inspired revelation to her, which gave her the knowledge of herself, of Jesus, and of the way of salvation. The gospel became a living, blessed reality to her—all that she wished, and very soon did she rejoice, in the assurance that she was a disciple of Jesus, an heir of heaven. From that time until she bade us farewell and said, "I am going to heaven," did she grow in grace," to the surprise of all, and the delight of those who hoped to follow her. Weeks after, I was called to see her die. As I drew near her bedside, she asked me if she was dying. I told her she was. "Is it possible; and without any pain, or fear, or regret? Can this be dying—going home—to be with God forever in heaven?" she asked, and added: "How I love Jesus for his grace to me." She then inquired how long before she would be dead. The physician saying a quarter of an hour perhaps, I gave her his answer. "Is it possible," she said, "that in a few minutes I shall be with Jesus and in heaven." And, thanking us all, closed her eyes and "fell asleep."

"That is not death," exclaimed two or three of the company.

I write this as one of my sweetest memories of the past—a mere sketch; and it teaches us not to limit the grace of God, nor to neglect speaking to those who are about to die, of the power and love of the Saviour who died for them.

Witness and Sentinel.

WHEREFORE DOST THOU DOUBT?

Not long since, a party of ladies were passing through the hospital wards of an Almshouse in one of our large cities. While they were talking with two or three of the patients, a woman on the opposite side of the room attracted their attention by her ghastly appearance and labored breathing. On asking about her, they were told that she was dying. No one was doing anything for her—in fact, there was nothing to be done; but people around her were going on with their usual duties, giving out food, &c., while a soul was passing from among them to another world! At the request of one of the ladies, water was brought to moisten the parched lips of the dying woman; but, just as it was held to them, she was gone! The spirit had fled—ah! whither? She had been brought in from the street two days before, under the influence of liquor, it was said, and no one knew anything of her, or cared aught for her. There was no blame to any one here for this state of things. She died in a clean, comfortable bed—whereas, had she not been brought here, her death would probably have been in wretchedness and filth.

A woman on the other side of the room was also dying, although she was conscious, and, for ease of respiration, was sitting upright in bed. Of her, too, no notice was taken by any one. Scenes of suffering, misery and degradation met the eye continually, even in the small part of the establishment, through which these visitors passed—and that by no means the worst; and they left the place, their hearts weary and sick with dark, sad thoughts.

[illegible] was written everywhere on this woeful picture, they well knew; from the first link to the last, each circumstance sorrow and suffering, which ended in a deadate death like that above described, sin had been at work. But this knew [illegible] sent deep questionings [illegible] coming up into the heart. Why is all this? Why, in a world of which the Creator is goodness and love itself, is there such a vast burden of guilt and misery to be borne by His creatures? If sin must come and must stay on the earth, could not its powers be so held in check by an Almighty Being, that such scenes as these [illegible] not [illegible]

An [illegible] heart be still? What I do [illegible] Ah! I then did never know, still trust that He can do nothing but what is right, wise, and loving. A father has tried to convince his headstrong children that the ways of disobedience are far more wearisome and painful than those of industry and virtue. They do not believe him, and he sees at last that they must try the wrong a little way ere they will be persuaded. They make the experiment, and come back to him tried, sick, and suffering. He chastens, are he sends another far from his presence into solitude for a time; he gives a third wholesome counsel, he deals with all as he sees best [illegible] two years old, sucking all [illegible] in his father's [illegible] saying, "Is my father a man of kindness and of love, when he lets his children suffer thus? Has he power to feed, and clothe, and comfort them all—and does he let any of them know what it is to want these things? Could he not so restrain them that these trials would not be necessary?"

Less, infinitely less than that child of two years knows of his father's plans, and of his father's heart, do we know of the orderings and of the love of our Heavenly Father. A God who showed his love to a lost world by such a gift as that of Christ our Saviour, will never let one unnecessary groan or tear be wrung from human beings. All the suffering and misery on earth *must* be needful, or it would not be. Let us, then, "rest in the Lord, and wait patiently for Him," till the veil is removed, the darkness dispersed, and the power of sin forever broken and gone. X.

CONVERSION OF AN ARMENIAN FIREMAN.

Up to within two months of our visit in 1857, this man had been a drunkard, a vile blasphemer, and a cruel abuser of his family and his aged parents. His conversion was so singular, that its reality was for a time mistrusted. He left his home one Sabbath morning, already half drunk, to go down into the market-place to join his fellows. Passing the shop and residence of a Protestant shoemaker, he heard him reading, and stopped to listen by the open door. "Walk in," said the shoemaker, "I am reading the Word of God." He stepped in, and sat down. The shoemaker was reading it: Isaiah, 5th chapter: "Woe unto them that rise up early in the morning, that they may follow strong drink," &c. The fireman thought, at first, that the shoemaker was making it up as he went along, in order to chastise him in that way for his notorious drunkenness and violence, and was meditating the infliction of a blow that would effectually knock him down, when he would escape. But still something in the words *enchained* him. The shoemaker read on, turned over the leaf, and the fireman became convinced that all he had heard was truly the Word of God to him. At length the shoemaker closed the book, saying, "It is time for me to go to church; come with me." So they departed together; but when they came to the bridge, which, you may recollect, passes over the ravine not far from our church, the fireman turned off, saying, "I must go home, and get my breakfast." "Come first with me, and partake of our spiritual food," said the shoemaker. "We have the bread that cometh down from heaven, of which if a man eat, he shall never hunger." The fireman, half-sobered, and in a sort of mood at all he heard, and doubting whether these Protestants really had some strange kind of food to eat, or what this spiritual, heavenly bread could mean, turned back, and went with the shoemaker.

It was curious that the text should be in the same style of Oriental metaphor: "Ho! every one that thirsteth," &c., (Isaiah lv. 1-3.). The pastor described very vividly the power of thirst, and the vehement, impelling desire which it can awaken. The caravan in the desert, exhausted and dying in despair,

The Christian Recorder.

Philadelphia, March 23, 1861.

OUR CALIFORNIA MISSIONARY

We have a letter from our missionary Rev T M D Ward, who is *en route* to his mission in California, which will be very interesting to our readers. It is in another column of our paper Our prayers should ever ascend to Him who rules heaven and earth, in behalf of all true missionaries

NEWS FROM THE CHURCHES.

We have received a very interesting letter from Rev. H J. Young, who is now in the city of Detroit, Michigan, engaged in a protracted meeting with our old friend and brother, Warren. We know that the letter from Brother Young, in relation to the movement of the Church in Detroit, will be read with interest. We are truly glad to hear that God has once more poured out his Spirit upon the people in that place.

In relation to our paper, it is very strange, indeed, that he has received only one number of the RECORDER, for they have been sent to him regularly. We hope that Brother Warren, and the friends in Detroit, will go to work and get us some forty, fifty, or more subscribers, for the paper. As to its merits, judge ye.

We received by the hands of Rev. William Moore, of Flushing, New York, the sum of ten dollars for the benefit of the CHRISTIAN RECORDER. We must congratulate those wholesouled young ladies and gentlemen, for this very generous act. These young, energetic friends have shown clearly their appreciation of literature.

Brother Moore is one of the General Committee, and one devoted to the cause and interest of the A. M. E. Church, not only of her spiritual welfare, but her literary movement. He deserves much credit.

We hope all our brethren will pattern after Br. Moore's young disciples.

Here is their letter—read it:

For the Christian Recorder.

MR. EDITOR:—The contemplated exhibition by the young ladies and gentlemen of Flushing, for the benefit of the CHRISTIAN RECORDER, came off last evening, March 14th. Notwithstanding the snow storm, we had quite a number out. The young ladies' and gentlemen's compliments to the Editor, Rev. E. Weaver, and they hope the paper will be sustained. We have found it very interesting, and hope it is as interesting to others as it is to us, and, in sincerity of our hope, we tender you a remittance of $10.00, through the Rev. W. Moore. The company consists of Mrs. Emeline Coffee, Caroline Jackson, Mary Johnson, Ellen W. Moore, Mrs. Joshua Tredwell, Silas Nichols, and Mr J. B. Tredwell, Master of Ceremonies.

Flushing, March 15th, 1861.

ACKNOWLEDGMENTS.

We have received from Mrs. Ellen King, $2.00; James Thorp, $2.00; John H. Sullivan, $1.00; Rev. A. C. Crippen, $1.40.

GRATEFUL ACKNOWLEDGMENTS.

We received from the Publication Society of Philadelphia, by the hands of their excellent committee, whom they appointed to wait on us, viz., Rev. Mrs. Mary Frisby, Mrs. Mary Bell, and Mrs. Mary Jones, the sum of $10.00. These women are worthy of the name they bear,—"Mary;"—the name of the mother of Jesus, and Mary Magdalene. In not this incident an unanswerable argument, that our people will support a weekly paper, when is far surpasses what they ever expected, either in size or matter? It is probably three times larger than any paper we have ever had before in the connexion. There have been but very few of the ministers of our Church who have been very active towards its support. As we have said before, just give us half the assistance that have been given to former Book Stewards, and THE CHRISTIAN RECORDER will have a subscription list that will place it on such a basis as will make it not only permanent, but profitable, pecuniarily, to the A. M. E. Church.

If all the brethren would do like some we will name, we would stand second to none according to our number. Rev. Messrs. Moore, Weir, Crippen, and Watson, of the New York Conference, Geo. A. Rae and H. J. Young, of the New England Conference, and W. H. Waters and Daniel W. Moore, of the Baltimore Conference, and the Revs. G. H. Graham and Daniel Cooper, of the Ohio Conference. These men of God have been, and still are doing all they can for the Book Concern and paper, which former numbers of the paper will show to rising generations In relation to the Philadelphia Conference members, we are glad to say that they all, as a general thing, came up square to the work, and expressed a determination to do their duty, at all hazards. Come up, brethren, come up

For the Christian Recorder.

ERRATA.

CHAPTERS ON ETHNOLOGY.

In the fourth chapter of this series, (published last week,) several mistakes occurred in the printing of common and proper names. In the fifth quotation from Herodotus, for Moses read Menes In reference to Gliddon's pamphlet, for Shats read Sharts. In the sentence, The foundation of this marvellous revelation, read relation instead of revelation. In the sentence, "Concerning these representatives," read representations, and in the same connexion, for Philo read Philæ. In the sentence, "by Shaltans," read Shultens. The name printed Azamites, should be Azanites. It occurs twice. Hamovites should be Hamorites. Itiophyawan should be Itiopyawan.

NOTICES.

Rev. John Cornish's Quarterly Meetings are as follows:—At Tea Chester, March 31st, West Philadelphia, April 7th, and at Norristown, on April 14th; also at Chester, April 20th, Germantown April 28th and Horsham, May 5th 1861

NOTICE

April 7th, my fourth quarterly meeting will be held at Salem. April 14th, fourth quarterly meeting at Frogtown. April 21st, at Bushtown. May 5th, at Dutchtown. May 12th, at Woodbury PETER GARDINER.

The triumphs of truth are the most glorious, chiefly because they are the most bloodless of all victories, deriving their brightest lustre from the number of the *saved*, not of the *slain*

MEMORY.

The great distinguishing mark of the superior men of eminence, in every age and those who have been useful to their generation, and a blessing to posterity, consists, in their power, intensity, and continuity of thought, in its practical application to the necessities of our existence

The power of thought is a function of the soul, cultivated by appropriate means, just as reading, health, strength, power of endurance, swiftness of motion or any other quality belonging to our mere animal existence.

Sir Isaac Newton said, the only difference he could detect between himself and other men, consisted in his simple ability to fix his thoughts when other men ceased to think upon a given subject he at that point began fairly to get the subject strongly before his mind. No man can compare, analyze, and decide wisely on a subject unless he has prominent points before his mind, or at least a knowledge of facts in some other direction strongly similar to the subject under consideration

The fault with us all, to a greater or less degree, is this, that we are in a semi-conscious state, dreaming; the will should command fully every faculty of the soul, with a force that would make it obedient to the demand. How frequently does the will call upon memory to do its duty; memory is not able to respond; the consequence is failure. Memory, that faculty of the mind by which we retain a knowledge of the past events and ideas, is either strengthened or impaired by our habits of thought and observation. We hear persons complain concerning the treachery of their memories: they will refer to times past, when their memory was like a tar-bucket, everything stuck fast, nothing escaped; they wonder at the change. The fault is, in a great majority of instances, with the individual himself, not with that single faculty of his mind, called memory, at all; memory is always ready to do its duty when the individual has done his duty to memory. We will make no exception; in a majority of cases of extreme age, there is a strong confirmation of this view, in the tenacity of the memory of aged persons to remember vividly what occurred sixty or eighty years ago while they forget what they had for dinner last Tuesday, or what the text was last Sabbath.

It is true, that this power of the mind is impaired and lost by reason of its want of exercise; care and anxiety within certain limits always quickens the memory and bring out its wonderful power to advantage. Memory is one of the earliest faculties of the mind to manifest itself; the angelic babe, that gentle messenger from heaven, first stirs the powers of its soul into activity by cultivating its memory; we say, it remembers.

The first act of its existence is the result of instinct, but those acts by which it makes for itself an eternal lodgement in the breast of the parent, touching every fibre of parental sensibility, are purely the result of memory, or an association of ideas The babe remembers the familiar voice, the gentle touch of mother, her face divine, and all those endless caressings that none but the mother can bestow Some say it remembers, we say, cultivates its memory and manifests its consciousness by all those strange antics that you and I, gentle reader, were wont to display; thus, step by step, memory assisting, we come to the maturity of man and woman-hood.

To command fully every function of the mind requires, first their individual and habitual use, then when the *will* commands the whole mind to concentrate on a given object, it obeys quickly.

If the will demands more than the mind can perform, the will must let up, or the body will break down. We would be unreasonable to expect a man to be swift on foot who had never been taught to walk; and though he had full use of his arms we would not choose such a man to run a race for us where great interests were pending. We would select a man with good legs, other things being equal. So with the mind; it is unreasonable to call upon the mind to do its whole duty when our mental habits are loose and disjointed, if memory, comparison, causuality is neglected, while fancy and imagination riot, and all the lower faculties are left to the influence of every cause presenting itself, the mind will be unable to act properly though the will may demand ever so strongly. A well trained mind considering a given subject is like a burning glass; it concentrates all it burning fiery rays in a single focus; then, and not till then, is a subject fairly before it.

The memory must bring all the straggling items of information into quick review. The will sets memory in motion; then the other powers, or functions of the mind, according to their rank, do their appropriate work.

Very many persons effect to despise the power of memory, saying, thus and thus, is a mere act of memory. We contend that as this peculiar function of the mind is so nearly connected with the highest reasoning power of the soul, and the harmonious working of our moral affections, it is not to be despised, nor undervalued.

That power of the mind that can make pass in review, the kind word, the tender act of sympathy, the endearing solicitude of dead or absent friends, to say nothing of our experience and observations in all other directions, is a precious gift from heaven.

We assist the memory largely by reading judiciously, by attending to the revealings of minds superior to our own; by striving to learn that which we can turn to practical good for others, or ourselves, by comparing men, things and events of our own age, with ages that are past; and making deductions and inferences for ourselves

Discard the light trifling reading of the day largely, let works of fiction be the exception in your reading, have some good biography of some earnest worker for God and humanity before you—some book that will tell you earnestly of some man or woman, who from the midst of poverty, sorrow, and affliction has climbed to eminence by the innate force of a well-directed mind Take some portion of your time every day to read and reflect upon what you do read. Don't say you have not time to read a half hour every day *I know you have*; you only lack the will As our lives are short, and our memories limited, read those books that will strengthen, encourage, and improve, mentally and morally, skilling us to our duty in our respective positions in life. Each day ask yourselves what practical lesson of life is suggested by your reading, what does it teach concerning your life, your duty, your hopes of the future

Whatever you read, talk to some one about, no matter if they have not seen the book, tell them what you have read; by so doing you will find out how much of your reading, your memory retains, your power of expression will be enlarged and diversified; the power of condensing thought intensified By system in reading you can increase your pleasure largely, you can travel in distant countries and talk with the good and great of every age. You can converse with such men as Pitt, Fox, Hume, Gibbon, Irving, Garrick, Johnson. You can sing with Dr. Watson, Tom Moore; you can stroll throughout animated nature with Goldsmith, or hob nob with Johnson at Mrs. Thrale's. In such company as this, you cannot be ignorant, or stupid, or selfish, your heart and mind will be improved by the strengthening of your judgment and the quickening of your sensibilities, the informing of your mind and memory will be able to search out the good and great men in the past history of the world.

For the Christian Recorder.

MY DEAR EDITOR:—I noticed an article published in the *Anglo-African*, written by our Reverend and much-esteemed Bishop, D. A. Payne, in which he asks eight questions, namely:—

1st. How came the CHRISTIAN RECORDER into present existence?

I reply,—By the Editor, General Book Steward, and Committee appointed by the General Conference. The Discipline, page 220, section 7th, declares, "That the Editor and General Book Steward shall conduct the affairs of the Book Concern in connexion with the Committee, to publish our books, papers, and periodicals; and the Editor shall edit all of our books and periodicals, and superintend the editorial department.

2d. Who is the General Editor? I answer,—According to a resolution found on page 24 of the Minutes of the General Conference of 1800, that the Rev Elisha Weaver is the person.

3d Who are his associates? I answer,—The Committee appointed by the General Conference, which can be found on page 220, section 7th, first paragraph in the Discipline.

4th Have any of these things been done according to the letter and spirit of the decrees made by the last General Conference? I answer,—According to my judgment of the law governing the editorial department of the Book Concern of the African Methodist Episcopal Church, the RECORDER has been conducted according to the letter and spirit of the decrees made by the last General Conference, which may be found on page 22 of our Book of Discipline, which says:—"The Editor and General Book Steward shall be Chairman of the Committee, whom I believe to be Rev. Elisha Weaver I draw this conclusion from the last part, 3d section, where it says, "He shall be Chairman," which means one person.

5th. Does the present form and management of the RECORDER meet the design of these decrees? I answer,—It does, according to the law by which the Book Concern is governed; which may be found on the 220th page, 1st section, of our Book of Discipline, which says,—"It shall be the duty of the Editor and General Book Steward, to conduct all the financial affairs of the Book Concern, in connexion with the General Committee, to publish our books, papers and periodicals;" and the form, I believe, to be in keeping with the decrees.

6th. Is there any officer of the connexion in it, or outside of it, who has the power to set aside or trample down these decrees? I answer,—There is no officer of the African Methodist Episcopal Church who has a right to trample upon her holy laws.

7th If any officer be found living in open disregard of them, should a law-abiding member of the ministry countenance the evil? I answer,—He should not.

8th. Is any officer in the African Methodist Episcopal Church placed above its laws, order, or government? Are not the rules, decisions, and decrees of the General Conference, the supreme law, to which every one of our members as members, and ministers as ministers, are bound to yield uniform respect and obedience, the Moral Law alone excepted? I answer,—That no officer is placed above its laws, order, or government, but all are bound to obey the law by which they are governed.

On the 219th page in the Book of Discipline and fifteenth paragraph, it says,—"The Editor and General Book Steward shall make his report to the General Conference.

Your brother in Christ, C. WOODYARD.

For the Christian Recorder

LETTER FROM T. M. D. WARD

REV. AND DEAR BROTHER:—We are now 1800 miles from New York, the 7th day out.

We have encountered very heavy gales, head winds have been the order of the day. Yet amid the storm, an Almighty Power has uttered his voice, bidding the wild and infuriate tempest be still

On the broad, boundless deep, in the time and the place to witness the power of Omnipotence. Here we have a full exhibition of his power; and the stoutest hearts must quail when they hear the roar of the mad tempest. When the heavens are covered with a garment of thick darkness—when no moon-beam or star-ray penetrates the impervious mass of inky blackness—when peal upon peal of startling thunder falls upon the excited ear, what mind is it that does not instinctively exclaim, "Surely there is no God like unto Jeshurun's God, who rides upon the heavens in his chariot of storm, fire and thunder"

Yet through all this wild uproar he sits calmly at the helm, commanding his people to understandingly repose their confidence in him who is the *Trust of Israel*, the Refuge of his saints

Every swelling billow rolls us onward toward the golden gates, every sweeping wave but throws us forward to the broad, placid bay of glory, where we shall ride safely at anchor in its still, limpid waters for evermore.

Tempest-tossed mariner, weary and faint, hope on; cease not the strife, though the typhoon of suffering may have torn out the very mast by the roots; brace, sails and all may be gone, yet the Great Captain is still at the helm. If faithful, you shall go into port amid the rapt exclamations of rejoicing saints and angels.

Now, brother RECORDER, you are out on the ocean, and allow me to say that you are welcome to my services, and I will agree to work with a will anywhere except at the helm.

We call upon our men who are fully capable of managing the ship to come up like the roar of the sea, from the North, from the South, from the East, and from the West. Unfurl the flaunting canvass, run up the pennant, and in two years we shall have 10,000 patrons. We ask the prayers of God's people, that God may be with us while crossing the great waters.

We are still nearly 4000 miles from San Fran

Yours truly, T. M. D. WARD

For the Christian Recorder

NOTICE

The [illegible] Monday evening next, 25th inst, a [illegible] Hall, for the benefit of the [illegible] Civil, and Statistical Association of the [illegible] the slave, and equal [illegible] country, will [illegible]

THE BALTIMORE CONFERENCE

A WARNING NOTICE

MY DEAR BROTHER WEAVER:—

Just now the most intense excitement reigns in our midst! The bare idea that any interference should be had with the meeting of that very ancient and venerable body of Christian Ministers, causes dilemma of our people to feel exceedingly sensitive, and many wonder how long shall these things be. When shall these trials end? God is, and all things work together for good, to them that love [illegible] The devil cannot prevent Conference from meeting, but prevents those who are out of Maryland from entering the state without suffering the penalties of the law. Let all read the following extracts, and govern themselves accordingly.

From the Baltimore Exchange.

FREE NEGROES.—The law in reference to free negroes coming into this State has for many years past remained inoperative, with but few exceptions. Lately, however, there has been a manifest disposition on the part of the community to insist on the enforcement of this law, and the Board of Police Commissioners have recently exercised their power to that end. For several years previous to last year, the Negro Methodist Episcopal Conference has held its annual session in this city. Last year the Conference met in the city of Washington and adjourned to meet in this city during the coming month of April. The body is composed of free negroes resident in the States of Virginia, Maryland, Ohio, Pennsylvania and Delaware, and under an ordinary condition of affairs it was not deemed at all dangerous that the body should convene in this city. But at present it is thought prudent that free negroes should not be allowed to visit the city as members of this Conference. Accordingly, the Board of Police Commissioners deem it their duty to enforce the law regarding the immigration of free negroes into the State, and have so informed the leading negroes of the persuasion in the city. The following is the provision of the law which will be enforced:—

"No free negro belonging to or residing in any other State, District or Territory, shall come into this State, whether such negro intends settling in this State or not, under the penalty of $20 for the first offence; and no free negro shall come into the State a second time, when he has been arrested and convicted under the provisions of this section, under a penalty of $500, the one-half of said sum of $500 to the informer, and the other half to the Sheriff, for the use of the Colonization Society of the State of Maryland, to be recovered in the name and connexion before the Circuit Court of the country, or the Criminal Court of Baltimore, if he be arrested in the city of Baltimore, or during the recess, before the Orphans' Court of said county or city."

"The Board of Police Commissioners has directed the Marshal of Police to enforce this provision in all cases; and as a consequence, it will be applicable against those negroes, residents of any other State, who may attend the Conference in this city. The Board has no disposition to interfere with the assembling of the body, and, of course, should those negro ministers living in this State desire to assemble, they will be protected in their rights, providing they exercise them under the restrictions which the laws of the State throw around them."

From the Baltimore Sun.

COLORED CONFERENCE PROHIBITED IN BALTIMORE.

For a number of years past a religious body, known as the African Methodist Episcopal Conference, has been in the habit of holding its annual meetings in this city, and they had appointed to meet again during the course of the present month, or early in April The board of police deems such an assemblage unlawful, as it infracts a provision of the code which prohibits the assembling in this State of non-resident colored people, and have, therefore, given instructions to forbid the meeting. That provision of the code says:

"No free negro belonging to, or residing in any other State, district or territory, shall come into this State, whether such negro intends settling in this State or not, under a penalty of $20 for the first offence, and no free negro shall come into the State a second time, when he has been arrested and convicted under the provisions of this section, under a penalty of $500, the one-half of said sum of $500 to the informer and the other half to the sheriff, for the use of the Colonization Society of the State of Maryland, to be recovered on complaint and conviction before the Criminal Court of the county, or the Criminal Court of Baltimore, if he be arrested in the city of Baltimore, or during the recess, before the Orphans' Court of said county or city."

The members of the African Methodist Episcopal Conference are distributed in Virginia, Ohio, Pennsylvania, Delaware and Maryland, and all except those of the last named State are prohibited, under the law, from visiting the city, and those connected with the body in Baltimore have been notified of the intention of the board of police to prosecute all who violate the law It is not the intention to interfere with those who reside in the city, if they feel disposed to hold their Conference, but non-residents will not be permitted. The law is plain, and the penalties affixed to its violation are placed beyond the discretion of the court

For the Christian Recorder

REV AND DEAR BROTHER WEAVER:

Editor of the Christian Recorder:—Dear Sir, in looking over the *Anglo-African* for March 8th, I saw an article signed D. A. Payne, which article calls upon the ministers of the A. M. E. Church. Now, sir, I am one of that class, and take the liberty, which duty requires me to do, as we are, sir, before the public eye. I regret exceedingly that a wiser course had not been pursued by the author of the article to which I refer. And should any thing unfriendly result from the article, appearing as it did, the author is himself responsible, and especially if the article is intended as an attack upon the General Committee and the General Book Steward and Editor If so, we are prepared to meet it All we ask is a fair field and fair play, and if this is granted, we are ready for the fight. To say the least, we think that the author of the article has pursued an improper course, as it regards us; and we say, as brethren, that it is not the course laid down in the law which governs the conduct of the members and officers of the A. M. E Church. Therefore if the public will only be good enough to withhold their verdict till we shall have spoken, they will see who the sinner and the ungodly is As to our entrenchment, we will see to that, only give us a fair exposition of law. Now, all that we have to say is, that we shall not go outside of the A. M. E. Connexion, to intrench ourselves. No, never: God forbid it.

If the author of the article in question desired any information concerning our conduct, or course pursued, he could have found out, either from the Executive Committee, or from our General Book Steward and Editor; and if we had been in an error, it might have been very easily set right, and would have saved him the trouble of calling out his policeman to catch somebody

Now, Mr. Editor, I beg leave to submit this to the public, and all I claim at this time, for the general committee and the executive committee, which is a part of the general committee, and the general book steward and editor, elected by the general conference, May, 1860, is the merit of good intentions and honest purposes. But I will not say anything more at present, as I hope this may be satisfactory to all who may [illegible]

Yours in favor of the right way of doing good.

[illegible] Member.

[illegible] Church.

For the Christian Recorder.

LETTER FROM REV. H. J. YOUNG

Rev. and Dear Bro Weaver:—This will inform you that I left New Bedford on the 22d of February, to visit my family in Chatham, C. W., as you will see by the extract from the *New Bedford Standard*, which extract you will please insert in the *Recorder*, and by the providence of God I had a safe passage to the desired port, where I found my family in tolerably good health. I spent two weeks in the bosom of my family, after which time I learned of the great outpouring of the Spirit of God in Detroit, under the supervision of Rev. J. A Warren, and being solicited by him I came to assist in the great work of the Lord. He has been holding a very successful protracted effort, (and it is still in progress) for the last eight weeks; and the good Lord is abundantly pouring out His Spirit upon his charge. There have been sixty-nine accessions to the church.

I preached last night the commencement of a series of discourses; the house was full, and there was truly a great interest manifested; twenty-one souls anxiously inquiring the way to Zion, presented themselves at the altar for prayer; thirteen of that number were males, and eight females. At the close of the services one of that number arose, and declared that he had found the pearl of great price. He was an old gentleman, whose head was silvered over with the frost of sixty winters. It was a glorious time indeed, and what made it still more glorious to me—I had the pleasure of meeting with many that were brought in under the administration of Bro. Warren, six years ago, whom I had the honor to baptize. They met me with hearts of joy, and attributed praises to God for his sustaining grace.

Elder Warren has truly won for himself, in Detroit, a character of an able minister of the New Testament; a successful pastor; one in whom is beautifully blended the Christian gentleman.

Bro. Warren is one of the progressive ministers of the age; he has an excellent choir, and recently introduced a melodeon into his church; and his Sabbath-school that numbered but nineteen a few months ago, now numbers one hundred and twenty. I showed him a copy of the *Recorder*, and to my astonishment he did not know that such a sheet was in existence

He went to the office and made enquiry, and found a copy, he was much pleased with the size and general character of the paper

I hope you will not neglect sending your paper to such important points as this. Yours for the advancement of the Redeemer's kingdom,

H. J. YOUNG.

Detroit, March 16th, 1861

From the New Bedford Standard.

The Rev. H. J. Young, pastor of the A. M. E. Church, Kempton street, left for Chatham, Canada West, yesterday. Members of his Church and other churches were at the depot to see him off. Below is a statement from him.

To the Ladies of the Committee, Brother Edward Barber and Dr. Regar, who labored so ardently in raising money to pay my travelling expenses and salary, I hereby acknowledge the receipt of $54 05, presented to me for the above object. I am unable to find words to express my heartfelt thanks towards you all, when I think of the faithful attendance on my ministry by the inhabitants of your city, the love manifested towards me by the Christian people irrespective of name or sect; I have only to regret that I have been of so little service while among you. There is one fact, however, I will mention, and that is, the irreligious people whom I have warned of their danger from time to time, and, as yet, seem unawakened. I shall remember them at the Throne of Grace during my absence Please accept my thanks for the above and all other acts of kindness towards me, during my stay with you.

Your humble servant,

H. J. YOUNG,

Feb 22 Pastor A. M. E. Church, Kempton St.

For the Christian Recorder.

MR. EDITOR:—Having received the first number of the *Recorder*, I was much pleased with its appearance. Its continued appearance will make a new era in journalism, I sincerely trust, among us, in this age, where there is so much spoken and written, that we have long needed a proper medium through which to meet many of the requisites to our well-being, presuming, in the absence of a prospectus, to guide us to a positive conclusion, which the present number seems to be with out, that its columns will be open for the free discussion of all subjects pertaining to the well-being of a much injured humanity.

Among the many passing events of the day, there appeared in the *Sunday Dispatch*, of your city, a letter, signed "John H. Hopkins, Bishop of the Diocese of Vermont," in which article there are some deadly blows aimed at the Declaration of American Independence denying the statement that, "All men are created equal." The writer commences with the statement that, "Since the beginning of human government men have been created in all imaginable inequality." This statement coming from such a source as a Bishop might be received by some as being true—but I doubt its truthfulness Where is the account, historical or otherwise of any man being created since the beginning of human government? We have the account of the creation of two human beings—and TWO only; all others have been begotten, from the days of Adam and Eve to the present day. The term CREATE implies but one, while the term BEGAT implies two; one can create, but not beget. That requires the corresponding action of two. Is it not strange that the learned Bishop should have overlooked this important fact? In this view his statement is faulty

Again, the Bishop says, "that sin entered into the world, and death by sin; men are all alienated, forfeited, and lost, through the consequences of their transgressions." How could all men be alienated if all were [illegible] This involves a contradiction which the Bishop is bound by his published letter to rectify. Another phase of this statement is, that "All men are lost" If this be true, of what earthly use, then, is the Bishop's mission in attempting to save men that are lost? Would any intelligent man attempt to save another after he was lost? Men are saved before they are lost—not after.

Again, the Bishop says, "He does not wonder that such maxims as the Declaration of American Independence should be popular, they are admirably calculated to gratify the pride and ambition so natural to the human breast." Does any sane man [illegible] breast? I know that this does [illegible] but is it true? If so, where [illegible] his authority to preach against [illegible] pride be so ruinous in its effects—if it be destructive in its tendency, and if we are warned by the Bible against it as an evil, [illegible] human breast? Nothing can be natural to the [illegible] tive to it. There is nothing destructive to human nature but what is [illegible] is an unnatural thing [illegible] not destroy itself by its [illegible] bearing principle in all [illegible] wound the bark on a tree, [illegible] you cut your finger, nature will [illegible] aid may assist nature in that operation [illegible] and nature only, holds that healing power

Again, the Bishop says that, "Since the fall, mankind have no rights to claim at the hand of the Creator; our whole dependence is on his mercy and compassion." Is this statement true? Let me ask the learned Bishop one question—What right have you, sir, then, to claim dependence on the mercy and compassion of that Creator? You have no right at all, according to your own showing; and every time you do so, you do it without a right, and violate what you have here stated; but, admit that the rights of mankind were lost by the fall, then the Bishop is bound to believe one of two things: that the salvation brought about by Christ's mission on earth did restore that which was lost, or he is bound to believe that it did not. Which of the two will he take?

The next point I shall notice is the Bishop's question. He asks, "In what respect are men created equal?" My reply is, first, that I do not need his feet to walk with; I have two of my own *equally* with himself. Second, I do not need his hands to work with; I have two of my own *equally* with himself. Third, I do not need his eyes to see with; I have two of my own *equally* with himself. Fourth, I do not need his ears to hear with; I have two of my own *equally* with himself. Fifth, I do not need his tongue to speak with; I have one of my own *equally* with himself. Now, Bishop, here are five "respects" in which men are created equal. I think we may now begin to argue some creative equality of men, which is in strict accordance with the Declaration of American Independence; and which this man (claiming to be a Bishop) expresses his ignorance of human nature creatively [illegible] must be his ignorance otherwise, [illegible] be imagined than expressed.

JOHNSON WOODYARD

For the Christian Recorder

THE DIVINITY OF CHRIST.

MR. EDITOR:—Allow this an insertion in your valuable paper.

Dear Editor,—I take my pen in hand to write upon the greatest of all subjects, namely: the character of Christ. He is unlike any other being in the universe. There is a mysterious complexity in His character which we call a union of two natures; a combination of attributes, all of which has neither been ascribed to men, nor angels, nor God. Gen. xlix. 10, Num. xxiv. 17. Christ is a man. Phil. ii. 8, John i. 14. He is God. The Scriptures represent Christ as pre-existing in a glorious character before he appeared in this world. John i. 1, 2, 8; xiii. 6. They represent, that in passing from that state to this, he suffered a humiliating change. 2 Cor. viii. 9; Phil. ii. 6, 8. The Scriptures directly assert that he possessed a superhuman nature. This superhuman nature is divine The names of God are ascribed to Him. The attributes of God are ascribed to Him. He is represented as performing the works of God Luke i 16 17, Isa. vi. 1, 3; John xii 41, Rom ix 5; John xx 28; 1 John i 2; Rev xxii. 13, and many other passages can be found in the Scriptures to substantiate the fact that he is God and man. He performed miracles in His own name. He was worshipped by inspired men who knew His character; and the Scriptures encourage us to worship Him Acts i 59; 1 Thes iii 12. Contemplate the character of Christ in its moral and practical relations, as illustrating or exhibiting the character of God—as confirming and sustaining His moral government, while it admits the exercise of mercy as the medium through which all our duties are to be performed, as the foundation of all our hopes.

C. WOODYARD

(To be continued)

For the Christian Recorder

ADVICE TO OUR YOUNG PEOPLE.

NO. IV.

"*Honesty is the best policy.*" Our young people cannot ground themselves too firmly on this foundation However much evidence may be brought forward to prove the lack of honesty on the part of the white race as an offset against the charges commonly alleged against the black race in this respect, as long as it is obvious that no man can be a dishonest man without being an enemy to mankind, the very idea of attempting to excuse this evil should be appalling

Whence comes our oppression if not from this source? From the first man of our race who was ever fettered on this Continent to the present moment, the entire system of oppression, in all its bearing, has derived its life and support from dishonesty, nothing else.

The love of ill-gotten gain makes millions weep daily Governed by this sordid feeling, there are no crimes that men are not prepared to perpetrate. Painful has been the experience of every colored man in this country in contemplating the potency of this evil spirit, as manifested not only in politics, but even in the religion of the country. How it prevents man from doing to his brother as he would be done by! The press is silent against wrongs at the dictate of this monster. The professed followers of Him who "came to undo the heavy burdens and let the oppressed go free," against the plainest teachings of the Bible and the monitions of their own consciences, corrupted by this iniquity, feel irresistibly bound to turn a deaf ear to the cries of the poor, and give all their influence to the oppressor.

Now, as we are so seriously injured by dishonesty, let us abhor it with all our souls. Let our actions testify against it in all our transactions. We weaken our cause and strengthen oppression whenever we practically or theoretically place ourselves in an attitude of dishonesty, just as the white man does towards his fellow men in bondage, as the colored man needs it to make him true to his race and his cause.

You may neglect or shrink your responsibilities with regard to this question, fancying that you [illegible] and [illegible] while reading; [illegible] you will descend, probably when too late, when degradation is upon you, when it would be next to impossible to restore a ruined character, the utter fallacy of this position. A [illegible] man cannot even trust a man of like [illegible] much less can an honest man

That multitudes who are dishonest seem to prosper who actually do get wealth and power, [illegible] deny; yet there are multitudes who have [illegible] found multitudes in our prisons, [illegible] houses, [illegible] institutions in the land, [illegible] is true as well as the other [illegible] man that is poor, with an un[illegible] [illegible] nce that he is truly ho[illegible] is of inestimable value. [illegible] the right, he need [illegible] be a failure Although

(To be continued)

For the Christian Recorder.

CHAPTERS ON ETHNOLOGY.

CHAPTER IIIth.

National Characteristics—The Egyptians Negroes.—In the last chapter we quoted from several ancient authors, whose testimonies went to establish the fact that the Egyptians were negroes. We intend now to notice a few of the writings of modern Egyptologists, whose opinions are entitled to respect, as we shall only quote from those who have either made the subject a special study, or who have travelled in this land of the Pharaohs. Mr. Denon makes the following representations of the ancient Egyptians from the remains of their paintings and sculptures:

"In delineating the character of the human figure, the Egyptians, being unaccustomed to borrow from other nations, could only copy from their own figure, which is rather delicate than strong. The female forms, however, resembled the figures of beautiful women of the present day, round and voluptuous; a small nose, the eyes long, half-shut, and turned up at the outer angle, like those of all persons whose sight is habitually fatigued by the burning heat of the sun or the dazzling whiteness of snow. the cheeks round and rather thick, the lips full, the mouth large, but cheerful and smiling—displaying, in short, the African character, of which the negro is the exaggerated picture, though perhaps the original type." [Denon's Travels in Egypt.]

Blumenbach, than whom no modern writer has perhaps investigated this subject more scientifically and extensively, thought that there were three varieties of physiognomy expressed in Egyptian paintings and sculptures: the Ethiopian, the Indian or Hindoo, and the Berberine "The first is distinguished by prominent maxillæ (jaws,) turgid lips, a broad, thick, flat nose, and protruding eyeballs" The second is distinguished by "a long, narrow nose, long and thin eye-lids, which turn upwards from the bridge of the nose towards the temples, ears placed high on the head, a short and thin bodily structure, and very lank shanks." Third, "Flabby cheeks, a short chin, large, prominent eyes, and a plump form of body." This last is the most prevalent, and is supposed to represent their national physiognomy.

The Copts, who are descendants of the ancient Egyptians, are described by numerous travellers as partaking largely of negro characters. Mr. Denon, from whom we have already quoted, says that the Copts bear a close resemblance to the old Egyptian sculptures. He characterizes them by "flat foreheads, eyes half-closed and raised up at the angles, high cheek bones; a broad, flat nose, very short, a large, flattened mouth, placed at a considerable distance from the nose; thick lips; little beard; a shapeless body, crooked legs, without any expression in the contour; and long, flat feet." Ledyard, in his observations, says of the Copts "I suspect the Copts to have been the origin of the negro race; the nose and lips correspond with those of the negro. The hair, wherever I can see it among the people here, is curled—not like that of the negroes, but like the Mulattoes. Many travellers have remarked a close approximation of the Copts to negroes. M. Volney (already referred to) says the Copts "have a puffed, visage, small eyes, flat noses, and thick lips, and bear much resemblance to Mulattoes." Baron Larry says "they have a full countenance, a long aperture of the eyelids, projecting cheek-bones, dilated nostrils, thick lips, and hair and beard black and crisp." These Copts are a mixture, it is said, between the ancient Egyptians, the Greeks and Romans, the two latter having made conquests in Egypt at different times. Dr. Charles Pickering, who, as a naturalist, accompanied the U. S. exploring expedition, which sailed around the world a few years ago, speaks thus of the Egyptians:—"The Ethiopian profile has appeared to me to have furnished the model for the Egyptian features of the earliest monuments, as far down as the conclusion of the eighteenth dynasty; and we may otherwise look in vain for representations of a people who at least must have been intimately known to the ancient inhabitants of the Thebaid. I am aware that the desert tribes have been separately and distinctly delineated, though even here I would appeal to the profile; and, after making every allowance for a conventional style of art, those highly finished portraits of Egyptians in which the hair is disposed in numerous slender braids, have appeared to me intended for men of the Ethiopian race. The same rule respecting the hair will, I [illegible] prevail in the mummies, (though few of these have proved to be of greater antiquity than the Greek or Ptolemic period,) and the [illegible] was certainly not an invention of men of the white race. On the monuments of the eighteenth dynasty, men of the white race are frequently represented, but chiefly as slaves, or as foreigners, and they may always be distinguished by the profile from the Egyptians" (Pickering's Races of Men, page 214—Bohn's edition) Dr. Pickering again observes, concerning the Egyptians: "I did not, in Egypt, observe negroes engaged in the labors of agriculture. Neither, indeed, are they so represented on the ancient monuments; where whites

...nection with and th... ...w weeks. We hope he ... of the eighteenth dynasty. And there ... ...and reception that his p... moreover, that one of the Pharaohs ... that other ... nasty. Thutmosis IV ... ...by his success ... his queen." [Page 191.] On the same page, though antecedent to the item which we last quoted, Dr. Pickering observes: "In this country (Egypt) the negroes meaning (evidently those of strongly marked negro characteristics) seem to be in a good measure confined to the two cities of Cairo and Alexandria; and, excepting a large body of soldiers, are principally employed as house-servants." These are the impressions made upon the mind of Dr Pickering, after a careful examination of the ancient remains of Egyptian paintings and sculptures. These are his conclusions, and it is with a degree of gratification amounting to extreme pleasure, that we record an instance of an American ethnologist, a man of no ordinary attainments who can far ascends above the petty prejudices that envelop the question of ethnology as treated by American ethnologists generally, as to regard the voice of antiquity expressed by ancient historians, and the remains of ancient paintings and sculptures, together with the occupants of the mummy-pits. In attempting to show from evidence extant that the ancient Egyptians were negroes, we do not wish to create the impression that all the ancient Egyptians were of the exaggerated type of negroes, but that they were similar in appearance to other African nations—that is, they varied in complexion, features, hair, and physiological conformations. For instance, Dr. David Livingstone, whose travels and researches in South Central Africa enabled him to speak with certainty of the inhabitants of those regions, says of the people of Angola: "All the inhabitants of this region, as well as those of Londa, may be called tree negroes, if the limitations formerly made be born in mind. The dark color, thick lips, head elongated backward and upward, and covered with wool, flat noses, and other negro peculiarities, are general; but, while these characteristics place them in the true negro family, the reader would imbibe a wrong idea if he supposed that all these features combined are often met with in one individual. All have a certain thickness and prominence of lip, but many are met with in every village in whom thickness and projection are not more marked than in Europeans. All are dark, but the color is shaded off in different individuals, from deep black to light yellow. As we go westward, we observe the light color predominating over the dark; and then again, when we come within the influence of damp from sea air, we find the shade deepen into the general blackness of the coast population. The shape of the head, with its woolly crop, though general, is not universal. The tribes on the eastern side of the continent, as the Kaffirs, have heads finely developed and strongly European. Instances of this kind are frequently seen, and, after I became so familiar with the dark color as to forget it in viewing the countenance, I was struck by the strong resemblance some natives bore to certain of our own notabilities. * * * * * With every disposition to pay due deference to the opinions of those who have made ethnology their special study, I have felt myself unable to believe that the exaggerated features usually put forth as those of the typical negro characterize the majority of any nation of South Central Africa. The monuments of the ancient Egyptians seem to me to embody the ideal of the inhabitants of Lauda better than the figures of any work on ethnology I have met with." [Travels and Researches in South Africa by Daniel Livingstone, LL. D., &c., page 408.] We have endeavored to furnish, from various sources, such an amount of evidence as is (in our opinion) sufficient to establish the fact that the ancient Egyptians were not men of the Caucasian or white race, but such as we are warranted in calling NEGROES. The evidence stops not here, however, and it is our purpose to continue the subject under different aspects, in order that it may be more fully shown how ample are our means of ascertaining from both ancient and modern writers the tenability of our position—nay, to place the matter in so clear a light that further comments will be unnecessary to settle the question in our minds. That there are two sides to this question, is true; and that the other side is maintained with a fair shadow of reason, is also true,—and herein lies the necessity for canvassing the whole subject. We desire to be modest and unassuming, claiming nothing as being proved that admits of reasonable doubts, but being in possession of the facts of history in this case, and believing that much importance attaches to the subject, we pursue it with a zeal which is equalled only by the desire we feel for the elevation of our race. On account of the early civilization and ancient greatness of the Egyptians, white men are jealous, and claim them as belonging to their race, which, if it be true, the negro has no just claims in history to a respectable origin. Let us examine with care, candor, patience, to ascertain to which branch of the human family the ancient Egyptians belong.

[TO BE CONTINUED.]

For the Recorder

DR. BROWN'S LECTURE.

Dr. H. J. Brown of Burlington, New Jersey, paid us a visit a few days ago, and gave two very interesting and highly important lectures upon phrenology, physiology and the laws of health.

The Doctor having spent several years in the investigation of the physical and mental organization of man, is now fully prepared to interest any intelligent audience. Phrenology and Physiology are both sciences that claim a careful and earnest attention from the people generally, as health and longevity depend principally upon the one, and prosperity, social, moral and religious, upon the other. We are glad that the sciences are making such rapid strides among us; and that her genial rays are softening and invigorating the intellects of our hapless race. If the Dr holds the position he has so wisely taken, he will inevitably become one of the most useful men in our ranks. He has an easy and rapid flow of language, and is quite forcible and energetic in his descriptions. In fact, we believe, that he possesses all the elements that constitute a good lecturer. During last summer he visited all the principal cities in the Eastern States, where he met with the approval of all who are well versed in the sciences, and also much hospitality from the people generally. We wish the Dr. success wherever he may go; his sympathy is with the people; therefore his aim is to do good by disseminating useful knowledge among all classes, but more especially among those ... the advantages of learning. While he has visited in large cities where the people are surrounded with the ... forgotten those who live in more remote parts of the country, and ... localities in New Jersey where the people are deprived of the benefits emanating from lectures.

Allentown, March 28, 1861.

Missionary Gleanings.

Grateful for Deliverance.

In the Missionary Herald for January, page 20, there is an account furnished by Mr. Trowbridge of Erzroom, of persecutions at Khanoos, and the imprisonment of three young men on a false and ... charge. Their release was at last obtained, through the kind interference of the English consul at Erzroom; and Mr Trowbridge wrote, November 5:

"When the young men were released they came directly to my house. The brethren ... apply about a week, yesterday were so weak, from the ... confinement, that they had to sit down to rest two or three times on the way. Several of the brethren came with them. After the first salutations were over, we united in a prayer of thanksgiving to God for their merciful deliverance from a loathsome prison. The young men said but little—their feelings could not find utterance in words—but tears of joy and gratitude filled their eyes, and told us more plainly than language could express what was passing in their hearts. They remained at my house that night; and as they slept in a room adjoining my own, I could hear their happy voices when I retired to rest. About midnight I awoke and they were still talking. Some one of them read a portion of Scripture, after which the solemn stillness of night was broken only by the voice of prayer coming from that little room. The light in my room had been put out nearly two hours before, so that they must have supposed God was their only listener. I cannot soon forget the impression made upon my mind by listening to that prayer; it was so earnest, so humble, so full of gratitude, that I could not but feel that it came from a real and deep religious experience. It was one of the incidental proofs of the progress of truth in this land.

Wesleyan Missions in Polynesia.

The last report of the (English) Wesleyan Methodist Missionary Society presents the following "general summary of the stations in Polynesia."

Chapels,	540
Other Preaching places,	458
Ministers and Preachers on trial,	40
Catechists,	244
Day-School Teachers (not including *Fiji*,)	353
Sabbath-School Teachers,	2,000
Local Preachers,	1,247
Class Leaders, (no return from *Fiji*,)	1,070
Full and accredited Church Members,	20,330
On trial for Membership,	5,130
Sabbath Schools,	751
Sabbath Scholars of both sexes,	32,656
Day Schools,	640
Day Scholars,	29,180
Attendants on Public Worship,	90,152
Printing Establishments,	2

The Molokans.

The annual report of the Missionary Society of the M. E. Church gives the following account of these interesting people:

Since our last annual report a very remarkable people have been visited by Brother Flocken, in Tulcha, a small city near the Black Sea, in European Turkey. They are called Molokans, from their habit of living chiefly on milk. Brother Flocken was instructed to establish a mission among them, as he could speak their language, it being the same as the language spoken in Southern Russia, where Brother Flocken was born. His account of the singular and interesting people is in substance as follows:—

They reject the ritual of the Greek Church, and all pictures in churches; they spiritualize everything concerning religion pretty much as do the Quakers; they are simple and earnest in their worship, which is always in private houses, and very much secluded, as the government of Russia is hostile to them. It is on this account a small portion of them have removed to Turkey. Brother Flocken has endeavored to ascertain the religious origin of this remarkable people, and the account they give of themselves is, that about ninety years ago two respectable persons, a gentleman and a lady, were attached to the Russian Embassy in London. While residing there they became acquainted with a people who worshipped God in private houses, did not use the ritual, prayed extemporaneously, sang with great freedom and spirit, and rejected all pomp and ceremony in their service; were of grave and honest deportment, and given to industry, frugality, and benevolence; that their intercourse with these people so impressed them, that when they returned to Russia they spread their own religious views and experience among the people, until now they say more than five millions of people in the South of Russia and in the adjoining provinces of Turkey belong to their association. There is a regular organization among them; their chief resides in Russia, and subordinate chiefs in other subordinate cities. Some of them, Brother Flocken says, are *truly converted*.

Address of a Negro Sister

At a Missionary Meeting held at Mount Tabor, Barbadoes, Sept. 27th, 1860.

"We had four or five spirited addresses from young people. At last an old woman started up from the body of the meeting, and began to speak. My first impulse was, to bid her sit down; but I soon saw that she was coming to the point. She spoke as follows: "Sisters, I am going to talk to you. Some of you have been laughing to day, when you ought to have been crying. What you have heard about the poor heathen far away, and the bad return you make for your own privileges, should make you cry to-day. A few years ago we were as bad as the heathen. By God's blessing on the efforts of the Missionaries, we are what we are to-day. Praise God! yes, praise God for all he has done for us! And if we praise him, let it not be in words only. Formerly we had the manager, the fields, the stocks, the whip, the lock-up. Sisters, I say our Saviour shall be our manager, his word our whip, his Church our lock up, and his service the field for us to work in. Sisters, remember what we *were*, and what the heathen *are*! You felt for yourselves, feel for them. Are we free? Let us pray to God to make them free, to break the chains of Satan, and to set the captives at liberty. Sisters, we can do something, we can do much for the poor heathen afar off, and here at home in our own land. Let us try!" This is but a meagre outline of her remarkable address. It was quite unexpected, and it would not be possible to convey an idea of the effect ... words and the manner of this aged handmaid of Christ."

The Missions at Aintab ... to the Secretary of the Board of Missions of the German Reformed Church, under date of January 14th, 1861. At our communion on the 6th inst., seventeen persons were admitted to the church. This makes ... thirty-six. It is evident that a work of grace is actually progressing in many parts among our people.

Farewell to a Spanish Protestant Missionary

—A farewell meeting to the Rev. Manualvatje, who is about to proceed to Panama, South America, under the auspices of the ... Board of ... Canada, was held on Sabbath evening at Rev. Dr Parker's (Presbyterian) Church in Fourth avenue, on which occasion the Rev. Dr. Baird delivered an address, and was followed in French by the Rev. Manualvatje himself, and by the Rev. Dr. Parker. Dr Baird gave an account of the missionaries who had heretofore been sent to South America, among whom were Rev. Messrs Ames, Williams, and Fletcher. Three excellent men had been sent to New Granada, one of whom died, another having returned on a visit, and the third being now employed at Bogota [illegible]. Until within a ... South American States have given freedom to Protestant preaching, except Brazil—but recently things had very much changed. The present enterprise was to establish a mission at Panama, where several thousand dollars had already been raised to build a church for a band English minister, in addition to the Spanish ...

Religious Intelligence.

Protestant Church at Constantinople. - The sum of eight hundred and ninety nine dollars has ... for the erection of the first Protestant church edifice in Constantinople.

The pastors of all the different denominations are ... Presbyterians, members of the Scotch Free Church, the Irish, and of the English Episcopal all cheerfully ... We are glad to learn that donations are being ... and from individual friends. Nearly one hundred and fifty dollars has been received from Rev. Mr. Campbell's church in Newburyport, one hundred dollars from a lady of the same place, and various contributions from us that and other places, of from one to twenty five dollars.

Will not the churches of our land aid in supplying that poor, native Protestant community in Constantinople, with a church edifice?—*Boston Recorder.*

A New form of Sabbath Observance — Rev. Mr. Hepworth, a pastor of a Unitarian church in this city, pained at the sight of so much Sabbath-breaking here, and convinced that it is impossible to gather ... into the ... for the purpose of ... music stands for churches, and give the people who refuse to worship, amusement instead of worship. [illegible]

"The churches of this goodly city are not filled by the poor. Hardly one in ten of the lower classes hear the words of a preacher from one year to another. Missionary efforts do not get a fair hold of them. They are at once a class most dangerous and most in need of our sympathy. Every Sabbath is profaned. What could you do better than to draw them [illegible] with success. Crowds gather who never look at a steeple, and many a heart is touched that can be reached no other way. I know that the missionary influence of such an enterprise would be good."

We think we are safe in saying that a brass band is an evangelizing agency that the apostles never thought of, and yet we suppose there is as much of Gospel in it, and as much power for reforming the masses, as there is in some of the popular sermons of the day. If "the holy day cannot be profaned by such an institution," it must be because it has already been [illegible]

French Baptists.—On the 10th of February, a Baptist church was constituted at Flat Rock, in the French settlement, in Ohio. Rev. Mr Roudiez was ordained pastor of the new body. Mr. Roudiez had previously been employed by the U. S. Presbyterians as a French missionary, but changing his views in regard to Baptism, he was, some weeks ago, baptized by Rev Mr. Leaschea, a French Baptist missionary at Detroit. He is a young man of about twenty-five years of age, was educated for the Independent Church in France, at Geneva, under the distinguished Merle D'Aubigné, the historian.

Summary of Results in Foreign Missions.—The *Christian Advocate and Journal* thus sums up ... valuable statistical articles on this subject: ... people in Asia ... Africa and America have a written language and ... the world. Five ... have been reduced to writing, and the Bible has been translated in whole or in part into more than twenty, and its truths taught in at least thirty, by the missionaries of the American Board alone. In Africa twenty dialects have been reduced to writing, in one of which, the language of three millions of men, a newspaper is published, printed by the natives, and circulated among 3000 readers. The word of God has been translated, and a Christian literature commenced for five-sixths of the heathen population of the world. In Africa about one hundred churches have been organized, into which over 10,000 have been gathered. In India 1,170 missionaries, native preachers, and catechists are employed; 75,000 scholars, including 15,000 Hindu girls, are taught in the mission schools; and 125,000 converts are now living. In China about 90 missionaries are laboring at 14 stations. Throughout the whole missionary field nearly 2000 European and American missionaries and their assistants, and more than 6000 native helpers, are engaged, through whom about 500,000 have been brought under the influence of the truth.

Very Churchly.—The *Dollar Newspaper*, published in Burlington, New Jersey continues a singular correspondence between the Rev. William Creswell Doane, son of the late Bishop Doane, and the Rev. Jno. Chester, pastor of the Presbyterian church of that place. It appears that the church edifice of Mr. Doane is erected on the cemetery lot which has been used for general interment of the town's people, and which, it is believed, belongs to the town, and not exclusively to the Episcopal church. Mr. Atkinson, a member of the Presbyterian church, lost a child, and preparation being made for its interment, Mr. Chester was invited to officiate. On the arrival of the funeral cortege at the ground, Mr. Chester found Mr. Moore, Mr. Doane's assistant, in full canonicals, waiting at the gate, with prayer-book in hand. He was told that the father of the deceased had neither requested nor wished his services, and that under the circumstances he preferred that his child should be silently buried rather than have the Episcopal service thrust upon him. To this his response was, he acted by order of his rector, and began to read the service. Mr. Chester, to avoid any confusion on such an occasion, requested the mourners to return to the house, where he could, without interruption, conclude the burial service. In giving this notice, he was interrupted by Mr. Moore, who told him that he could not give such a notice on consecrated ground, but must go outside of the enclosure.

Germans and the Sabbath Laws in New York. —A very large meeting of Germans was held on Sabbath evening, March 10th, in the spacious Hall of the Cooper Institute, under the auspices of the indefatigable Sabbath Committee, to counteract the efforts which the infidel class of their countrymen are making to induce the State Legislature to repeal the Sabbath laws, the beneficent fruits of which are more and more apparent in New York city. Addresses were made in German and in English, and a resolution was unanimously adopted expressing deprecation, and protesting "against the repeal of the existing laws, which protect the civil Sabbath from the most dangerous and offensive forms of popular demoralization—the Sabbath liquor traffic and beer garden theatrical exhibitions." Prof. Hitchcock, of Union Seminary, made one of the addresses.

Romanism in Philadelphia.—On Sabbath, March 10th, Bishop Wood administered the rite of confirmation to St. Augustine's Church, to 330 persons, a larger number than was ever confirmed at this Church at any one time before.

Religious Courtesy.—One of the liberal religious societies at the West has a "Committee on Courtesy to Strangers." That parish aims to proclaim by practice, as well as by precept, its creed of "man's universal brotherhood."

Religious Newspapers in Trouble.—*The Day Star*, of Yorkville, of South Carolina, and the *South-Western Baptist*, of Tuskegee, Ala., call upon their friends and subscribers for immediate relief, lest they be compelled to give up the ghost.

Vassar Female College.—The Trustees of Vassar Female College held their first meeting recently [illegible] founder of the college Matthew Vassar, Esq., personally presented them, in real estate, mortgages, and stocks of the best description, the magnificent sum of $408,000, to be used at their discretion, in establishing and conducting the institution. The Trustees accepted the trust, and appointed the Hon William Kelly, their Chairman; Matthew Vassar, Jr., Esq., their Treasurer; and Milo P. Jewett, the President of the College. It is expected that the foundation of the college edifices will be laid the present spring, and that an institution will grow up, under the blessing of God on wise counsels, and untiring energy, that shall be [illegible] monuments the world has ever seen, of the intelligent and munificent beneficence of ...

The Deaf Hear —In the church of Columbus, O., of which Rev. J. B. Morris is pastor, there is an admirable arrangement for the accommodation of the pupils of the Deaf and Dumb Asylum, who attend regularly. There is a gallery the whole length of the church, on either side, and a gallery for the choir over the entrance [illegible] of the pulpit. Dr. Stone, the Superintendent of the Asylum, takes his seat in the gallery with the choir, and the pupils take theirs in the side galleries. As soon as the minister commences the services, every eye in the side galleries—for those galleries are occupied by the pupils—is fixed upon Dr. Stone, who by signs translates every word into their language as it falls from the preacher's lips. From the chapter, hymns, and notices are communicated to those unfortunate mutes, so that they enjoy the same benefits from these religious exercises as [illegible]

Yes. We wish, says the narrator, the thoughtless church going young ladies and gentlemen of the State could see those mutes in church, and be [illegible] as was given by these mutes throughout the ... to them by Dr. Stone, was eagerly caught ...

Domestic News.

The Funeral of James Prosser.—Among the [illegible] the late James Prosser will long be remembered. Prosser was to Philadelphia what Downing is to New York, except that Prosser leaves about $25,000 as the result of his thrift and integrity, while Downing is worth at least five times that amount. For nearly half a century Mr. Prosser kept a restaurant in Market street, and was favorably known to the greater portion of the business community. He reached an advanced old age, and was [illegible] Saturday last. [illegible] by the purest among them was his well earned competence begrudged. He would, at any time, sooner have gone to the poor house than tell a lie, or take a penny [illegible]

The Female Medical College, Phila.—Six graduates of this institution received their diplomas at the hands of Professor C. D. Cleveland, on Wednesday of last week.

The Hon David Wilmot of Bradford county, has been chosen to fill the unexpired term of General Cameron in the United States Senate. Judge Wilmot is a gentleman of marked ability, and has a national reputation as a politician. He represented the Bradford District of this State in Congress from 1845 to 1851, and it was during the early part of this term of six years that he made his name famous by proposing to apply the slavery prohibition clause of the Ordinance of 1787 to the territory conquered from Mexico. This constituted the well known Wilmot Proviso. In 1851 Mr Wilmot was succeeded in Congress by Galusha A. Grow, and shortly after he was placed upon the Judicial bench as the Law Judge of his District.—*Inquirer.*

Secession not Encouraged —Mr Falkner, the United States Minister of Paris, had been officially assured by M. Thouvenel that no delegate from South Carolina, or any other seceding State had ever been [illegible] in the Emperor of by himself.

The Games Case The [illegible] ... [illegible] ... [illegible] ...

Miscellany.

AN EVENING WITH THE POETS

A DIALOGUE.

This poet was born in London, May, 1688. His father, a linen draper, having acquired an independent fortune, retired to Binfield, in Windsor Forest. He was a Roman Catholic, and the young poet, was partly educated by the family priest. The whole of his early life was that of a severe student. He was a poet in his infancy

> As yet a child, and all unknown to fame,
> I lisped in numbers, for the numbers came.

The writings of Dryden became the more particular object of his admiration. At the age of sixteen he composed his pastorals and his imitations of Chaucer; in 1711 appeared his Essay on Criticism. The work is said to have been composed **two years before** publication, when he was only twenty-one. Addison commended the "Essay," warmly, in the *Spectator*, and it instantly rose into great popularity. The Rape of the Lock followed shortly afterwards. The Temple of Fame and the Elegy on an Unfortunate Lady, were next published; and in 1713 appeared his Windsor Forest, which was written in 1704. He now commenced the translation of the Iliad, which occupied a period of twelve years, from 1713–1725, and in 1733 he published his Essay on Man, being part of a course of moral philosophy, in verse, which he projected. Whatever may be thought of it, in a metaphysical or philosophical point of view, there are beautiful and splendid passages in it, which irradiate the poem. In lines like the following, he speaks with a mingled sweetness and dignity, superior to most poets.

> Hope springs eternal in the human breast;
> Man never is, but always to be blest.
> The soul, uneasy and confined, from home,
> Rests and expatiates in a life to come

We have often been pleased and delighted with some of Pope's sacred poetry. His "Messiah" is a sweet poem.

> . . . O time my voice inspire,
> Who touched Isaiah's hallowed lips with fire;
> Rapt into future times, the bard begun
> A virgin shall conceive, a virgin bear a Son:
>
> Hark, a glad voice the lonely desert cheers;
> Prepare the way, a God, a God appears:
> A God, a God; the vocal hills reply.
> The rocks proclaim the approaching Deity
> Lo! earth receives Him from the bending skies
> Sink down, ye mountains, and ye valleys rise

The Dying Christian to his Soul, is also a sweet song, and one we admire. The last stanza is as follows:—

> The world recedes; it disappears;
> Heaven opens on my eyes; my ears
> With sounds seraphic ring
> Lend, lend your wings; I mount; I fly;
> O grave; where is thy victory!
> O death, where is thy sting!

The rank of Pope as a poet, has been a subject of much dispute: we shall let others speak of him. Professor Reed, in his Lectures on English Literature, says: "It may now, I think, be considered as the settled judgment of the most judicious critics, ardent admirers, too, of Pope's poetry, that his place is not with Chaucer, Spenser, Shakspeare and Milton, the poets of the first order, but with Dryden, in a second rank. Shakspeare alone excepted, perhaps no English poet has furnished a greater amount of single lines for apt and happy quotation, on account either of their force or beauty. . . . Whatever was his power of imagination, of fancy, his command of language or flow of verse, his genius has not that spiritual healthfulness which is a characteristic of our greatest English poets. There is running through all the writings of Pope, a large vein of misanthropy." Notwithstanding the morbid state of our poet's mind, displayed in some of his writings, he had a redeeming characteristic. The following lines show that filial affection for his mother, which is so commendable in any person.

> "Oh friend, may each domestic bliss be thine;
> Be no unpleasing melancholy mine;
> Me let the tender office long engage
> To rock the cradle of declining age;
> With lenient arts extend a mother's breath;
> Make languor smile, and smooth the bed of death,
> Explore the thought, explain the asking eye,
> And keep at least one parent from the sky."

Mr. Campbell has given an eloquent estimate of the general powers of Pope, with reference to his position as a poet: "That Pope was neither so insensible to the beauties of nature, nor so indistinct in describing them, as to forget the character of a genuine poet, is what I mean to urge, without exaggerating his picturesqueness." The whole of this beautiful description of our poet is too long to give for our present purpose. One more notice of him, and we have done. Hugh Miller, in one of his lectures, speaks of Pope in connexion with the school of infidelity represented by Bolingbroke and others, and which, in a modified form, attained to much popularity through Pope's famous "Essay," which assigned to man a comparatively inconsiderable space in the system of the universe. It regarded him as but a single link to a chain of mutual dependency; a chain which would be no longer an entire, but a broken one, were he to be struck out of it, but as thus more important from his position than from his nature or his powers. You will remember that one of the sections of Pope's first epistle to his "good St. John," is avowedly devoted to show what he terms the "absurdity of man's supposing himself the final cause of creation," and though this great master of condensed meaning and brilliant point, is now less read than in the days of our grandfathers, you will all remember the elegant stanzas in which he states the moral claims of the species only to ridicule them.

It is human pride, personified, that he represents as exclaiming:

> For me kind Nature wakes her genial power,
> Suckles each herb and spreads out every flower.
> Annual for me the grape, the rose, renew
> The juice nectareous and the balmy dew.
> For me the mine a thousand treasures brings;
> For me health gushes from a thousand springs;
> Seas roll to waft me, suns to light me rise;
> My footstool earth, my canopy the skies.

Pope is not the only one on whose mind and fancy were shadows cast by the restless leaves of the poison-tree of a godless philosophy. Dr Adam Smith is another example of the danger of a close intimacy with unsound thinkers. On the first appearance of his "Theory of Moral Sentiments," a noble tribute was paid to the Christian religion, but in a subsequent edition of his work—revised and corrected by his own hand, it was suppressed. One fears, lest under the contagion of a near and withering intimacy with David Hume, engaged, as he was, in writing a memoir of the able champion of the infidel cause, his spirit may have imbibed of the kindred poison, and that at length he became ashamed of the homage that he had once rendered to the worth and importance of the Christian religion. Against this strange doctrine of Pope, some of the poets protested. Goldsmith, with a greatly truer tone than that of his polished predecessor, when sitting on the slopes of the Alps, in view of that delightful scenery, could exclaim:

> "Creation's heir, the world, the world is thine."

Although Mr. Campbell says the poet is "Creation's heir," our own opinion is, that Goldsmith caught the beautiful thought of appriation from the inspired page, which does not even stop with nature in all her grandeur, but looks beyond this present world: "Therefore let no man glory in men; all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours, and ye are Christ's, and Christ is God's." What a consoling thought! If we be Christ's, then not only "things present," but "things to come," are ours—Heaven, with all its glories. "I go to prepare a place for you," saith Christ, "that where I am there you may be also." "O Death, where is thy sting; O grave, where is thy victory"

> "Death comes to take me where I long to be
> [illegible]"
> Death comes to lead me from mortality,
> To lands that know not one unhappy hour.'

WOMAN'S TRIALS.

In point of real trial to temper, nerves, and patience, there is no comparison to be made between a woman's duties and a man's. As I sit, I hear the click of a shoemaker's hammer From morning till night, it seems never at rest The shoemaker leads a laborious life, but how steadfast and calm. He drives the peg, and he knows it will go in. He made so many shoes yesterday, he will make so many to-day At just such a time he will go home to dinner with [illegible] But his wife, busy in her kitchen, has a baby who is governed by no laws, and upsets all her calculations. If he sleeps through the morning she will spring through her washing, and ironing, and boiling, and baking, but if he awakes, as he probably will, at the most critical moment, every thing has to give way It is of no use to plan, for a chubby fist knocks down all her arrangements. Her baby is the most despotic of all tyrants; he has not the slightest regard for public opinion. It is of no manner of importance to him, whether the fire goes out, and the room gets swept or not. If he wishes to be cooked, he must be, regardless of consequences Then very likely there are three or four more little ones who must be washed and dressed, and fed, besides having dress and food prepared for them. If they are all in the soundest health they need constant watchfulness; for children are unlike pegs They won't go where they belong. They are constantly making little dives right and left, and getting into mischief. Pick them out of the sugar-firkin, and they tumble straightway into the molasses jug. If there is a cistern on the premises, they will be sure to pitch in head-first sooner or later; and if there is no cistern, it shall go hard but they will find a tub of water somewhere, big enough to sit down in. Scissors and knives—everything that has an edge to it, draws them as if they were made of steel. A perverse prompting moves them to pound every thing that can be hurt by pounding, and scratch, and cut, and tear, according to the respective sensibilities of the object. So it goes, even when they are well; but when, besides this, we think of the great army of measles, and scarlet fever, and chicken pox, and mumps, and colic, and cholera infantum, and inoculation, and teething that lie in wait for the young immortal and his mother, the prospect is appalling; for the brunt of it all comes on the mother What is true of the shoemaker and his wife is true of the blacksmith and his wife and the tailor and his wife I know that there are occupations that are more complex, and demand the exercise of all the powers But the merchant and the lawyer, however absorbing and perplexing may be their avocation, have to do with grown-up people. The merchants' clerks are often quite as gentlemanly and well educated as himself. His brother merchants are acute and self-involved, but reasonable. The lawyer's client may be ignorant and stubborn, but he is an accountable being, and swayed by a homely but powerful logic; but the wife is the mistress of servants incredibly "raw" and inexperienced, even when well disposed, and the mother of terrible infants Let a man try to work with such tools and such incumbrances, and see how he succeeds.

It is true that a man's responsibilities are in one sense greater. If he makes a misstep, he brings down with him partner, clerks, wife and children, sometimes shaking even church and society; while the woman may let this, that and the other duty slip without the sky's falling. But on the other hand, it is the greatness of the matter at stake which supports the man, and the littleness that disheartens the woman. She has the same round, perpetually changing, yet perpetually the same—of little cares and duties, which cannot be dispensed with, yet which never seem to amount to any thing. It is all very well to cajole her with "fashioning the young mind," and "training the head that is to guide the world," and "modelling the greatness of the next age," and all that sort of thing, but it is a long way to the next age, and when the future statesman comes crying to his mother with Spalding's Prepared Glue stuck all over his face and hair and clean apron and his fingers bleeding from the cuts of the broken bottle, it is difficult to perceive

> ——"the spirit . . .
> Which shall rule man's minds, and make them bow,
> As to one God, throned amid his peers."

Now if capital punishment is ever justifiable, it is when a man comes home from his office, or shop, or field, to his nervous, harried, anxious, care-worn wife, and harshly or coldly asks why dinner isn't ready, or what in the world she lets those children make such a noise for. I see a great deal of advice given to women about meeting their husbands with a smile; but what manner of value has a smile on the lips, if there be not a smile at the heart; and what manner of man is he who wants his wife to crush back all her tears into her own bosom, and put on a mask for him? Is marriage to be a keeping up of appearances? Can love be retained only by a masquerade? Is a husband something that must be daintily fed, and gingerly managed from whom the thorns must be hidden, and for whom the roses must blow, and if they won't blow, wax flowers must be manufactured? Nonsense! At the basis of true marriage is truth. It is life, and not dilettanteism that glows on the household hearth. If a man has manhood, he wants his wife just as she is. Her whims, sorrows, vexations and all. He does not want to be wheedled by a papier maché image, gotten up for the occasion. If things have gone smoothly, and she meets him with a smile, he strikes an attitude, and is as the English say, "jolly" But if Johnny is croupy, and the baby is cross, and Bridget has given notice of leaving next day, he is not dolt enough to expect her to forget all this, or rascal enough to wish her to gloss it over and deceive him by pretending to be happy when she is not. There are many times when it will be better for him and better for her, that he should open his arms and let her have "a good cry" there, and even if he is a little sentimental and babyish, it won't hurt any thing permanently This will soothe and calm her irritated nerves, and they will talk it over, and so love will bridge the chasm, and tunnel the mountain, and clear the fog, for the heart that loveth is not only willing but able. And the wifely tenderness will be made so strong and grateful, that when the husband comes home next day, in his turn, irritated, depressed and savage, as only "real good" husbands can be, she will snap her fingers at his moodiness and surliness, and knead him, and mould him, and make him over so deftly, that he won't know he has been touched till he finds himself sitting clothed and in his right mind

Gail Hamilton in the Congregationalist.

GRUMBLING

The grumbling disciple is never satisfied. The preaching is bad; it don't warm up his feelings. The prayers are cold; he can't join in them His brethren are cold; he can't fellowship with them He thinks the Lord cannot bless such a church He is almost afraid to belong to it, lest he should be responsible for its sins, and be dragged down in perdition along with it. He sees so much inconsistency all around him that he is [illegible] "Brother A. drives a hard bargain [illegible] is crushed in his dealings; sister C. is not careful how she handles the 'unrighteous mammon,'" and so on to X, Y, Z. Poor man! how I pity him. But "I have been young and now am old, yet I have never seen" any good come of grumbling fretting or scolding

John Abroad.—John is said to be a [illegible] which has descended through the Greek to the modern languages of Europe:

This name is written in Hebrew, [illegible] Syriac, Yuhanna; in Nestorian Syriac, Yohanna, in Armenian, Hohannes; in Greek, [illegible] in Latin, Johannes, in Italian Giovanni, [illegible] Joan; in French, Jean; in German Johann; in English, John; in Russian, Ivan, and in Welsh, Evan and Owen.

Many of these forms would hardly be recognised, except on reflection. [illegible]

FEDERATIVE UNIONS AND THEIR FATES.

To devise a federal bond strong enough to hold together free communities, without crushing their liberties in the very attempt to combine them, has been the object of thought and experiment to the framers of liberal constitutions for twenty-five centuries The Amphictyonic congress of Greece is even older than authentic history It was a council that [illegible] without exercising executive or even effective legislative power which might [illegible] towards the bonds and decisions occasionally springing up between those [illegible] When the Greeks found it necessary soldily to combine against the colossal power of Persia, they did not unite under the Amphictyonic congress, but under a general convention specially assembled for the purpose. The [illegible] of the twelve commercial states of Asia Minor and even less of administrative consistency and strength. It was rather a festive religious solemnity than a political organization; and though it was of some positive political influence (all popular conventions are attended with more or less of that) it utterly inadequate as a federative bond.

The Boeotian, Etolean and Achæan leagues, successively formed from the sixth to the second centuries before CHRIST, show a great development of the [illegible] political idea of federation. The last named, the Achæan league, consists of several states of lower Greece, with Corinth at their head. Cemented by the eloquence of Aratus, and the military genius of Philopœmen, it formed the last [illegible] of Greek nationality and independence. But shortly after the death of the great men who formed it, the union was dissolved, and the states fell, one by one, before the highly centralized, and, therefore invincible, power of Rome. The political elements let loose by that dissolution, along with the foreign invasions to which it left the country exposed, demolished not only the liberty but the very fertility and population of that once rich and flourishing region. "The civil contests of the Greeks among themselves," says Hermann "and the wars which the Romans waged on their soil, made that land a wilderness, for whole days' journeys the country lay depopulated, or was a mere haunt of robber bands Three thousand fighting men were the utmost all Greece could furnish"—that Greece which, united, was an overmatch for the greatest monarchy of the world on the battle fields of Marathon and Platæa, and strewed the sea with the wrecks of her vast fleets at Salamis and Mycale.

The modern attempts at federation have been more successful. The Helvetic confederacy has taken five centuries to reach its present power In 1307, three cantons, Uri, Schwyts, and Unterwalden, entered into a confederacy for mutual aid against Austria. Other cantons have been added [illegible] from time to time by conquest, others by voluntary association The present number, twenty-two, was not completed till the time of Napoleon I., and the present compact, by which all are placed as a perfect equality, only dates from the peace of 1814.

The Swiss confederacy greatly lacks political unity and efficacy. It is rather an association of cantons for mutual defence, than a fusion and assimilation of peoples into one body politic. The general diet, it is true, declares war, concludes peace, contracts foreign alliances, nominates diplomatic representatives, determines the amount of military force, and governs the expenditure of the finances of the confederation. But it has no head. The president of the diet is simply the burgomaster of the canton in which it meets. The republic has no president, no individual executive under any name. The scanty executive and judicial powers which are vested in the federal government are lodged with the diet, a body consisting of fifty to a hundred members, and therefore tardy and insufficient in its operations. If a Swiss canton is invaded, it demands help from the adjacent canton, and at the same time sends word to the *vorort*, which convokes the diet, and federal interposition cannot be had till after the debates and decisions of that body. A rapid and energetic enemy, as in the case of Massena, has often done great and irreparable mischief before the unwieldy powers of the general government could be summoned and concentrated. Switzerland, which has been compared to a great town, of which the valleys are the streets, and the mountains groups of contiguous houses, owes the preservation of its liberties more to its very peculiar physical surface than to the energy and efficiency of its government. Its free and hardy races are held together more by the circumambient pressure of the European monarchies, than by the strength or vitality of their federal "bund"

The provinces, or states of Holland, federated by the "Union of Utrecht," in 1579, enacted a brilliant part in the history of Europe in the sixteenth, seventeenth, and eighteenth centuries. The compact was an imperfect one—a combination of states, not a union of people, animated by one political life. Identity of language, religion, interests, and dangers, however, secured a long duration to this confederacy; and with all its imperfections, its astonishing results have caused it to be regarded as a master piece of enlightened and successful policy. Under the combined influence of freedom and union, the people who occupied that strip of sand, not unfrequently submerged beneath the ocean, rapidly rose to the rank of a first-rate power, attained a great colonial empire, commerce and an opulence beyond that of any other nation in Europe, and not yet [illegible] its prosperity, and relying on freedom and faith, while the rest of Europe was desolated by conquests and pestilential commotions. Long prosperity and teeming wealth, however, engendered or stimulated the [illegible] political decay Holland was ever smarting by an increasing disposition to intermeddle in the wars of France and England. After the terrible vicissitudes of her later history, she was willing to repose under the shadow of royalty, and the greatest republic of the Old World is now one of the smallest of its monarchies.

The benefits which union and freedom had conferred upon her, however, appear from the fact that, after all her losses, and the long interruption of her commerce, Holland was still, at her emancipation from the yoke of the French, in 1814, "the richest country in Europe."

Our own republic brings up the rear, in the order of time and history of federative unions. It is the first which really deserves the name of a union. Our fathers were familiar with the history of the earlier federations. They are often alluded to in the discussions of our transition period. But it was felt that none of these would meet the exigencies, or satisfy the aspirations of the American people. Alliance, solemn league, and covenant, confederation, compact—none of these were satisfactory. They demanded a union; a union which, as WASHINGTON expressed it, would make them "one people;" a union which, in the impassioned language of ORIS, would "knit into the very blood [illegible] system as fast as settled

Such a union was formed when, instead of the provinces, or cantons, as before, the people themselves consummated the federative bond, in that [illegible] "We, the people of the United States . . . ordain and establish this Constitution for the United States of America."

It was the first federative union in history which had been formed by the people—the whole people. It was a grand and solemn act of popular sovereignty, an expression of the popular will and heart. It was the birth of a nation; the coming [illegible] which, as we have already shown in these columns, had been [illegible] over a century and a half before Those manifestations of a common life animating the colonies from the beginning—which Mr. BANCROFT has brought to light with a depth of research and a fulness of delineation which constitutes a special value of his great work—were now to be developed with more active vitality, and higher power, in the form of a popular union. And the growth of this republic for the first seventy years of its life, to which that of no earlier federation, not even Holland itself, is comparable, is a proof of the amazing vitality and expansive power which lie in the combination of the two political forces of freedom and union. The last of federative unions is the most perfect. May it prove, under the guardianship of the same Divine Providence who first harmonized its jarring elements into one system also the most enduring

N. Y. World.

AMERICA A MISSIONARY NATION.

The Boston *Atlas* gives the following synopsis of Dr Fisher's address before the Jubilee Missionary meeting, in Boston, some time ago:

"President Fisher took the ground, and with equal ability and ingenuity, that America is the destined nation to convert the world He argued that our people, resting on a solid Anglo-Saxon foundation, improved by influences and circumstances which [illegible] elsewhere, were peculiarly adapted for the missionary enterprise, and showed that thus far they had achieved more than any other in all other nations. This assertion, he further supported by a historical fact. No other nation has the wonderful activity of ours. In whatever direction it acts, it is sure to achieve more than others. For more than fifty years it has shown an irrepressible desire if not a fixed passion, to carry forward this great enterprise.

"Accordingly, it has had thousands of laborers in the Indies, the Sandwich Islands, and other dark places of the earth. It has printed the Bible in more than one hundred and fifty different languages. It has created and spread abroad a literature that is extraordinary, both in its nature and extent. Some of the best talent our country has produced, has been consecrated to this work Nowhere in history has more heroism been displayed. Nowhere shall we see sublimer martyrs. Woman, too, have showed equal devotion, heroism and sacrifice. If ever the world appreciates its best spirits and grandest souls, it will honor not so much its warriors, its statesmen, its rulers, its legislators, as those who leaving their homes, and all the comfort, attraction, and beauty which surround them, go to foreign climes, where there is little but toil, danger, suffering, and frequency of death in its most horrid form, as the record of violence and disease show.

"All honor to the missionary enterprise. May America be true to this destiny which is claimed for it."

Family Circle.

THE PRINCE'S FOLLOWER

Little Ben Potter had been staring with sleepless eyes out of the curtainless window ever since daybreak, but he had not cared to move head or foot. The fact is he had gone to bed supperless the night before, and felt rather weak and faint, and as he had no very encouraging prospects for breakfast, he could not make up his mind to get up to another hungry day. So he lay very quietly watching the heavy mist curtains gradually roll away, till the sky became beautifully blue and clear, and the old elm trees waved their golden arms to the yellow Autumn sunshine.

"Oh, how I wish it was real gold," sighed poor Ben, "and all those lovely leaves falling off now and then, were bright, golden dollars! Oh! how I would run out and fill my cap full, and then down to the baker's, to buy some of that beautiful white bread and butter—Oh, we'd have butter, too, and a little tea, perhaps, for dear, sick mother—but Oh, dear me!" sighed Benny, despondingly, "they're nothing but yellow, withered leaves."

Then he shut his eyes, and thought of the time when his father was alive, and they lived in such a pleasant place, and had a garden full of roses, and a beautiful, brown cow. How long ago it seemed, and how long it was, even, since his mother had been sick, and could earn no more money by sewing. Yesterday, (and Benny's cheeks were crimson) was the first day that he had ever tried to beg. There might be kind people in the world, but he didn't much believe it. At any rate, how angry all the big, fat cooks looked when he knocked at the kitchen doors, and sometimes they would slam them so quickly that they nearly pinched his fingers. In one kitchen, he remembered, he saw a little kitten, with such a great saucer of nice, sweet milk before her. How fat and comfortable she looked! But when he asked for something for his poor, sick mother, they gave him such hard crusts, it made his teeth ache just to think of them, and his mother could eat none at all "Oh dear!" cried Benny to himself, "I'll just die before I go begging again" A long sigh from the other side of the room, made him start up and exclaim, "Oh mother, are you awake? Did you hear me? I didn't mean exactly *that* It wasn't so very bad"

But Benny's mother did not answer, and he soon saw that she was only groaning in her restless sleep. He lay a few moments longer, busy with his sad thoughts, then, suddenly starting, up, he exclaimed.

"I declare, if I didn't forget the Prince was coming to-day, and I meant to be up with the first streak of light," and he began hastily to dress himself in his ragged clothes, talking busily to himself all the time.

"I wonder, now, why I wasn't born over the sea in a great palace, with plenty of servants to wait on me, instead of living up four pairs of stairs, in this little narrow street. There, now, what a terrible hole in my knee; Oh, if mother only *could* mend it, but I'll just have to pin it up as well as I can. Good by, mother," and he gently kissed her. "I'll be back before long"

Where are you going, Benny?" said she, roused from her troubled sleep

"To get some breakfast for you," said the boy cheerily, and to see the Prince. I wish you could see him too mother"

I think I shall see him very soon, Benny" said his mother with a tender look in her sad, tired eyes "Perhaps this very day

Oh, no, mother, almost laughed Benny "Do you think he will come through this narrow street? They wouldn't let him know there was such a mean place in the city. Now, you don't think he'd come here!"

"I shall go to him," she murmured dreamily, "dear Prince of *peace*;" and her heavy eyes again closed.

Benny looked very grave. "How much she sleeps," he said to himself, "and she don't know what she says half the time." His wistful eyes filled with tears, and he turned anxiously away As he walked down the busy street, he suddenly thought of a grand plan of making his fortune. He had heard that the Prince was very kind and generous, and if he could only get near enough to just tell him quickly how sick and poor his mother was, perhaps he would give him something, or, perhaps, better than all, he would make him his little servant, and hire him to follow on and hold his horses, or do something of the kind. The poor, simple child never thought how impossible it would be for such a ragged boy to be allowed to come near the great Prince.

After he had the matter all arranged to his satisfaction, Benny's step grew very lively, and as the Prince was not coming till afternoon, he tried to find some little job to do by which to earn breakfast for himself and mother. But no one cared to hire such a small, weak boy, and he was becoming almost discouraged when a kind countryman gave him three large apples One was eagerly devoured by the hungry boy, but the other two were carried home, and laid carefully by the dear, sick mother, who still slept so strangely and heavily. Then Benny spent a long time busily and painfully trying to darn the worst holes in the faded old clothes, that he might look fit to speak to the Prince

At last afternoon came, and he found himself in the greatest crowd he had ever seen. "I don't care for myself," said little Benny, as he was pushed and jostled about, "but what *shall* I do if my clothes get torn any more," and he took off his cap and tenderly rubbed [illegible] After poor Benny had so many knocks and bruises that his courage began to fail, and he only wished to be once more safe at home, suddenly the band burst forth into a most magnificent strain of music "Oh, what are they playing?" cried Benny, excitedly

"Why, that's 'God save the Queen,' you block [illegible]

"God save the Queen!" cried Benny. "Ah, how beautiful to *pray* in music I'm sure God will hear that, and *will* save [illegible] Queen. Oh, if [illegible] and Benny, with streaming eyes, and wildly, "Oh,

To cite the examples of [illegible] to stimulate us to virtue, or to arm [illegible] to call up the illustrious dead [illegible] improve the living

Parker.

Rosa Clayton's Wish.

"Oh, how I wish I had as much money as Mr. Turner, all to spend just as I pleased!" said Rosa Clayton. "Then I'd have a hat just like Lizzie White's, only prettier, if it could be, and a cloak like Carrie Farwell's, and a doll as large as a real baby, with over so many dresses, and so many books as Freddy Turner has, all bound in red, or blue, and gilt; then my father should have a carriage and horses, and I would ride out every day Oh how I wish some kind fairy would give me money enough, so that I could have everything I want"

"I can tell you how you can have everything that you want without wasting money that it isn't likely you will ever have, on things that would do you no good," said Annie, looking up from her [illegible]

"How? how?" asked Rosa, eagerly

[illegible]

Rosa seemed plain enough, and as Rosa knew [illegible] her mother, she thought perhaps it would be something [illegible] Annie seriously, for which it would be wrong for you not to wish."

"And what is that?" asked Rosa

"A new heart."

Rosa was silent for a few moments, and then said with some feeling, "Yes, sister Annie, I do need *that*; but can it be had by asking?"

"It may, Rosa For Jesus says, speaking to loving fathers and mothers, 'If ye being evil know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?'"

Rosa went away alone to ask God to give her that which would make her willing to do without everything else that he did not choose to give her and would make her sure of getting everything that would be really for her good.

A Child's Faith

> "How sweet it is, my child,
> To live by simple faith,
> Just to believe that God will do
> Exactly as He saith"
>
> "Does faith mean to believe
> That God will surely do
> Exactly what He says, mamma?
> Just as I know that you
>
> Will give me what I ask,
> Because you love me well,
> [illegible]
> Whatever I may tell?"
>
> [illegible]
> Just as you [illegible]
> Believe, dear one [illegible]
> And [illegible]
>
> [illegible]
> [illegible]
> [illegible]
>
> [illegible]
> Is humbly to believe
> [illegible]
> You surely shall re[illegible]
>
> [illegible]
> And [illegible]
> [illegible]

Anon.

The Child's Gospel

[illegible] from church, to a [illegible]

[illegible]

He said another [illegible] on her death bed [illegible] asked her eldest sister to read the same [illegible] to her. The text being read—and the hearer [illegible] she said, 'How kind' I should like to hear it again. He will soon take me up [illegible] no disciple shall keep [illegible] heard her, and said, 'Is [illegible]

[illegible]

1861.

PENNSYLVANIA [illegible]

[illegible] Through Trains to and from [illegible] Philadelphia with Through Trains from [illegible] Passengers, unsurpassed for speed and comfort by [illegible]

Express and Fast Lines run through to Pittsburgh without change of cars or conductors. All Through Passenger Trains provided with Lavatories. Fastest Trains speed under perfect control of the Engineer, thus adding much to the safety of the Cars

Sleeping Cars are attached to each Train. Woodruff's Evening Cars to Baltimore and Fast Trains. THE EXPRESS MAIL DAILY, Mail and Fast Lines, the Sabbath excepted

Mail Train leaves Philadelphia at ——— 8 00 A M
Fast Line ——— 11 45 A M
Express Train leaves do ——— 10 00 P M

WAY TRAINS LEAVE AS FOLLOWS:

Harrisburg Accommodation leaves Columbia [illegible] 3 00 P M
Do do [illegible] 6 15 P M
Parkesburg do [illegible] 12 45 P M

Westchester passengers will take the Mail, Parkesburg and Columbia Trains

Passengers for Southern Pennsylvania, Western New York, Niagara Falls, and intermediate points, leaving Philadelphia at 8.00 A M—go through to Erie at night.

Tickets may be obtained at the Office of the Company in Philadelphia, New York, Boston, or Baltimore; and at any of the important Railroad Offices in the West, also on board any of the regular Line of Steamers on the Mississippi or its tributaries

☞ Fare always as low, and time as quick, as by any other route

For further information apply at the Passenger station, S. E. corner of Eleventh and Market streets

The completion of the Western connections of the Pennsylvania Railroad, makes this the

DIRECT LINE BETWEEN THE EAST AND THE GREAT WEST.

The connecting of tracks by the Railroad Bridge at Pittsburgh, [illegible] Through Freights together with the saving of time are at last appreciated by Shippers of Freight, and the Travelling Public

Merchants and others, contracting the transportation of their Freight to this company can rely with confidence on its speedy [illegible]

THE RATES OF FREIGHT to and from any point in the West, by the Pennsylvania Railroad are at all times as favorable as are charged by other Rival [illegible]

No particular to mark packages "via Penn'a R. R."

For Freight Contracts or Shipping directions, apply to, or address, [illegible]

D. A. STEWART, Pittsburgh;

H. S. Pierce & Co., Zanesville, Ohio—J. J. Johnston, Ripley, Ohio—A. Mills, esq., Maysville, Kentucky—Symmes & Cropper, Portsmouth, Ohio—Peddicord & Co., Jeffersonville, Indiana—H. W. Brown & Co., Cincinnati, Ohio—Stuart, Harris & Hall, Louisville, Ky.—Chandler, Stevens & Co., Madison, Ind.—Miller, Ireland & Morris, Louisville, Kentucky—Dunn, Kent & Co., Evansville, Indiana—S. Wright & Co., Terre Haute, Indiana—Joseph I. Mayo, Lawrenceburgh, Indiana—B. F. Avis, Shaler & Ulmo St. Louis, Mo.—John H. Harris, Nashville, Tennessee—Harris & Hunt, Memphis, Tennessee—Clarke & Co., Chicago, Illinois—W. H. H. Rowell, Alton, Illinois—and to freight agents of railroads at different points in the West.

N. J. Chandler, Philadelphia,
Macrae & Moore, 39 North street, Baltimore
Lamb & Co., No. 2 Astor House, or number 18 William street, New York.
Lamb & Co., number 17 State street, Boston.

H. H. HOUSTON, General Freight Agent, Philadelphia.
L. L. HOLT, General Ticket Agent, Philadelphia.
ENOCH LEWIS, General Superintendent, Altoona, Penna.

CRITTENDEN'S
Philadelphia Commercial
COLLEGE,
N. E. corner Seventh and Chestnut Streets,
PHILADELPHIA.

An Institution designed to prepare young men for active business
Established September, 1848. Incorporated June 6th, 1850.

BOARD OF TRUSTEES.

B. B. CHANCE, DAVID S. BROWN,
FRANCIS HOUSTON, A. V. PARSONS,
DAVID HOWE, B. H. HIRMAN,
[illegible] STUART, FURNESS BROWN,
[illegible] JAMES LEPPOULT, Jr.
[illegible] JOHN SARTAIN.

FACULTY

S. HOMER CRITTENDEN, A. M. Bar of Law, Principal, Consulting [illegible] and Commercial Customs.
THOMAS W. SMITH, Professor of Penmanship
JOHN CRUIKSHANK, Professor of Book Keeping and Phonography, and Mathematical Branches
JAMES A. GARLAND, B. A. WILTBERGER, and WM. L. MIFFLIN, Instructors in the Book Keeping Department.
SAMUEL W. CRITTENDEN, Attorney at Law, Instructor in Commercial Law

At this Institution each student is taught individually, and may attend as many hours daily as he chooses.

The [illegible] Course embraces Thorough Instruction in Penmanship, Book Keeping, Commercial Forms, and Mercantile Arithmetic, with the principles of Bleeding of the Lectures on Political Economy, Commercial Law, the Duties of Business Men, &c., which are delivered at intervals during the year, in the Junior and Senior Classes.

The Department of Commercial Law affords business men every facility for acquiring such an amount of knowledge as shall guide them with discretion in their business affairs. Full Course Law Students also received.

Catalogues, containing full particulars of terms, manner of Instruction, &c., may be had on applying at the College, either in person or by letter

☞ Twenty-five per cent. discount allowed to sons of Clergymen

As Law Practitioners the Messrs. Crittenden may be consulted at the office of the College, or by correspondence. may1-1y

[illegible]

M. WALKER & SON, No. 1018 MARKET Street, N. E. corner of Fifth street, Manufacturer of patent Wire Railing and patent Corrugated Wrought Iron admirably adapted for covering dwellings, country seats, churches, public grounds, &c. Patent Wire netting from Bedsteads, Railing from Bedsteads, Chairs and Stools, wrought iron Farm Fence Sheep and Cattle Hurdles, Wire Screening, Wire Summer Houses, Arbors, Window Guards with every variety of Wirework. Twisted Cloth for Spark Arresters, Ring Cloth, Brass and Iron Wire Cloth, for paper makers Sieves, Feeders, &c. Bands of Designs and every information furnished, by addressing the manufacturers.

GRAHAM, EMLEN & PASSMORE,
NO. 627 MARKET STREET, PHILADA.,
WHOLESALE AND RETAIL DEALERS IN
GARDEN, FIELD, GRASS, AND FLOWER SEEDS,
Agricultural Machinery of every description,—
HORTICULTURAL TOOLS,
TREES,
PLANTS,
FERTILIZERS, &c

☞ Sole agents for Pennock's celebrated Reaper and Mower, Morgan's Patent Steel-Tooth Horse Rake, Cumming's Hay, Straw, and Fodder Cutter, &c.

JOHN B. GRAHAM, SAML EMLEN, R. S. PASSMORE

IVORYTYPES.

The Latest, Most Beautiful, and Permanent Method of Coloring Photographs, termed

IVORYTYPES.

The great advantage of the Ivorytype over every other method to [illegible] Ambrotype, Daguerreotype, Water or Air The paper being prepared and mounted on Plate Glass, the colors cannot possibly fade, and have all the beauty and appearance of the finest Ivory Paintings. They can be taken either from Life, Daguerreotype, Ambrotypes, or Talbotypes. ☞ When not taken from Life, it is necessary to give the color of the Eye, Hair, and general complexion [illegible] in the very best Style, and Warranted to Please, by

JAMES W. WILLIAMS,
At the Artist's Emporium, No. 23 North Sixth Street, Phila., where Specimens can be seen. 1y-7

CONFECTIONERY AND FRUIT STORE.

WILLIAM N. SHUGARD,
SUCCESSOR TO THOMAS FRY
Wholesale Confectioner and Fruiterer,
No. 323 North Third St., above Wood,
PHILADELPHIA.

Manufacturer of Confectionery, Jujube Paste, Gum Drops, Cordial Drops, Chocolate Drops, Sugar Drops, Liquid Bottles, Jelly Cakes, Cream Chocolate, French Toys, White Sugar Toys, &c., &c.

AND DEALER IN

Oranges, Lemons, Raisins, Currants, Citron, Figs, Dates, Prunes, Almonds, Walnuts, Filberts, Cream Nuts, Pecan Nuts, Fire Crackers, Syrups, Tamarinds, Liquorice, Rock Candy, &c., &c., &c.

The attention of Dealers is requested to an examination of [illegible] stock, which will be found equal to any in Philadelphia.

N. B.—Orders by Mail or otherwise, promptly attended to. aug 10

N. O BENNETT,
WATCH MAKER AND JEWELLER,
604 RACE STREET, ABOVE FIFTH STREET,
Philadelphia.

Watches and Time Pieces of every description, repaired in the best manner ap 7, 1y

DICK'S ACCOUNTANT
AND
DISPATCH PATENT.

THE INVENTOR'S CLAIMS AS TO HIS WELL-KNOWN AND PROTECTED BY THE GOVERNMENTS OF CANADA, THE UNITED STATES, AND GREAT BRITAIN) WITH [illegible]

What I claim as my invention is, the contrivance of keeping accounts or records, of whatever kind, description, or variety, in printed form, by keeping the statements of the several accounts standing in printers' type, or their equivalents, the type being so arranged in form so as to admit of being readily and quickly re-adjusted in any particular part, where an account may have undergone a change, by the [illegible] readjusted in all such parts up to any given date an impression [illegible] taken from the type shall exhibit, in printed form, the true state of all the accounts so kept, accurately representing all the [illegible] or entries, in accordance with the end or ends contemplated in keeping the record, rendering it, in commercial business, a [illegible] sheet of the most compact and perfect description; the [illegible] of management being substantially as recited in specification, wherein it is shown, that the fact or facts to be recorded may be represented by figures, symbols, dates, or numbers, and either separately or in combination, or by whatever else will indicate the fact or facts so desired, and furthermore, based on this primary invention, I [illegible] the following [illegible] as constituting essential parts or elements of my invention, to the modern or [illegible] what is now but the particular mode of rendering accessible to the use of the Dispatch Machine, constituted of Apron Movement, Base and Upper stamp, I claim in the broadest and fullest sense; and also the machine itself, embracing all the forms and modes of operating, as indicated in describing it, either as a simple hand instrument or [illegible] claims, and based upon them, I also claim all other means and [illegible] to be the same With these claims duly considered and construed [illegible] the In

CHRISTIAN RECORDER.

Published by the African Methodist Episcopal Church in the United States, for the Dissemination of Religion, Morality, Literature and Science.

Vol. I.—New Series. PHILADELPHIA, MARCH 30, 1861. No. 12.

THE CHRISTIAN RECORDER

Is published every Saturday on behalf of the

AFRICAN METHODIST EPISCOPAL CHURCH,

BY

REV. ELISHA WEAVER,

General Book Steward,

No. 619, Pine Street, Philadelphia.

Notice.—All letters and matters pertaining to the Book Concern or Christian Recorder, sent by mail, must be directed to Rev. Elisha Weaver, B. S., No. 619, Philadelphia; and all matters sent by express and to our city, must be directed to E. Weaver, No. 619 Pine St.

TERMS.

Two Dollars a year, payable in advance. Single copies, four cents.

ADVERTISEMENTS.

We solicit Advertisements of all descriptions, suitable for a religious newspaper, which will be published as follows:—

Cards or Advertisements, inserted for one year, provided they do not exceed eight lines, ten dollars, paper included; or, eight dollars without the paper.—At a months, for six dollars, paper included.—Three months, four dollars,—one month, $1.50, paper to each case included.

Poetry.

For the Christian Recorder.

The following beautiful lines were written by a youthful member of the Shiloh Baptist Sabbath School, of Philadelphia, which, on account of the youth of the author, and the subject of the lines (Miss Caroline Parks) having been a member of the School, it was unanimously agreed by the school that they be published in the *Anglo-African, Recorder*, and *Royalist*. Miss Parks, it will be remembered, was brutally *murdered* a few months ago by a young man in California, professing to have possessed the warmest devotion for her.

She was much respected by all who knew her, especially by her more immediate acquaintances of the Sabbath School, of which she was a member. Her fate was truly a sad one, and, to every way, calculated to awaken the deep thought of the youthful author of these lines:

She's gone! she's gone! never more to return:
Our class-mate, whom once so fondly we loved,
Oft met us in friendship and delight,
Has joined with the happy hosts above.

Away from her home, in a distant clime,
Among the strangers in a foreign land,
She died in the sunny days of her youth
By a human demon's brutal hand.

She had little experienced the cares of life,
And knew not the day was near at hand
When she should be called away from the world,
And in her Maker's presence stand.

Who would have thought that this maiden so fair,
Who, in the morn of youth's innocent mirth,
Was the pride of the circle she loved in adorn—
A villain's victim—should fall to earth!

That dread 'palling hour—how sad to relate!
When this innocent blood was coldly shed,
No kindred heart, no loved one's breast,
Was near to receive her drooping head.

Yet, we trust, that fond spirit, so faithful and true,
To the realms of peace is borne,
Where the flush of youth never, never shall fade
Through eternity's gay, brilliant morn.

Note.—The above touching production was written and composed by Isaiah Johnson.

AN OLD POEM.

"I have learned," says the melancholy Postalozzi, "that in this wide world, no one heart is able or willing to help another."

O my heart's throbs! life must struggle,
Must toil and mourn alone;
That no one human heart can answer
The beatings of our own.

The stars look down from the silent heaven
Into the quiet stream,
And see themselves from its dewy depths
In fresher beauty gleam.

The sky with its pale or glowing hues,
Ever painteth the wave below;
And the sea sends up its mist to form
Bright clouds and the heavenly bow.

Thus each does of the other borrow
A beauty not its own;
And tells us that no thing in Nature
Is for itself alone.

Alone, amid life's griefs and perils,
The stoutest soul may quail,
Left to its own unaided efforts,
The strongest arm may fail;

And tho' all strength still comes from Heaven,
All light from God above,
Yet we may sometimes be his angels,
The apostles of his love.

Then let us learn to help each other,
Hoping unto the end;
Who sees in every man a brother,
Shall find in each a friend.

Selections.

THOUGHTS FOR PREACHERS.

Do not be avaricious of your best thoughts, nor reserve warm ideas for the last. This is like feeding the stomach of guests with soups before dinner.

The great reason why we have so little good preaching is that we have so little piety. To be eloquent, one must be in earnest; he must not only act as if he were in earnest, or try to be in earnest, but *be* in earnest, or he cannot be effective.

A man should begin early to grapple with great subjects. An athlete (2 Tim. ii. 5,) gains might only by great exertions. So that a man does not overstrain his powers, the more he wrestles the better, but he *must* wrestle, and not merely take a great subject, and dream over it, or play with it.

The pulpit will still remain the grand means of affecting the mass of men. It is God's own method, and he will honor it.

The power of the preacher is not to be attained by rhetorical studies. These have their place, but it is an inferior and subsidiary one; and the result of undue attention to them is beautiful debility and cold polish.

There is such profundity, comprehensiveness, and variety in the word of God, that it is a library of itself. There is such a freshness in its mode of presenting truth, that he who is perpetually conversant with it can scarcely be dull.

The liveliest preachers are those who are most familiar with the Bible, without note or comment; and we frequently find them among men who have had no education better than that of the common school.

In delivery, learn to know when to dwell on a point; let the enlargement be, not where you *determined* in your closet it should be; but where you feel the spring flowing as you speak—*let it gush. Let contemplation have place while you speak.*

PRAYER-MEETING INCIDENT.

Rejoicing in Tribulation.

A young man who is a tract distributor upon a railroad train, under the auspices of the American Railway Union—whose object is to displace the "yellow covered" literature, and put in its place religious reading—stated that he believed the prayers of the meeting had been answered in his behalf, for he had been so happy that he could hardly contain himself, though while he was pursuing his calling there were those that swore at him while he was handing them tracts, and all the train men were bitterly opposed to him. "Happy are ye, when men shall revile you, and speak all manner of evil against you falsely, for my sake. Rejoice ye and be exceeding glad, for great is your reward in heaven." This young man realizes the promise, even on earth.

LETTER FROM A FEMALE MISSIONARY IN SYRIA.—FOR CHILDREN.

(NOT TO BE OVERLOOKED BY THE GROWN PEOPLE.)

We present our readers with the following letter from Mrs. Benton, a missionary in Syria—a land in which so lately occurred such terrible massacres of the Christians. While written primarily for children, it will be read with pleasure and profit by every one who marks the progress of the gospel of Christ.

Mount Lebanon, Shemdun, Feb. 7th, 1861.

Dear Editor:—I suppose your valuable paper visits a great many families in the United States, and that in those families are a great many children; it is to those dear ones I wish now to write a few lines, hoping to increase their interest in the people of this dark mountain, especially the youth and the little ones, who are so different from them.

WINTER LIFE IN MOUNT LEBANON.

For the last week the snow has been falling thick and fast, and now all the peaks above and below us are one shining mass of purest white, glittering and dazzling in the bright sun of today; but there are no jingling, merry sleigh-bells, for there are no roads, only narrow zigzag paths, winding along the tall, rocky sides of the mountains, and through the deep valleys, leading from village to village. When it stops snowing, the people go to the tops of their houses, and throw the snow off the flat roofs; then return into their dark, cheerless huts, seat themselves on their sheepskins around a little smoky fire in the middle of the room, thaw out their half-frozen fingers, and eat their dish of pottage—such as Esau sold his birth-right for—with their coarse bread, baked in the *Tanour*—the oven Jesus meant when he said, "The grass which to-day is, to-morrow is cast into the oven." It is a deep hole dug into the ground, with a huge pottery jar, without a bottom, sunk into it. Then they make a fire on the bottom, of grass and sticks; when hot, they stick their round, thin sheets of dough to the sides of the jar, till it is baked; a man will eat seven or eight such loaves at a meal, if he can get them; our Saviour could make them suffice for as many thousands.

This is the way the people live who are comfortable; but, in these cold storms, we think much of the thousands who have been burnt out and robbed, and who have scarcely a shelter, or a covering from the chilling blasts. It is wonderful what an amount of relief has been sent to them from distant lands—America, England, France, and Russia.

ZAHLEH AS HUMBLED.

A few days ago, we received a visit from two of our old friends from Zahleh. They gave us many facts about that place. Moosa Arta, who has been before spoken of in the Journal of Missions, who was the first who dared to declare himself a Protestant in Zahleh, is a gunsmith, and was a wealthy man. Said he, "My fine house, shop, tools, and all my property, is gone; my family, children, and grandchildren number thirty-nine persons,—we are all in need of clothing and the necessaries of life; but, blessed be God, I can rejoice in my loss, for the iron rule of the Papal Bishop and priests is broken, and I can now speak openly of Jesus Christ, as the only Saviour." He stated that a very large number—four or five hundred—were enlightened, and wanted a missionary, or a Protestant teacher; and of about one hundred, he felt a good hope that they would hold out steadfast friends to the truth. When the poor Zahleans returned to their demolished homes, there was not a book in the place; all, all had gone in that awful whirlwind of fire. We had sent three small books to Moosa, and he said they had been his comfort in sorrow, and been read by many. How eagerly they received a Bible, Testament, and a few books! and how thankfully they received a bundle of clothing for their families!

Poor Yusif Hoorso, who was first and foremost in the mob that expelled us from Zahleh last year, who cursed us, threatened to kill us, and to burn us in our house, was killed in the taking of the town. Poor fellow! we mourn over his sad end. We shall hope to tell you more of Zahleh by-and-by.

THE ORPHAN GIRL OF DEIR EL KOMR—THE DEACONNESSES AT BEIRUT.

On a cold morning, about a month ago, we found a little girl about ten years old standing at our door. She was covered with one thin garment, and her poor little frame shook with cold; we took her in, warmed, fed, and clothed her, and learned from her the sad tale of suffering which is too true of thousands in poor, unhappy Syria. Her father was a tradesman, and lived in Deir el Komr; he was killed in the awful massacre at that town. She, with her mother, little brother, and infant sister, fled to Silfaya, the home of the family. They found the houses of their friends all robbed, but not burnt.

"But, my poor little girl, how came you here alone, so far from home?" She said she came with a man who sold lemons. As they had nothing to eat, she was sent to beg. She never went out begging before, and she evidently was not used to it. We afterwards ascertained that her statements were true. We have sent her to Beirut, to the Orphan Asylum recently opened by some German Deaconnesses. The little girl's name is Nejmy Star. May she become a star in this dark mountain, and a star in the Saviour's crown! Most heartily do we welcome these pious German sisters, and their blessed work; already they have nearly a hundred widows and orphans in their establishment. But the Papal Nuns have a school of one thousand girls at Beirut, and large schools at Sidon, Aleppo, Damascus, and other places. What an example is this for the Protestant world!

THE BIBLE'S TESTAMENT.

On the first Sabbath of the year, another of the mothers in our Bible-class was admitted to the Lord's Table. Her case is such an interesting one, that you will like to hear a little about her.

Her elder brothers had become Protestants. One of them was in the Mission School, and Merrian, with great zeal, learned to read the Testament. She was engaged to be married to a respectable, well-to-do young man, of the Orthodox Greek Church of Bhamdun, as in Syria the young ladies have no voice in the matter of their own marriage. Her parents kept the young man all in the dark about the change of views in their daughter, and her reading the Testament. She was married. Nicely packed in one corner of her box was her Testament, which she read in secret, as she could steal sly moments; but her ever-watchful mother-in-law ere long espied the forbidden book, and lost no time to fill her son's ears with the dreadful suspicion that his bride was a heretic.

Now Assad was a tall, six-foot mountaineer; and when he heard the mother's suspicions, he quickly called his wife, and demanded to know at once if she had changed her religion. She replied that she loved to read the Testament, and thought Jesus Christ the only Saviour and Mediator. On learning this, Assad cursed, and raved, and tore his hair, and declared he would beat her to death if she did not at once recant. Merrian was firm, but she wept much, and feared he would kill her. He sent word to her parents, that, as they had deceived him, they must take their daughter back, or he would take some other means to be rid of her. They replied, "Do what you please, we will not let her enter our house again." The furious husband then sent to her elder brother, and told him, if he did not take her back, he should kill her; her brother said he had no power to take her—she was his wife; but he begged him, before he killed her, to ask the advice of the priest of his church in Bhamdun. Now it happened that priest was a great friend of Dr. Eli Smith, and much enlightened; and when the enraged husband laid the case before him, he replied: "My son, if Merrian is a good wife in other respects, let her alone; let her read the Testament; this Protestant religion is better than ours.—I wish all the women in our church could read."

Assad returned satisfied, and began himself to read the holy book; then his younger brother and sister must learn to read it also.

This marriage occurred about ten years ago; that younger brother and sister have both died in the sweet hope of the gospel.

That Greek priest has also gone to his account. His last words to his son were: "Don't be a priest—keep close to the missionaries, they teach the truth." Assad and his wife are now both valuable members of the Church of Christ; they live in a little village about a mile from here, and they are like the leaven of the gospel there. They teach a school for all the children of the hamlet, without pay; and several families have joined them in faith and hope, and the good work goes on still. All this can be traced back to the Testament-reading bride.

Good by from Lebanon.

Your affectionate friend,

L. G. Benton.

MANLINESS IN PREACHING.

The "popular preacher" should not be set down as, *per se*, a suspicious character. If there ever was a popular preacher upon earth, both as to his spoken and his published sermons, it was the Son of God. He was "run after" by multitudes, who "trod one upon another." His discourses were the theme of universal discussion and universal wonder. His bitterest enemies had to acknowledge their power. And popularity in preaching should be regarded as a great advantage, and a solemn responsibility. Prayerfully, and in every way consistent with the dignity of the ministerial office, it should be sought after by the preacher. It should neither be despised nor neglected. Its absence may well be made a ground of self-examination.

While discussing with a friend the characteristics of a popular preacher of this city, a remark was made which, we think, gave a clue, in great part, to this popularity: "He is a manly preacher," said our friend. There was great force in the remark. Undoubtedly, to a healthy popularity as a speaker, manliness is highly essential. And we deem it important to dwell on this thought, because, in seeking popularity, preachers sometimes go far in another direction. Popularity is sometimes sought by an unmanly compromise of truth; by withdrawing its unpalatable aspects from sight; by "speaking smooth things;" by effeminately overlaying one's style with ornament; by touching the sentiments and kindling superficial sensations, instead of rousing the conscience and reaching the heart. Such preaching never lacks admirers. It will possess a certain popularity. But after all, the world is not satisfied with evasion, with shuffling, with outside show; and will weary of such attempts to humor it. Men and women love manliness, and get disgusted with effeminacy. They love exhibitions of honest truthfulness, of adherence to principle, of courage, everywhere; but especially, as we think, in those who come to treat with them on the highest concerns of their being.

1. The manly preacher is one who plants himself upon the basis of great, acknowledged truth. He does not come timorously pleading for recognition, either of himself or of his message. He does not come so much to prove and to argue, as to announce and to proclaim. He does not, in dispensing his weighty message, spend too much time and energy in silencing cavils and refuting arguments. He does not take a doubting, inquiring, apologetic ground for the Gospel. The manly preacher speaks from conviction, and approaches his hearers as those who are, or ought to be, equally convinced with himself, and who know they ought to be. It is not inconsistent with a manly tone to admit that some things are obscure, and some things are not satisfactorily settled in the scheme of our religious belief; it would be unmanly to deny or to evade a matter so palpable, or to refuse pertinaciously to discuss such questions. There is a frank and manly way of discussing matters of doubt, showing the confidence of the preacher in their ultimate solution. But the main business of the preacher is, the bold and vigorous presentation of the great principles of the gospel as unquestioned truths. It is seizing man, not by the intellect, which is superficial, but grasping the conscience and the heart, as already committed to those truths; as having really surrendered the citadel, while the intellect essays to hold the outworks only of the man. The great terms of the preacher's commission are not to be drawn into debate. Here we might add, that the manly preacher makes no mental reservations while presenting his message. He could not frankly and confidently offer salvation to all, while conscious in his heart that, in all probability, the majority of his hearers were, in no proper sense, included in the terms of the offer. Such a consciousness would tend to impart an air of reserve, a cast of mysteriousness to his address, inconsistent with the openness and simplicity of the gospel.

2. Manliness in preaching implies directness of address. A great business is in hand between the preacher and his hearers. The sinner is to be convinced of his sin and his danger. A broken law, a day of judgment, a way of escape, are to be presented as matters of the highest personal interest. The hearer is to be persuaded to accept Christ, or to follow him more faithfully and devotedly. If these objects are not put in a fair way of accomplishment by the exercise, nothing has been done, which, in comparison, is worth mentioning. Now, the manly preacher is not one who shows that he has foolishly mistaken his calling, by spending the hours devoted to this sacred purpose in an exhibition of his own powers. He does not lead off his hearers' minds to topics of interest which are only remotely connected with the business in hand. Nor does he approach the announcement of the gospel message with timorous circumlocution. Nor does he endeavor to disguise his disapproval, as the messenger of a holy God, of his hearers' sins. Nor does he seek to commend himself to their regard by compromising with them; by excusing them; or by passing lightly over, or avoiding to touch at all upon favorite indulgences. Careless of himself; anxious only for his message and its Author; yielding nothing except when duty and principle allow, and then yielding freely; avoiding needless severity, and mingling wisdom with his uncompromising opposition to sin, he boldly declares the whole counsel of God; warns the sinner in the most intelligible manner of his sins and their consequences; has no reserve in pointing out the dreadful end to which his path is tending, and aims, without needless offence, to make each sinner realize that the whole has a direct bearing on himself. The manly preacher is not afraid to call things by their right names, or to have the individual sinner feel that he is the person intended in the message. In this sense, Nathan before David, John the Baptist before Herod, and Paul before Felix, were manly preachers, and were respected all the more for their straight-forward honesty.

3. There is something to be said of manliness in manner. Tenderness is not unmanly. Kind tones, winning gestures, grace, even tears are far from being necessarily unmanly in the pulpit. But there is one characteristic of manliness which we would like to see more common—that is, *looking the hearer directly in the face.* A nervous glancing around the room, a range of vision just above the hearers' heads, or a fixedness of gaze upon the manuscript, or the volume on the pulpit, is, in either case, a habit which seems to betray an unmanly want of confidence in the hearer's reception of your message. We do not like such a habit in social or business intercourse. There is an unpleasant air of incertitude about it. Much more will it strike us unpleasantly when accompanying the delivery of Heaven's message to our souls. Let the preacher lift up his brow. Let him address us, as one who knows he has a word for us worthy of our acceptation, and commanding the assent of the deepest principles of our nature. Let him address us as our cordial friend, assuming that he has our confidence. Let him speak as one fearless for the honor of his message under the closest scrutiny. Let him, as a man, invite and meet calmly our outer glance, as a token of the conscious purity of his intentions, and the firm conviction of the authority of his message. After the perhaps unavoidable bashfulness of his first introduction into the ministry, we see no reason why Christ's ambassador may not, in every case, acquire this outward composure and frankness of manner.

Men generally prefer to find such characteristics in their preacher. They like to have the preacher come to the point. We believe they would far rather be "pricked in their hearts" by a Peter, than cheated into a false belief of safety by "one who hath a pleasant voice, and can play well on an instrument." At least we are sure they will entertain a far higher estimate of the man who impresses them as honestly and chiefly desirous of bringing them to the truth. And as the frank and the manly characters are sure to have friends and influence in social life, the manly preacher will be honored and heeded by the congregation.

INDEPENDENCE.

Some of the best friends of the writer of these observations, and whose kind approbation has encouraged him to continue them thus far, having somewhat misunderstood his remarks on Independence, No. 23., he begs liberty to make a clearer statement of his views upon this important subject.

He is aware that there was too much ground for the friendly strictures made upon the article referred to. This arose from the nature of the case. These observations, consisting chiefly of brief notes, hastily written from time to time, during years, as circumstances suggested them, and the writer not always having leisure to bestow upon them sufficient care, in preparing them for the press, his meaning is liable, at times, from want of elaboration, to be left obscure.

He is conscious, however, that the reader will perfectly agree with him in his views upon the present subject, when once they come to understand each other. He did not confine himself to the strictly proper sense of the word *independence*, but seized merely upon its popular meaning, and supposed he was altogether safe when he was saying nothing but what every body says. He did not even take the pains to distinguish between independence of spirit and independence of condition, but wrote as freely as we are accustomed to speak, upon a subject so well understood, and on which we are all so well agreed. He did not mean to say anything new or uncommon; and nothing could be farther from his desire. He did not suspect that he would be understood as meaning that absolute independence of each other is either possible or desirable. In his opinion, it would amount to a proof of irreligion and badness of heart, to pretend to such a thing. It would, in his own case, involve the greatest ingratitude, having himself enjoyed no meagre share of kindness and favor at the hand of others. It would be sinning against his own heart, since he owns it to be one of the truest gratifications of his life, to feel himself indebted to the generous smile and assistance of those whom he has the pleasure to number among his friends. It would, likewise, be a marked example of presumption and short-sightedness, since he does not know how soon he himself, by some visitation of Heaven, may be made dependent, through life, upon the benevolence of his fellow-men. To pretend to absolute independence, then, is in his opinion, to confound all the principles of religion, and to turn every thing sacred into contempt.

His views of independence, he believes, are as simple as the spirit of the Bible, and the common sense of mankind upon the subject. When Providence deprives a man of the power to provide for himself, there is an important sense in which that man is not a dependant. The voice of the Maker and Possessor of all, is heard, transferring part of his own unquestionable claim to him; and he comes, in his petition for help, with a draft from the Eternal in his hand, upon the resources of the rich; and what he receives is his own, for God has given it to him.

The man who earns his wages through the long toilsome day, by the strength of his willing arm, and buys his loaf at night, and shares it with his children in his own humble home, is an independent man; often more so than the party for whom he toils. He has paid a solid price for what he enjoys, and the other can do no more.

But the man, who from indolence, or because he deems it beneath his fancied rank, refuses to labor, and lives upon the toil and reluctant smiles of others, is the man who has forfeited his independence.

These are the writer's sentiments upon this subject. It is evident that they imply no want of deference for the dispensations of Providence, no contempt of poverty, no distrust of human kindness, and that their weight falls solely upon what every one abhors, craven sloth and meanness of spirit.

His meaning, in the article in question, was, that every one who is able, should make himself serviceable to the world, in a degree, at least, commensurate with what the wants of his existence demand. That for every thing received, some return should be made, which the giver will feel to be an equivalent. That equivalent may be nothing tangible; nothing more than the smile of momentary gratitude, or the continuance of a valuable friendship. Every man is, of necessity, an expense to the public; and he who is ready to meet that expense is an independent man. Independence is only a particular phase of honesty. This is the independence of the Bible. "If any man will not work, neither let him eat."

The writer repeats that, in his mind, to cherish the idea of unqualified independence among men, is equal to infidelity. He believes that the more men come under the power of the Gospel, the more closely are they drawn together, and the more sensibly do they feel and rejoice in their dependence upon each other. Next, for preciousness, to the sweet and noble sense of entire dependence upon the grace and power of the Redeemer, is that of throwing ourselves upon the faithful and guileless bosom of those who possess his spirit, and bear his image. And he rejoices in the belief that it is the consummating aim of Deity, in the redemption of men, to combine his people into a single and blessed Temple, where they are laid like stones, mutually built upon, and supporting one another; and thence to extend this circle of mutual dependence between his creatures, and common dependence upon Himself, till it embraces all holy beings that dwell in remotest worlds, and that are to be created throughout eternity. "That in the dispensation of the fulness of times, he might gather together in one, *all* things in Christ, both which are in heaven, and which are on earth; even in him."

"THERE IS A TIME TO DANCE."

I may be expected here to give my mind on dancing. And possibly my views may not be rigid enough for some. I am not for disfiguring the lovely form of religion with the sable robes of superstition. I would not deprive the children of God of any amusement that is consistent with their purity of character, and hopes full of immortality. When Jesus arose from the dead he left the grave clothes behind him. We live in a day of light, and life, and joy.

We do not reject the argument of some, that dancing is good exercise. It may cause a person to exert every muscle and part of his body better than any other kind of motion. Any one of us who has ever looked at a party of dancers, the profuse perspiration, the languor with which they lean against each other for support, and the extreme lassitude with which, on leaving the floor, they sink into their seats, will not be disposed to dispute that it is great exercise. Too great, according to some standard authorities, to be good. Nor do we deny the argument that, in our social meetings, this is better pastime than silly plays or malicious gossip. That is readily admitted. And if the implication, that there is no other way of spending the time, is true, the argument is invincible. If the great God has left only three ways for young people, when they meet, to employ themselves, tig-toying with each other in romping plays, assailing the character of absent acquaintances, or dances, then let the latter, by all means, be resorted to. Of the three evils, it is surely the least. But as there is a more excellent way, this plea vanishes.

I ask your attention now, to two reasons why we object to promiscuous dancing.

First, it finds no countenance in the word of God. Dancing is several times spoken of in the Bible, but always in such a connection as shows that religious dancing was intended. I remember no exception to this remark, but the history of Herodias dancing before Herod. The dance of Miriam, of David, and the like, was nothing else but an expression of joyous and devout emotions. And if any one now, notwithstanding our living under a new and more spiritual dispensation, gives utterance to their joy in God by leaping and dancing, we will not imitate Michal in despising such a one, or ranking him, on this account, among the lewd fellows. It does no good to say that the text affirms, "There is a time to dance." In the same connection we read, "There is a time to hate, a time to kill," &c. Will this justify me, if I hate my neighbor, or take his life? Neither will the affirmation that there is a time to dance, justify promiscuous dancing.

Secondly, the practice before us is of a dangerous moral tendency. It is often accompanied with spirituous drinks, and indeed the physical exhaustion it produces, seems to render some artificial stimulus needful; it is fitted in various ways to excite unduly the inferior passions of our nature; it is apt to dissipate serious impressions, and unfit for the duties of prayer and piety. Indeed I may venture to say that few ever return from revels of this kind, to pray. Though I confess the experiment has never been fairly made, for those who have been in the habit of praying, are not the persons who engage in promiscuous dancing.

I knew a man above fourteen years ago, who having been, up to that time, a consistent member of the church, consented one evening to take his daughter to a ball. By that act he renounced his religion. He never went into the house of God again. I know not whether shame, or what motive prevented him. But when he entered the house of mirth he turned his back for ever upon the house of prayer. The moral tendency of dancing, as it prevails amongst us, is dangerous. I might use much stronger language. I have not expressed half that I feel on this subject. I have endeavored to speak with you dispassionately and reasonably on this gigantic evil. The leprosy is not a greater plague, physically, than this is morally. Let us then, my brethren, conclude that whatever may be the time to dance, there is no time for us to engage in promiscuous dancing.

CHURCH MUSIC IN THE HANDS OF THE REFORMERS.

Exclusive choir-singing was one of the abuses which crept into the Romish church, in connexion with its gradually declining piety, in the centuries succeeding the third. The change from the primitive method was gradual. It commenced in the fourth century, at which time the choir was not expected to monopolize the singing, but only to lead it. This, however, gave them the opportunity of introducing a style of music, not only unfit for the church on account of its theatrical associations, but unfit for the use of the congregation on account of its intricacy. The introduction of tunes too difficult for any but trained singers to execute, was the first step towards debarring the people from their ancient privilege of praise.—They might still unite in some simple chorus or response, but this was rather by privilege than by right. Even this privilege was at length denied them, and they were taught that the singing of God's praise was too sacred a duty for the lips of the laity, and belonged to the clergy alone. And the clergy, to make their monopoly of the singing still more exclusive, sang only in Latin. By the sixth or seventh century the voices of the people were effectually silenced, and for nearly a thousand years God was no longer praised as at the first. But this long night of darkness and silence slowly rolled away, and the light of returning day in Germany was ushered in with song. Its approach had been heralded by song, a century before this, in Bohemia, in the time of John Huss and Jerome; and even in the fourteenth century, while "The Morning Star of the Reformation" was still visible, praise broke the silence of the waning watches in England. As in the mornings of the long days in summer, a few woodland notes may be heard here and there in the groves in advance of the general chorus which hails the day, so there were voices before Luther, both in England and on the continent, which anticipated the melodies of his time. But when the empire of the night was fairly broken, and this great chorister of the Reformation arose, he awoke the whole forest into harmony.

One of the first efforts of Luther in fulfilment of the great mission of his life, was to publish a psalm-book. Both hymns and tunes were composed mainly by himself. About sixty hymns were written by him, at a time when the history of fifteen centuries could not furnish more than two hundred hymns that had been used in Christian congregations. In this great undertaking he had a two-fold object: first, to restore to the people their ancient and long-lost New Testament right to the use of psalms in public worship in their own tongue; and secondly, by the graces of verse, and the charms of melody, to lodge the word of God effectually in their memory. He took care to embody in his verse the great foundation truths of the Bible, that, being sung over and over by the people, they might never be forgotten. This object he announced in a letter to Spalatin, written in 1523, in which he says: "It is my purpose, after the example of the ancient Fathers of the church, to make psalms or spiritual songs for the common people, that the word of God may dwell among them in psalms, if not otherwise. We are looking around everywhere for poets. I entreat you to help us. I would that new and courtly words might be avoided, and that the language be all suited to the capacity of the people, as simple as possible." So successful was Luther in this endeavor, that priestly influence might in vain have attempted to check the progress of the Reformation by destroying the Bible. Its doctrines were the soul of his songs, and the songs were embalmed in the people's memory.

They were sung everywhere. The singing habits of the early days of Christianity were fairly revived. "The hymns spread among all classes of people, and were sung not only in the churches and schools, but also in the houses and in the work-shops, in the streets and in the market-places, in the barns and in the fields." Wherever the principles of the Reformation were received, whether in Germany, France, or Britain, psalm-singing was an almost universal practice. This was the blossom which the rest of the new doctrines invariably produced. So contagious was this practice, and so wonderful the power of Luther's psalms in propagating his doctrines, that his enemies were obliged to adopt the same practice in self-defence. "The Papists, finding that the people would sing them, and were almost running wild with delight in so doing, published hymn-books of their own, in which, with slight alterations, they incorporated almost all of the Reformer's pieces." The hymns found their way even into the French court; but they contained seeds of truth which it was not for the interest of the Romish church to have planted, and about the middle of the sixteenth century all Papists were prohibited from singing them. From that time, the name "psalmodist," or "psalm-singer," was applied to the Protestants in derision. It became synonymous with Reformer, Huguenot, Calvinist, Heretic.

"Next to theology," said Luther, "it is to music that I give the highest place and the greatest honor." He had reason to say this, for it was music next to theology, and sometimes more than theology, that gave success to his cause. "In the city of Hanover, the Reformation was introduced, not by preachers, nor by religious tracts, but by the hymns of Luther, which the people sang with delight." A Protestant contemporary of Luther says:—"I doubt not that the one little hymn, 'Now rejoice, dear Christians, all,' (the first one that Luther published,) has brought many hundred Christians to the faith. . . The noble, sweet language of that one little song has won their hearts, so that they could not resist the truth; and, in my opinion, the spiritual songs have contributed not a little to the spread of the gospel."

But all the reformers, German, Swiss, English, and Scotch, were equally zealous that the people should consider praise as appropriately and peculiarly their part in the services of the sanctuary. With great effort did they achieve for the people this "freedom to worship God." And now, the advocates of exclusive choir-singing in America are surrendering again, to Popery, the very territory which was acquired in the battles of the Reformation. They willingly relinquish to the Man of Sin a stronghold captured by the sturdy valor of such men as Luther and Calvin, and John Knox, and are content that the praise of God should be sung in Protestant churches in the Popish manner.

Hymns and Choirs.

WORD PORTRAITS.

[*From the History of the United Netherlands. By J. Lothrop Motley, LL. D., author of "The Rise of the Dutch Republic." In press by Harper & Bros.*]

I. PHILIP II. OF SPAIN.

A small, dull, elderly, imperfectly educated, patient, plodding invalid, with white hair and protruding under-jaw, and dreary visage, was sitting day after day, seldom speaking, never smiling, seven or eight hours out of twenty-four, at a writing-table covered with heaps of interminable despatches in a cabinet, far away beyond the seas and mountains, in the very heart of Spain. A clerk or two, noiselessly opening and shutting the door, from time to time, fetching fresh bundles of letters and taking away others—all written and composed by secretaries or high functionaries—and all to be scrawled over in the margin by the diligent old man in a big school-boy's hand and style—if ever school-boy, even in the sixteenth century, could write so illegibly or express himself so awkwardly; couriers in the court-yard arriving from or departing for the uttermost parts of the earth—Asia, Africa, America, Europe—to fetch and carry these interminable epistles which contained the irresponsible commands of this one individual, and were freighted with the doom and destiny of countless millions of the world's inhabitants—such was the system of government against which the Netherlands had protested and revolted. It was a system under which their fields had been made desolate, their cities burned and pillaged, their men hanged, burned, drowned, or hacked to pieces; their women subjected to every outrage; and to put an end to which they had been devoting their treasure and their blood for nearly the length of one generation. It was a system, too, which, among other results, had just brought about the death of the foremost statesman of Europe, and had nearly affected simultaneously the murder of the most eminent sovereign in the world. The industrious Philip, safe and tranquil in the depths of the Escorial, saying his prayers three times a day with exemplary regularity, had just sent three bullets through the body of William the Silent, at his dining-room door in Delft. "Had it only been done two years earlier," observed the patient old man, much trouble might have been spared us; but 'tis better late than never." Sir Edward Stafford, English envoy in Paris, wrote to his government—so soon as the news of the murder reached him—that, according to his information out of the Spanish minister's own house, "the same practice that had been executed upon the Prince of Orange, there were practisers more than two or three about to execute upon her Majesty, and that within two months." Without vouching for the absolute accuracy of this intelligence he implored the Queen to be more upon her guard than ever. "For there is no doubt," said the envoy, "that she is a chief mark to shoot at; and seeing that there were men cunning enough to enchant a man and to encourage him to kill the Prince of Orange in the midst of Holland, and that there was a knave found desperate enough to do it, we must think hereafter that anything may be done. Therefore God preserve her Majesty."

Invisible as the Grand Lama of Thibet, clothed with the power as extensive and absolute as had ever been wielded by the most imperial Cæsar, Philip the Prudent, as he grew older and feebler in mind and body, seemed to become more gluttonous of work, more ambitious to extend his sceptre over lands which he had never seen or dreamed of seeing, more fixed in his determination to annihilate that monster, Protestantism, which it had been the business of his life to combat, more eager to put to death every human creature, whether anointed monarch or humble artisan, that defended heresy or opposed his progress to universal empire.

If this enormous power, this fabulous labor, had been wielded or performed with a beneficent intention; if the man who seriously regarded himself as the owner of the third of the globe, with the inhabitants thereof, had attempted to deal with those extensive estates, inherited from his ancestors, with the honest intention of a thrifty landlord, an intelligent slave-owner, it would have yet been possible for a little longer to smile at the delusion, and endure the practice.

But there was another old man, who lived in another palace in another remote land, who, in his capacity of representative of Saint Peter, claimed to dispose of all the kingdoms of the earth—and had been willing to bestow them upon the man who would go down and worship him. Philip stood enfeoffed, by divine decree, of all America, the East Indies, the whole Spanish Peninsula, the better portion of Italy, the seventeen Netherlands, and many other possessions far and near, and he contemplated annexing to this extensive property, the Kingdoms of France, of England, and Ireland. The Holy League, maintained by the Sword of Guise, the Pope's ban, Spanish ducats, Italian condottieri, and German mercenaries, was to exterminate heresy and establish the Spanish dominion in France. The same machinery, aided by the pistol or poniard of the assassin, was to subsitute for English Protestantism and England's queen, the Roman Catholic religion and a foreign sovereign. "The holy league," said Duplessis-Mornay, one of the noblest characters of the age, "has destined us all to the same sacrifice. The ambition of the Spaniard, which has overleaped so many lands and seas, thinks nothing inaccessible."

The Netherlands revolt had therefore assumed world-like proportions. Had it been merely the rebellion of provinces against a sovereign, the importance of a struggle would have been more local and temporary. But the period was one in which the geographical land-marks of countries were almost removed. The dividing line ran through every State, city, and almost every family. There was a country which believed in the absolute power of the Church to dictate the relations between man and his Maker, and to utterly exterminate all who disputed that position. There was another country which protested against that doctrine, and claimed theoretically, a liberty of consciences. The territory of these countries was mapped out by no visible lines, but the inhabitants of each, whether resident in France, Germany, England or Flanders, recognised a relationship which took its root in deeper differences than those of race or language. It was not entirely a question of doctrine or dogma. A large portion of the world had become tired of the antiquated delusion of a papal supremacy over every land, and had recorded its determination, once for all, to have done with it. The transition to freedom of conscience became a necessary step, sooner or later to be taken. To establish the principle of toleration for all religions was an inevitable consequence of the Dutch revolt; although, thus far, perhaps only one conspicuous man in advance of his age had boldly announced that doctrine, and had died in its defence. But a great true thought never dies—though long buried in the earth—and the day was to come, after long years, when the seed was to ripen into a harvest of civil and religious emancipation, and when the very word toleration was to sound like an insult and an absurdity.

A vast responsibility rested upon the head of a monarch, placed as Philip II. found himself, at this great dividing point in modern history. To judge him, or any man in such a position, simply from his own point of view, is weak and illogical. History judges the man according to his point of view. It condemns or applauds the point of view itself. The point of view of a malefactor is not to excuse robbery and murder. Nor is the spirit of the age to be pleaded in defence of the evil-doer, at the time when mortals were divided into almost equal troops. The age of Philip II. was also the age of William of Orange and his four brethren, of Sainte Aldegonde, of Olden-Barneveldt, of Duplessis-Mornay, La Noue, Coligny, of Luther, Melancthon and Calvin, Walsingham, Sidney, Raleigh, Queen Elizabeth, of Michael Montaigne, and William Shakspeare. It was not an age of blindness, but of glorious light. If the man whom the Maker of the Universe had permitted to be born to such boundless functions, chose to put out his own eyes that he might grope along his pathway of duty in perpetual darkness, by his deeds he must be judged. The King, perhaps, firmly believed that the heretics of the Netherlands, of France, or of England, could escape eternal perdition only by being extirpated from the earth by fire and sword, and therefore, perhaps, felt it his duty to devote his life to their extermination. But be believed, still more firmly, that his own political authority, throughout his dominions, and his road to almost universal empire, lay over the bodies of those heretics. Three centuries have nearly passed since this memorable epoch; and the world knows the fate of the States which accepted the dogma which it was Philip's life-work to enforce, and of those who protested against the system. The Spanish and Italian Peninsulas have had a different history from that which records the career of France, Russia, the Dutch Commonwealth, the British Empire, the Transatlantic Republic.

And there sat the patient letter-writer in his cabinet, busy with his schemes. His gray head was whitening fast. He was sixty years of age. His frame was slight, his figure stooping, his digestion very weak, his manner more gl

The Christian Recorder.

Philadelphia, March 30, 1861.

TO OUR CITY PATRONS.

We wish our city subscribers would be particular, and try to pay the carriers, for we are depending upon the income of our paper every week. We would much rather that you would pay your four cents on delivery of the paper. Remember that the carriers cannot deliver the papers for nothing; and if any one of our subscribers do not get their papers, please let us know, and we will see whose route it is in, and have it attended to.

SINGING OF THE HUTCHINSON FAMILY.

The Social, Civil and Statistical Association of Colored People, of Pennsylvania, a Society of a high literary character of this city, obtained the services of the Hutchinson family, whose fame is abroad, to give them a Concert in Sansom Street Hall, on Monday night, the 25th inst. The Hall is very large and commodious. It was crowded to its utmost capacity with white and colored folks. Many had to stand for want of seats. We had the pleasure of being one of the guests. In due time, the Family appeared on the platform, five in number. All eyes were attracted at their very plain and neat form of dress. Their arrangement for singing was excellent. Most of the pieces sung were very simple, domestic, and full of spirit. The entertainment was a rich treat to us. The Family invited our noted and distinguished friend and Professor, Mr. Bowers, upon the platform twice, to perform with them, which he did with much credit to himself.

NEWS FROM THE CHURCHES.

Rev. G. H. Graham, of Cincinnati, O., writes that God has very graciously poured out his Spirit upon the Church, and that many souls have been happily converted to God. O that it may run and be glorified. This ought to be cheering to the people of God.

Rev. B. L. Brooks, of Louisville, Ky., who is one of the General Committee, writes of the movement of affairs in that city, &c. Also in relation to the RECORDER, and how well he is pleased with it; that he has been getting it regularly, and will write for it soon; and would have written for it before now, but has had too much other business.

We understand you, brother Brooks.

Rev. Joseph P. Shreeves, of Bridgeport, Conn., writes quite favorably of the Church, and especially of the RECORDER, how much the people are pleased with it.

Rev. William H. Turner, of Wilmington, Del., writes that they are moving along as well as could be expected. The Lord has been with them, and he still is with them. He also speaks thus of the RECORDER: that the people could not be any better satisfied with the paper, and that the white friends whom he has shown it to are very much pleased with it, and expressed a hope that it might live, and never die. And the reasons assigned are, because it is a paper that is not ultra in anything, but speaks the truth as far as it goes, and knows how to attend to its own affairs.

We have also received a letter from the son of Rev. Nelson H. Turpin, Detroit, Mich. He has, according to his letter, been licensed to exhort in the A. M. E. Church. We hope that he may ever prove a worthy young man in the gospel.

We are glad to hear of the work of the Lord in the churches, and also the interest manifested on behalf of our paper.

OUR PAPER.

It is now three months since the appearance of the first number of the CHRISTIAN RECORDER. It was prophesied by some persons that the RECORDER would not survive three weeks; some thought it might possibly exist one month; while others went so far as to say, that if they were as sure of reaching heaven as they were of witnessing the death and interment of the RECORDER, in one month from the issuing of the first number, they would rest perfectly satisfied. Well, what think you now, prophets? Three months have rolled away, yet the RECORDER betrays no symptoms of decay. Now permit us to invite all those who prophesied a sudden death for the RECORDER, since they have been so sadly disappointed in their prophecies, to devote a part of their time and money to its support. Let us pull together. If we do so, it is bound to live a long life. And why not? We have not heard a lady or gentleman speak of the paper but thought it just the paper for our people, and that they were willing to do all in their power for its continuance.

There is one important feature about the RECORDER, and that is, it is not with it as it is with some of the human family, who, in order to get a good character, must leave home. No; the RECORDER has first received an almost unblemished character at home, both among its friends and foes. And now it is out east, west, north, and south, seeking subscribers and means to aid in keeping it up. We ask, Will any one who is a friend to literature and the A. M. E. Church, refuse to give it their support? Will any one, on the ground of a frivolous, unwarranted objection, refuse to do their duty in this direction? God forbid!

We cannot avoid noticing the remarks of a very distinguished literary gentleman, who is both a member and a friend of the A. M. E. Church. Said he, to the meeting which he was addressing at the time: If the CHRISTIAN RECORDER had come out in a diminutive and bad print, and, we will add, such as would injure the best eyes to try to read, in all probability nothing would have been said, from the fact that they would be so sure of its death; but now there is a paper established which is no disgrace to any class of people in this country or elsewhere, called the CHRISTIAN RECORDER, giving, as a general thing, to its readers perfect satisfaction. It would appear that some wanted its death, and why? It has not, as yet, cost the Connexion any thing—not one cent—though the Connexion is in debt to the RECORDER. What think ye of that, friends?

PHILADELPHIA TRIBUNE.

We have before us the *Philadelphia Tribune*, published by a Stock Company, weekly, at the S. W. corner of Second and Brown Streets. It is a good size, fair type, and well conducted. We like this paper for many reasons, one of which is, because it has the right view of national subjects. We shall be happy to file it among our exchanges.

THE CHRISTIAN CHRONICLE.

We also have on our table this weekly, Christian paper, edited by Rev. James S. Dickerson. It is nearly the size of the CHRISTIAN RECORDER. The character of this paper is so well established, that we can add nothing more, than say that it is a true representative of the Church it advocates.

For the Christian Recorder.

LETTER FROM BISHOP NAZREY.

MR. EDITOR:—As I have always felt it to be a duty that I owed to the church to speak to and of the church through its organ, if it had one, when travelling through the different parts of the country, and especially when I am aware that many of our people are so little acquainted with each other, and with what is going on at no great distance from them, I propose to give them a few words on the different subjects that have come under my observation while visiting some of our Circuits in New Jersey.

My first visit was paid to Bordentown Circuit, where I arrived about 10 o'clock on Saturday. On Sabbath morning it was my privilege to preach to a tolerable, and in the evening to a large, congregation of attentive hearers. This church is not, apparently, as prosperous as we have seen it some years ago. This is to be attributed to the fact that they have no local preachers, and the Circuit preacher only labors with them once in four weeks. They have, therefore, asked that something be done in order to remedy the present deplorable state of affairs in their midst. We sincerely trust their wants will be attended to.

On Monday we left Bordentown for Allentown. On arriving at Allentown we were much rejoiced at meeting with some of our old and cherished friends. The church at Allentown, we were pained to observe, has also been on the retrograde movement. In 1844, this church had upwards of 100 members. Now, I am told, there are only some 30 or 40. We were unable to reach any other point in this Circuit. Brother Francis Raynor came and took us out to his house, where we spent a very agreeable night. Brother Raynor rents a farm of some 150 acres, for which he pays $800 per annum, and has paid this sum for the last eight years. The next morning he took us to Bordentown, from which place we took the cars for Princeton. Here we remained, and preached on Sabbath. Our people in Princeton are in excellent spirits. They have a fine house of worship in course of erection, which, when completed, will do credit to their perseverance and energy. At present their prospects seem very favorable indeed.

We left Princeton on Monday for Brunswick, where we remained until Friday. The people here are also engaged in the erection of a large church building, calculated to call out all the energies of the congregation and their friends to complete. In both of the last named places the people were anxious to know if they would be permitted to have the ministers at present with them to assist them another year in their good work.

In all the above mentioned places we met with numerous friends with whom we have had many and precious seasons. It was truly delightful to witness the peace and harmony that appear to prevail among the people in these several places visited by us. On Friday morning we left Brunswick for Burlington, where we had the pleasure of preaching the same evening. Next morning we started for Mount Holly. At 3 o'clock in the afternoon we laid the corner-stone for a new church. May the Lord assist them in their great work.

W. NAZREY.

THE WINTER LECTURES AT THE INSTITUTE FOR COLORED YOUTH.

On Thursday evening, 21st inst., Mrs. S. M. Douglass delivered a scientific lecture on the circulation of blood in creative beings, the circulation of fluid in plants, in birds and reptiles, &c., to a crowded house of ladies and gentlemen. She held her audience spell-bound for about an hour or more. The lecture was very instructive and interesting to all who heard it. Mrs. D. is noted as an extraordinary lecturer. And there is always a crowded house when it is known she is to lecture. These lectures are nearly over for this season. We had the pleasure of hearing the first lecture given in the Institute by Prof. Bassett, who is Principal of the school. He is a deep, scientific lecturer as well as a scholar. And on behalf of the Institute, we say that a better class of teachers are not to be found, as far as our knowledge extends in relation to them. The Institution requires some six teachers regularly, and we do not see why it is that the Board of Managers in this city do not employ colored teachers in our public schools, where there are altogether colored children; for instance, Sixth Street Colored School, where some eight or ten teachers are required. For there are plenty of colored people who are qualified for that position.

BALTIMORE METHODIST CONFERENCE.

ATTEMPTED SEPARATION FROM THE NORTHERN CHURCH.

The Baltimore Methodist Conference, which has been in session at Staunton, Va., adjourned on Saturday, after adopting a plan for separation from the Northern Church, by a majority of eighty-three delegates.

The Bishop was not in the Chair at the time the vote was taken, but he afterwards pronounced the action null and void, forty-five members having declined to vote, and thirty-eight being absent.

It was therefore resolved that if three-fourths of the several Annual Conferences to be held prior to the next session of the Annual Conference, shall disavow the act of their delegates and the action of the late General Conference on the subject of slavery, and shall unite in a demand that the most thorough and satisfactory redress shall be given, and shall instruct their delegates so to vote in any Convention that may be called for the purpose of a more perfect union:

First, by abrogating the new chapter.

Second, by transferring the subject of slavery to the exclusive jurisdiction of the Annual Conferences, where it exists.

Third, That a fair proportion of the periodicals of the Church be placed under the charge and direction of said Conferences. Then, and not until then, will we re-unite with them in the organization of another General Conference.

The Empress Going to Jerusalem.—We read in the Levant Herald—

"We have good reason to believe that a part, at least, of the object of Admiral La Roncière le Noury's late visit to Constantinople had reference to the for some time intended pilgrimage of the Empress of the French to Jerusalem. Her Majesty is said to have had such a journey in view ever since the death of her late sister, the Duchess d'Alba, and the official rumor now is, that her intention is to be carried into effect before the French troops leave Syria. As the Imperial voyage, however, cannot be made till at least the end of March, this fact is put forward as one reason for stretching the term fixed for Gen. Beaufort's departure by the Convention. On the other hand, our information is that the Porte disposes of this insinuated necessity by the amplest offers of escort and munificent care of her Majesty during her stay in its territory.

"It is said that the Empress, like any other Helena, intends to commemorate her visit to the Holy Places by the foundation either of a hospital or a church worthy of Imperial France, and, in fact, to make a "progress" whose effects shall be at once striking and durable. She will, it is said, replace the diamond star stolen (according to Consul Botta) by the orthodox Greeks from the Cave of the Nativity at Bethlehem by another of greatly superior value."

ACKNOWLEDGMENTS.

We have received a very interesting letter from Rev. I. S. Lewis, of Boston, Mass., containing five dollars. Brother Lewis, it will be remembered, is a member of the General Committee appointed by the General Conference. He gives us a statement in relation to his charge. He speaks very encouragingly of the *Recorder;* he says that it is held by all who have seen it, to be a new era in the history of our church. He sends us the name of a new annual subscriber. The sums sent are as follows: John H. Beal, $1; Rev. I. S. Lewis, $1; for papers, $3.

From Mr. William Nesbit, of Altoona, Pa., for papers, and Rev. Alexander Johnson, who is on the same circuit, for papers, we have received $5.

From Rev. W. H. Waters, of Baltimore, $3.

Why do not all our brethren do likewise? If they love the church, they will. We thank the above-named brethren for the good work they have done, and hope they will continue their efforts. The Lord will reward them.

BRO. LOGAN'S QUARTERLY MEETING.

Philadelphia, March 28, 1861.

My Quarterly Meeting will take place in New Hope on April 21st, at Buckingham Mountains on April 28th, at Newtown on May 5th, and at Attleborough on May 12th.

SPENCER LOGAN.

LETTERS RECEIVED.

We have received a letter from Rev. A. McIntosh, of Springfield, Ill., one of the General Committee. He speaks highly of the *Recorder*, and says that, in the future, he will be more active in its behalf. He intimates that he might have done more, had he been notified of the project, previous to the first issue of the paper. We have only to say, that this was the business of the Executive Committee, composed of Rev. Messrs. Moore, Schureman, and Waters; the paper comes directly under their control, in conexion with the General Book Steward and Editor, in the interval of the Annual Meeting of the General Committee, as may be seen by reference to our new Book of Discipline. In relation to the Hymn Book, we would say that we have not as yet one for sale, and cannot tell when we will have any. We have forwarded to brother McIntosh, as the District Steward of Indiana, per Adams' Express, fifty copies of the Discipline and as many of the *Recorder*. Our Indiana brethren will please take notice, and supply themselves with the Law of the Church.

We have also received, just as we are going to press, a letter from Rev. Daniel Cooper, of Gallipolis, Ohio, acquainting us with the death of Mr. Elijah Anderson, of Cleveland, Ohio, who departed this life a short time ago, in Kentucky. All our readers, probably, remember the circumstances of his imprisonment in the Kentucky Penitentiary, some time since, for an offence of which he always declared himself to be innocent. Now, at last, we trust, he has found rest above.

For the Christian Recorder.

REVIVAL AT SALEM CHURCH, SALEM, N. J.

MR. EDITOR:—I wish to let you know that God, in mercy, has favored our Zion, at Salem, N. J., at the last Quarterly Meeting. He met with us in copious showers of exhilarating grace. There was a shout of a King in the camp, and victory was declared on the Lord's side. The meeting was protracted two weeks longer. Many hearts were sprinkled and illumicated by drops of spiritual rain. Ten persons turned their backs upon the powers of darkness, their faces Zion-ward—stepped into the liberty of the children of God—were changed from death unto life—raised their affections and conversation to heaven—their names were registered in the Lamb's book of life—had their names recorded on the book of the church, and seem to bid fair to run a successful race, and join the number, too large to count, in the song of everlasting praise. A few backsliders were reclaimed, and the church revived. Unto God be all the glory. Amen, and Amen.

Yours, in friendship, PETER GARDNER.

For the Christian Recorder

SANCTIFICATION.

Write it upon pages of adamant, that the corroding tooth of time may never obliterate its legibility; in golden letters, that its truth and purity may never be effaced nor obscured by cold or ignorant professors; paint it upon the canvas of the blue vault of heaven, with a pencil of sunbeam "dipped in the colors of the rainbow;" for ever proclaim it in the tones of the loudest, melodious thunder, the animating, never-dying truth, that "Jesus Christ came into the world to save sinner." It is entire salvation. It is being entirely set apart to the service of the Lord, including the soul and all its faculties; the body and all its members; the whole spirit, the senses, desires, affections and motives. It is having the eye single to the glory of God in all we do, think, wish, or say. It is the purification of the man by the blood of Christ, the perfection or maturity of the graces. It is the being filled with glory and with God; the filling every avenue of the soul and all its chambers, every vacuum of the heart with love. It is loving the Lord to the uttermost of our ability, or with all the heart, mind, might, soul, and strength. It gives entire victory over sin and all its propensities. It is full salvation from indwelling sin, all the roots of bitterness, and all the remains of the carnal mind; the destruction of all the foxes that spoil the tender vine. It is having the will lost, having no will of our own, the will being wholly swallowed up in the will of God; entire resignation under every circumstance in which we may be placed, and in every condition of life, at all times, without any murmuring or the least discontent whatever. The recipient is always happy; rejoicing evermore, in every thing giving thanks, in afflictions of any kind, losses, disappointments, cross providences, sickness of himself or others, death or persecution.

The immortal Fletcher was seldom more happy than when he was persecuted. It is the consecration of the whole man, time, talents, property, ability, influence, and all we have and are, to the service of the Lord; always seeing to glorify God in our bodies and spirits, which are His. It is obtaining the blood of Christ, to the washing and cleansing us from every pollution, from all unrighteousness. It is, more frequently, a gradual work. Sometimes it is done instantaneously, according to our faith. It cuteth out all servile fear. But I have not room to tell of its fruits.

Reader, is this your experience? If it is not, may you speedily obtain its attainments which is the fervent prayer of PETER GARDNER.

There is a better principle than that the majority should rule—it is that justice should rule.

For the Christian Recorder.

CHAPTERS ON ETHNOLOGY.

CHAPTER SIXTH.

The wars of Antiquity—Conflicts between the races.

When sufficient time had elapsed, after the dispersion of mankind, for the development of great nationalities, a spirit of daring and a love of martial glory began to manifest itself among the opulent and powerful nations of the earth. These inordinate desires for the acquisition of property, in the possession of one nation, often prompted reigning sovereigns to fit out formidable expeditions for the purpose of wresting from their rightful possessors whatever served as a temptation; if might would enable them to accomplish their purpose. The immediate causes of wars among the ancients, however, were various, and even fratricidal conflicts were not uncommon. The Jewish Scriptures furnish us with numerous accounts of wars between the Israelites who were of the Shemitic race, and some of the Hamitic nations, belonging to the black race. We read in 2d Chron. xii. chap. from the 1st to the 4th verses, as follows:—

"And it came to pass when Rehoboam had established the kingdom, and had strengthened himself, he forsook the law of the Lord, and all Israel with him. And it came to pass, that, in the fifth year of (the reign of) King Rehoboam, Shishak, king of Egypt, came up against Jerusalem, because they had transgressed against the Lord, with twelve hundred chariots, and three score thousand horsemen: and the people were without number that came with him out of Egypt; the Lubims, the Sukkiims, and the Ethiopians. And he took the fenced cities that pertained to Judah, and came to Jerusalem." Ver. 9th, "So Shishak, king of Egypt, came up against Jerusalem, and took away the treasures of the house of the Lord, and the treasures of the King's house; he took all: he carried away also the shields of gold which Solomon had made." Several circumstances bear a close relationship to the event just narrated. According to accepted chronology, Solomon, who reigned with brilliancy and success over all Israel, died in the year 975 B. C., and was succeeded by Rehoboam, whose tyrannical exercise of power caused a division of the realm into two kingdoms, Judah and Israel.—Rehoboam being king of Judah while Jeroboam was king of Israel. Four years after this division, or dissolution of the government, Shishak, with his powerful army, plundered the temple at Jerusalem. From the description of Shishak's army it will hardly be credited that they all came out of Egypt. "And the people were without number that came with him out of Egypt; the Lubims, the Sukkiims, and the Ethiopians." It is thought by men well qualified to judge of such matters, that a different rendering of this passage might be had without destroying, or in the least impairing the sense. Fletcher, in his Studies on Slavery, after subjecting this passage to a learned and able criticism, institutes an inquiry as to whether the following is not the correct rendering, to wit: "The army was without number, from Egypt, from Lybia, from the Nomads, all Ethiopians." (Studies on Slavery, by John Fletcher, of Louisiana, p. 479.) Or it might be rendered thus: "From Egypt, from Lybia, from Succoth."

Of the countries of the Lubims and Sukkiims, nothing is positively known, but Lybia or Libya, was the name by which the whole of Africa was designated by the Greeks; the Lubims, therefore, were doubtless an African nation, tributary to Egypt in the time of Shishak. The Sukkiims, it is believed, were the inhabitants of Succoth, a city on the east of Jordan; or it may be, as some suppose, they were a tribe of Ethiopians, inhabiting the borders of the Red Sea. From whatever sources Shishak derived his forces to invade Jerusalem, the circumstance proves they were common enemies of the Israelites, as none would join the army except such as had a common sympathy. One thing must be borne in mind, and that is, that the Israelites had been slaves in Egypt *four hundred and thirty years;* that they made an exodus and settled in the land of Canaan, where the eleven sons of Canaan had previously settled, and established a number of governments in different parts of the country, some of which were never destroyed by the Israelites: the Philistines for instance.

We read in 2d Chron., xiv. chap., that in the reign of Asa, king of Judah, who commenced his reign in the year 955 B. C., Zerah, an Ethiopian king, invaded his territory, with an army of "a thousand thousand, and three hundred chariots," (one million of men, and three hundred chariots;) that Asa met him with six hundred thousand valiant men, and repulsed him; that the battle was fought at Mareshah, in the vally of Zephathah in Philistia; that the Ethiopians being beaten fled to Gerar, a city also in Philistia, and were pursued by Asa's army, which despoiled the cities round about Gerar. Gerar being in Philistia, as well as the valley of Zephathah, we feel warranted in concluding that the Philistines formed a part of the army that invaded Judah, especially since we know that a continued warfare was kept up between them and the Jews; for the historical portions of the Jewish Scriptures abound in statements of conflicts between them, with their alternate victories and defeats, from the exodus down to a late period in their history, as joint occupants of the soil.

The Philistines are supposed to have been of Egyptian origin. The prophet Amos calls them Caphtorims:* "Are ye not as children of the Ethiopians unto me, O children of Israel? saith the Lord. Have not I brought up Israel out of the land of Egypt, and the Philistines from Caphtor, and the Syrians from Kir?" (Amos, ix. chap. 7th verse.) The Philistines maintained their independence, despite the power of the Jews, until the capture of the city of Gaza, by Alexander the Great, B. C., 300 years. The history of the Jews, as recorded in their Scriptures, is a marvellous one. To that nation Jehovah committed the awful responsibility of preserving a knowledge of his ways and dealings with the human race. The faith of Abraham insured a promise for his "seed," and by the irrevocable decrees of the ever living God, the posterity of that faithful man were to inherit the land of Canaan. We are assured upon the credit of the Jewish writers, and it is believed by orthodox Christians, that God said unto Abraham, (then called Abram,) "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years, and also that nation whom they shall serve will I judge; and afterward shall they come out with great substance. * * * * * * In that same day the Lord made a covenant with Abram, saying, Unto thy seed will I give this land, from the rivers of Egypt unto the great river, the river Euphrates." (Gen. xv. 13, 14,—18 ver.) This remarkable man, the progenitor of Hebrews and Arabians,—the former through Isaac descending, and the latter through Ishmael,—was a descendant of Shem, in the eighth generation.

The selling of Joseph by his brethren, to the trading Ishmaelites, who carried him into Egypt, and made him a slave; the subsequent removal into Egypt by Jacob, his father, and the whole family, some seventy persons, their great increase and oppression, together with their exodus from the land of the Pharaohs, serve as a prelude to the drama, which was enacted by this singularly endowed people, upon the stage of the world. The people whom they found enjoying the "milk and honey" of the land of Canaan, were the Phœnicians, Hittites, Jebusites, Amorites, Girgashites, Hivites, Arkites, Sinites, Arvadites, Zemarites and Hamathites, all Canaanites. A war of extermination ensued between those early settlers in Canaan, and the children of the promise, upon the attempt of the latter to occupy the soil. Inscribed on each banner was a death's head, and no surrender, and the contest continued throughout a long series of years. This war of races was, no doubt, the governing motive that prompted Shishak, king of Egypt, and *Zerah*, king of the Ethiopians, to open a warfare upon the Jews when they had established themselves in the promised land.

*Caphtorim was a son of Mizraim (see Gen. x. 14.)

THE EXECUTIVE DEPARTMENT OF THE GENERAL BOOK COMMITTEE, IN REPLY TO REV. D. A. PAYNE.

Phila., March 11th, 1861.

MR. EDITOR:—In looking over the columns of the *Anglo-African* of the 9th inst, we find there, an article entitled,—"The CHRISTIAN RECORDER, or an Evil Behind a Right."—over the signature of our worthy and efficient New School Bishop, Rev. Daniel A. Payne. We excuse ourselves for this interference with the question, on the ground that we are law-abiding members of this Church and connexion; for the good of which both editors and bishops profess to labor. We are practically acquainted with many of the advantages and disadvantages, by which we, as a connexion, are surrounded on this subject of Periodical Publication.

Then we trace our church records back to the organization of the connexion; and we are proud to find our ancestors among its first organizers; and since that time to find them keeping an unblemished record, and, at every step of her progress, standing with unflinching zeal and energy, here by her ever glorious flag-staff; and on the grand principles stated by the Bishop, "Law, order, government," ever and anon, defending her against the opposite positions, viz.: confusion, anarchy, strife, ignorance, arrogance and ambition.

And we repeat, that where our ancestors stood at the organization of the connexion half a century ago, we with the rest of their living progeny stand to-day, sound to the core.

And we contend too, for law, order, and government; without ignorance, arrogance, and their accompanying hinderances to human progress: this is all our connexion wants, in order to prosper in whatever it undertakes to accomplish. Believing then, that our right to express an opinion, although not officially called on by the Bishop, on the subject applied to newspaper interrogatory, we at once advance to the consideration of the article referred to. A great deal is said in the article about confusion, strife, anarchy, ignorance, ambition, ungovernable arrogance, &c.

How far these remarks may apply to our present Editor and Book Steward, let his ministerial record show. By an acquaintance with that record for several years, we can truly say that he who searches the conference record of his native district, will find that no such language can, in justice, be applied to him.

It may be said that these remarks were not meant to be applied here; that they were made to be applied in general terms without any speciality. If so, we ask why were they then made in this connexion at all? We all know but too well, how very credulous some people are on such subjects, and how readily they will sometimes grasp at error, while they would as readily flee from a logical conclusion. We, therefore, do not hesitate to say that the Bishops in making these charges, or allusions, whichever he may term them, in order to reach his clerical brethren, (and especially through a secular Journal, when he knew the columns of the RECORDER were of right, ACCORDING TO LAW AND ORDER, our own medium of conferring with each other,) leaves himself liable to be interpreted as arrogant, ambitious, &c.

Indeed, unless he intrenches himself behind some of those subterfuges he condemns in others, we can find no justification for such a severe preface to his seven queries.

But vindication against such a rambling fire, is a mere waste of time; let us attempt to consider some of these important questions, propounded by his Reverence. We will take them in order, first stating the questions as asked us; and then attempting in our humble way to answer them.

Question 1st. How came the CHRISTIAN RECORDER into present existence?

Answer. By virtue of a special law of our discipline, which blends the offices of General Book Steward and Editor into one, and defines their duties as the duties of one man, and which also, emphatically declares that HE, the General Book Steward and Editor, (not they,) shall conduct the business and financial affairs of the book concern in conjunction with the General Committee; and that HE, (not they,) shall edit all our books, papers, and periodicals. See Old Discipline, pages 205 and 211, Sections 6 and 7; see also, New Discipline, pages 215 and 220, Canons 6 and 7, Section 1st.

Question 2d. Who is its General Editor?

Answer. The General Book Steward; the only rightful and legal editor of the church organ, until these laws are rescinded: and Section 4, of Canon 6, page 216, is struck out of our newly-revised discipline.

Question 3d. Who are his associates, i.e., who constitute the editorial corps?

Answer. Such a body are not known in our discipline, and are, therefore, not lawful; of course law and order-loving brethren will not push upon us what may not be found within the pales of our discipline, or the limits of our law.

Question 4th. Have any of these things been done according to the letter and spirit of the decrees made by our General Conference?

Answer. They have, if these decrees are correctly reported in our minutes of said conference and in our Revised Edition of discipline.

The first of those decrees touching this subject, is found on page 24 General Conference minutes; and declares the adoption of Section 1, Canon 6, page 215, of our Revised Discipline already referred to, as recognising the two offices as one, and is, therefore, the law. The second, third, and fourth decrees, on ages 24 and 25 of minutes, only amend the articles to which they refer, so as to harmonize with the preceding.

The balance of the law on this subject was adopted, with the single exception of striking out article 17, of Sec 6, page 211, old Discipline, which we find was done by [illegible] Steward and Editor.

And why should it [illegible] since it was superfluous, [illegible] face of Section 1st, Canon 7[illegible] Revised Discipline?

Question 5th. Do the present [illegible] nagement of the RECORDER fulfil the design of these decrees?

Answer. We think this question rather sprung upon us; surely no one can be expected to say much in so short a trial as the RECORDER has had, of its instructive value as a church organ.

Yet we can say that it is hailed with enthusiasm by all of the tried friends of our cause throughout the country; and we trust that by this time one year, we may say that it more than fills the design of those decrees. But we can say now, that so far as law, order, and government is concerned, the publication detracts nothing from the design and spirit of those decrees, but far surpasses any expectation.

Question 6th. Is there an officer of the connexion in it, or outside of it, that has power to set aside or trample down these decrees?

Answer. Complicated as this question is, or appears to us, we will not take advantage of its queer construction to avoid answering it; but we answer it on the square. There is not one.

Question 7th. If any officer should be found living in open disregard of them, will a law-abiding member of the ministry countenance the evil? Answer. Most certainly not.

Queries general. Is any officer in the A. M. E. C. placed above its laws, order, or government?

Are not the rules, decisions, and decrees of the General Conference, the supreme law; to which every one of our members as members, and ministers as ministers, are bound to yield uniform respect and obedience; the moral law alone excepted?

Answer general. As this whole question seems to be one of law, order, and government, we assume that the publication of the RECORDER is, when strictly considered, a violation of neither.

There are no general points of our law on which to rest an argument against its publication by the recognised general Book Steward of the connexion.

The only ground on which to sustain an argument against the occupancy of the present incumbent filling the office of Editor, rests in the most technical and obscure points of law; and they not disciplinary. Now let us divest ourselves of our ambitious arrogance, and cease to intrench ourselves behind our own preconceived rights, or those of other people; and there will be little just ground for assailing a great and good work, and the honorable motives of truthful and sincere men merely on the most obscure technicalities. But fortunately for our Editor, he has even the vantage ground of these technical points of law in his favor.

As to the general rule in the book of our discipline on this subject, we say our Editor stands within the bounds of the law. On every page of our newly-revised discipline, from page 215 to page 227, the Editor and general book Steward is named, and invariably too, as one person: the third personal pronoun of the singular number he and his frequently occurring in connexion with the duties of his office; and more than once between these pages the book Steward and Editor is named as the chairman (not chairmen) of the General Committee.

Nor does this differ from the decrees of the last general conference as reported through its minutes; for we find on pages 24–5 of said minutes the full endorsement of these points of law.

Where then rests the ground of this dissension? It rests on two motions subsequently offered, which are reported on page 27 of the minutes; which in view of the foregoing ratified laws of the discipline, (by law, order, and government-loving brethren,) never could have been entertained for a single moment. These motions were:

First, To separate the Editor from the Book Steward.

Second, That a corps of editors be appointed, and that the three Bishops be included in the number, with one from each annual conference; the Bishops to appoint them and notify them of their appointment; of course being careful to notify themselves also. Now we profess to be somewhat acquainted with the wit and eccentricity of the author of both these motions, and we view them as spontaneous and exuberant effusions of wit; in which he not unfrequently indulges, much to the gratification of himself and friends. But from whatever motive they may have been offered, we affirm that no wise man will dare to maintain their supremacy, or even their recognition before the conference, without having first reconsidered the foregoing law on this point, and rescinded the previous action of this same conference, which action was duly confirmed and approved by the same session that suggested this infringement upon law, order, and legal usage.

We again assert that the Book Steward is the only legal Editor of the Church organ, so far as that office is regulated by our law. We again assert that these two motions stated were unconstitutional, and could not be lawfully entertained before the conference at the time, and under the circumstances by which they were offered, and they therefore compose no part of its decrees.

We know of no such august body as the editorial corps which the Bishop refers to; neither does our discipline. We only hear of it as a child born out of season, in the motion on page 27 of conference minutes. And had it been possible to have entertained the motion, or for it to have prevailed, it would have been simply ridiculous for any one to attempt to defeat it as consistent with reason or common sense. We hope then on further consideration, the Bishop will see that there is no infringement upon law and order in this movement, recommended by the Executive Committee; and that there is little of selfish ambition and arrogance in the humble efforts of our sincere and worthy Editor. And even if you should discover a little savour of ignorance with him, remember in your august wisdom "that one star differeth from another star in glory," and that all men are not alike, born rich in mental goods or intellectual privileges. For ourselves, we ask no excuse on that score, since the wisdom of our general conference, (the supreme power,) appointed him to the office; we members, as members, feel in duty bound to yield uniform respect, and obedience to its rules, decisions, and decrees; and we see no just reason why ministers as ministers, and even bishops as bishops, should not do the same.

In conclusion, Mr. Editor, allow us to invite our esteemed friend and father, the Bishop, to the columns of the RECORDER. We feel free to do so, in the first place, because it is of right the organ through which he should speak to our brethren of the clerical department. And secondly, because we feel to be like one of the animalculæ in the connexion; yet your columns are open to us, how much more then to our Bishops. And, thirdly, while we appreciate the *Anglo-African*, and be[illegible] ...rded of positive ... They comprise certain consistent ... propriety, by authority of which, and the Bishop's own direction, we most respectfully insist that he himself comes within the bounds of order and propriety, ere he questions our integrity. With great respect we are yours for truth and harmony. Signed, W. MOORE,
W. H. WATERS,
W. D. W. SCHUREMAN,
Executive Committee.

LETTER FROM HENRY DAVIS.

BROTHER WEAVER:—According to appointment, Bishop Nazrey and his wife made their appearance on the 15th of March, about noon. He preached in Burlington in the evening, from the first Psalm, third verse; and on the 16th, in Clarksborough. A corner stone for a new church was laid by the Bishop, and the minister having the charge of the Burlington circuit. The Bishop preached from Isaiah, 28th chapter, 16th verse; and on the 17th, at 10 o'clock, he preached in the Mount Morish church, near Mount Holly, from the Song of Solomon, 2d chapter, 3d verse; and in the evening, at 7½ o'clock, in the Eavesham Mount church, from Colossians, 3d chapter, 1st verse; and on the 18th, in the Milford church at 7½ o'clock, from Luke, 16th chapter, 2d verse; and on the 19th, at 7½ o'clock, in the Snowhill church, from the 24th Psalm, 12th and 13th verses; and on the 20th, at 7½ o'clock, in the A. M. E. Union Bethel church, in Jordantown, from the Acts of the Apostles, 2d chapter, 44th verse, which was the closing subject of the Bishop's Episcopal visit in my charge. At each appointment was a large congregation of people. My people were much pleased with the appearance of the Bishop among them, and professed to be greatly pleased and profited by his labours; and I am truly encouraged by the effect of the Bishop's visit in my field of labor.

March 21, 1861. HENRY DAVIS.

NOTICE.

To the Readers and Friends of the Christian Recorder, or organ of the A. M. E. Church:—As there has lately appeared in the *Anglo-African* an article purporting to come from the Rev. D. A. Payne, one of the Bishops of the A. M. E. church, asking the ministers of said church certain questions in relation to the existence of the *Christian Recorder*, reason and propriety prompt me to doubt Bishop Payne being its author, for the following reasons: First, that his sense of right would forbid his going outside of the church to make an inquiry concerning matters in the church. Second, that his sense of the relative duties of the ministers of the A. M. E. church, as well as the ministers of Christ in general, would forbid his pursuing such a course before he had communicated with some of his brethren. I advise, therefore, that no attention be paid to the article above referred to until we can hear from Bishop Payne, or some person with whom he has communicated, either by letter or otherwise.

W. NAZREY.

REPLY OF BROTHER WIGGINS.

To the Editor of the Christian Recorder, Rev Elisha Weaver—DEAR SIR:—Our attention has been called to a notice in your valuable paper of March 16th, 1861, of an article signed by G. W. S., G. W. N. S., P. G. W. U. S., G. G. D. M., &c., endeavoring to throw a stigma upon the Independent order of Brothers and Sisters of Love and Charity, on account of an article signed H. G. R., in a previous number of your paper, in reference to the death of our sister and fellow member, Anna B. Bedford. Who H. G. R. is, is unknown to the Independent order under those initials. It is true there were but few who attended the funeral of our sister, from the very fact that no notice of her death was communicated to the independent order, save in her own number; her brother having testified to the fact of a neglect of the Scribe of No. 1, with which she belonged; but a number of the members of the Order visited her in her sickness, and had due notice been given of her death there would have been more present. It is not the design of the Independent Order to parade the streets with collars, aprons, and other paraphernalia; but we are ready and able to comply with the financial requirements of our constitution, and help our sister member if required so to do. So far as H. G. R. is concerned, he certainly had reference to the Independent order and no other. There was nothing in his article to leave any other supposition. It is well known that the Independent Order is composed of thousands of the best material, both as regards character and wealth; and it is well known that a drowning man will catch at a straw; hence this modest attack upon the Independent Order. It is also said by sister Anna leaving her sister Ruth, her brother M. A. M., she had lost her fellowship, &c. Mark this sentence, also: Like Ephraim, she had long since joined her idol. We can safely say that had Ephraim, when he joined his idols, acted with the same good judgment that sister Anna did when she joined the Independent order of Love and Charity, he would have acted the part of a sensible man. Well did sister Anna know the element she had to deal with, hence the change. The Independent Order has a number of other wise ones who have enlisted under the flag of our order; therefore, with all due respect to H. G. R., and G. W. S., G. W. N. S., P. G. W. U. S., and G. G. D. M., we shall decline noticing any communication hereafter emanating from the above sources. It is in no way the policy of the Independent Order of Brothers and Sisters of Love and Charity to draw the attention of the public by a newspaper controversy; nor for the purpose of gain, utter falsehood against any institution: we are too well known to need such appliances. In conclusion, we would say that our sister Anna has gone. While her body lies mouldering in its mother dust, her soul has winged its way to climes of unclouded day, and we, her brothers and sisters of the Independent Order, mourn her loss, and we are proud to say that every subordinate tabernacle in the compact in the city, including the grand Tabernacle and Encampment, have paid a tribute of the highest regard known to the Order to our deceased sister. Truly yours,

NATHANIEL WIGGINS,
Grand Scribe, I. O. H. and S. of L. and C.

EPISCOPAL VISITS.

I propose visiting Frankford circuit, April 13th; Salem circuit, April 20th; Greenwich circuit, April 27th; Reading circuit, May 4th.

It is possible these appointments may be changed somewhat in order to meet other demands.

WILLIS NAZREY.

Protestant Mission at China.—The Society for the Propagation of the Gospel in Foreign Parts have determined upon the establishment of a Christian mission at Pekin.

...ligence.

Indi...

A book is to come from the pen of the Rev... Torry, of the Oneida Conference, that we shall be looking for with much interest. He proposes to publish a history of the rise and progress of Christian Missions among the Northwestern Indians of British North America.

It will be remembered that Brother Torry was a missionary among those Indian tribes for many years, beginning at the first establishing of the mission.

The Bethel Ship.

It is but a few weeks since that we reported a company of seekers at the altar for prayer, among whom was the wife of a sailor who, when at home, would not allow his wife to attend church. She had that day stolen away, as in other instances, with a pious female, and continued to seek until she found the pearl of great price. In the class meeting of last week she gave thanks to the Lord, and related the contents of a letter she had received from her husband, who was absent on a voyage, giving account of his conversion after leaving port, and asking tenderly and earnestly that she would forgive and forget all that had passed.

YES, SAY WE, such facts as the following *ought* to arouse other denominations to do much more than they are doing, and we do not wonder that the *Ecclesiastical Record* should start the question. Read the facts. It appears from the last year's reports of the Moravian Missions that these are truly blessed in their work. The missionaries number 312, and reach about 73,000 souls. Their stations are in most destitute heathen lands, such as North America, Greenland, Labrador, Jamaica, Thibet, South Africa, Australia, etc. According to their report the past year, their contributions for the support of their missionaries amounted to $300,000. The whole membership of this denomination is said not to exceed twenty thousand; this would give them an annual average of fifteen dollars per member, an aggregate of free donations to spread the gospel in foreign and domestic missions not equalled in any sect.

REV. C. B. MARTIN, of China, writes that the health of himself and wife is good, and that the prospects of the mission were good. He also communicates the melancholy news of the decease of Dr. Gibson, a brother of our missionary, a member of our Church there, and late of Greene Street, New York. He was an estimable man, and of much promise in his profession, but has passed on to where none of the inhabitants say, I am sick.

Indian Missions.

Rev. Dr. Harris, Assistant Secretary, has been further promoted, having been at his late visit to Isabella Mission, Michigan, "blanted" with the name of the "Southern Heavens." This was something not to be despised after a sleigh-ride of one hundred and twenty miles over a depth of two feet of snow. He found the mission in a prosperous state. A new church edifice was dedicated on the Sabbath of the visit—a neat frame, of good size, lighted with lamps, painted, carpeted, etc., and furnished with a handsome Bible, presented by Rev. T. C. Gardiner. The house was out of debt, and a good quarterly collection was taken. At the communion some two hundred red men and women surrounded the Lord's table.

Zion's Herald.

DECLINE OF HEATHENISM.—An English Baptist missionary in Orissa, makes a remarkable statement in regard to the great idolatrous festival of that part of India. His words are:—

"You may remember my mentioning when at home, that the last time I attended the Juggernath festival, the car was abandoned by the people and left on the road. A few days ago I went to the same spot and expected to see two cars, and was told that one is too old, and, with regard to the other, it was said the proprietor could not afford the usual fee to the Brahmins. But this is all a blind. The truth is, that the people have grown too wise to make beasts of themselves by dragging the car, and thus I have lived to see an end to the swinging and Juggernath feasts in the one and same place; and singular enough there were no images of Juggernath offered for sale. Formerly there were. I infer that the god must be sadly out of favor.

INDIAN NATIVE PREACHERS.—The *Magazine*, of the London Missionary Society, mentions, that eleven native Christians have been recently set apart for the office of evangelists, in the Travancore mission field. One of the missionaries writes:

"I am persuaded that the public designation of so many of our native brethren to the work of preaching the gospel among their countrymen, will have an excellent effect upon every department of our work."

Missionary Operations.—One of the secretaries of the Church Missionary Society stated at the Liverpool Missionary Conference that the Bible had been translated into more than one hundred languages. There were 100,000 professing Christians in New Zealand; 100,000 in Burmah and Pegu; 112,000 in India; 256,000 in Africa; 250,000 in the Islands of the Pacific; besides many Christians in other parts of the heathen world; making more than a million and a quarter of living Christians, who, but for the labors of missionaries, would have remained idolaters.

Missions in the M. E. Church North.—The Pittsburgh *Advocate* thus condenses the latest showing of our Missionary Society:

"It exhibits seven fields of foreign missions—Africa, China, India, Bulgaria, Germany, Scandinavia, and South America. These seven fields are occupied by 67 missionaries, 95 assistants, 2,493 native members, 1,644 American members, 3,426 Sabbath school scholars, 869 day scholars, 18 foundlings, and 38 orphans. Our domestic missions are distributed into five fields,—the Indian, the Scandinavian, the French, the Welsh, and the German. These five fields are occupied by 341 missionaries, 254 assistants, and 24,701 members. This makes a grand total of 408 missionaries, 349 assistants, 27,284 native members, and 1,644 American members. The gross receipts at New York, during the year, were $191,431.47, and at Cincinnati $71,291.20. Total—$262,722.17. The gross expenditures for missionary purposes during the year amounted to $270,701.27—giving an excess of expenditures above receipts of $13,978.50."

The French and Popery in China.—The *Moniteur* has published the following:

"An important concession has been obtained at Canton in keeping with the liberal clauses inserted in the treaty of peace signed in Pekin. The Viceroy has granted to our missionaries for the erection of a Catholic Church, a magnificent space of ground situated in Canton itself, where stood, before the occupation of that city the palace of the celebrated Governor Yeh. For more than two years the French authorities have claimed that the Bishop of the Two Kouangs should receive at least a part of the land formerly belonging to Catholic establishments, the owners of which had been driven away and despoiled at the time of the last persecutions directed in the Celestial Empire against the Christians. Although the Chinese authorities admitted in principle the justice of such a restitution, they multiplied the expedients to avoid it; our successes in the North have happily put an end to their unwillingness, and the church which will shortly be built, will soon give a striking proof of the solicitude of the government of the Emperor for the religious interests placed under the traditional protection of France in the extreme East. The establishment of our missionaries on this point will, moreover, be of advantage to every one at Canton, as it will establish and maintain the right, hitherto always refused to strangers, to have free access into the interior of that city."

Another Roman paper says that in former times French missionaries had, in the city of Canton and the immediate neighborhood, forty churches—that the sites of thirty-five of them can be pointed out in the maps made by the Chinese themselves by order of former Emperors, and that all of them will be reclaimed for the Roman Church.

The Jesuits in China.—The foundation of the Romish Church in China were three Italian Jesuits, in the end of the sixteenth century. The most able and noted of these was Matthew Ricci, of Ancona, who, in 1603, published, at Pekin, a book, "On the Divine Law," which became popular throughout the empire. His book intermixes the doctrines of Christianity with the morals of Confucius. The toleration extended to the missionaries in Pekin was withdrawn in 1746, from which time the cause of Christianity gradually declined, till, in the beginning of the present century, Protestant missions were commenced.

An Indian in the meeting.—He said, You do not pray for the Indians. There are 1,500 tribes of red men in this country, and only 28 tribes have the gospel. The Pawnees are asking for missionaries. Even the Flatheads are asking for the gospel. These tribes have an interest in the blood shed on Calvary. Who will go and tell them?

Domestic News.

Business is perceptibly reviving in the city. The spring trade is better than was anticipated, though late. Merchants engaged in the Southern trade even are re-assured, and do not treat buyers from that section, who are said to be quite as numerous as usual, with the rigidity which was expected. Southern merchants are paying up with commendable promptitude. Many strangers are in Philadelphia, and the hotels are well patronized. The banks have formally resumed specie payments, though they had virtually done so long ago. The *North American*, from which we gather the above, points out several grounds for expecting a prosperous season in this section, such as, the relief of the Pennsylvania Railroad from the tonnage tax, the change to the northward of the cotton trade, the completion of the Erie Road—which will take place this season—opening to us the oil, coal and iron of the North-western section of the State, as well as the commerce of the lakes, to our city; the operations of the Morrill Tariff bill, &c.

The Municipal Elections in Philadelphia.—In the House of Representatives, at Harrisburg, on the 19th, the bill changing the time of holding the municipal elections in this city was under consideration, and after an earnest debate the action of the Senate was concurred in. The bill subsequently received the signature of the Governor, and the dignitaries whose successors, under the old order of things, would be elected in May next, will thus have their terms extended for nearly six months, and hereafter we will vote at the October election for all our city officers.

The Newsboys' aid Society has been changed to the "Young Men's Home Society," and will admit to its Home, 273 S. Third Street, boys and young men irrespective of their calling. The price, including board, lodging and washing, is two dollars a week. Innocent amusement and instruction, with medical attendance in case of sickness, are furnished gratis. The superintendent is Alexander Sloan.

Why so Peaceful.—Speaking of the unwonted order characterising the closing scenes of Congress, the correspondent of the Boston *Congregationalist* says:

The reason why the closing scenes were so quiet, is evident enough. The blackguards and rowdies nearly all, belonged to the seceding States, and the few who remained in Congress were in such a feeble minority, and the Free State representation was so strong, that they dared not attempt their old tricks. There was, therefore, no exhibition of rowdyism, no game of fisticuffs on the floor of the House, but everything passed off respectably and peacefully.

Texas again.—Governor Houston and the Secretary of State have retired from their offices and surrendered the archives. Governor Houston has issued an appeal to the people, denouncing the State Convention. The Convention has passed a substitute for the Army bill, providing for the raising of only one mounted regiment.

The Union Sentiment in Maryland.—The Baltimore *American*, one of the ablest papers in the country, declares that nine-tenths of the people of Maryland are in favor of the Union. The failure of the late Secession Convention in the City of Monuments has greatly dampened the spirit of the conspirators.

Strange Doctrine from a Democratic source!—We find, says an exchange, in the *Indiana American*, what purports to be an extract from a letter of Governor Wright, United States Minister at Berlin, to a friend in New York, which says:

"I have not the heart to say anything about my country. I still hold my old opinions. We cannot have a peaceable separation. All this talk of two Confederacies is nonsense. We cannot be two people, cannot be three people, cannot be four people; we are one people or we are nothing. I would sooner fight a citizen of my country guilty of treason than fight any enemy in the world. You may do many things, say many things, but God is my judge, there is one thing you shall not do; that is, destroy the temple erected by my fathers. This is the only hope left for humanity everywhere. I hold now man guilty of treason who shall attempt, in any way, to destroy the Union. *I say fight—fight on, no peace until we put down all traitors.*"

The Charges against Ex-Secretary Floyd dismissed.—The two indictments against Governor Floyd have been dismissed, as untenable.

The first was for conspiracy to defraud the Government. The district Attorney stated in open court that there was no evidence to sustain this charge, and with the leave of the court entered a nolle prosequi.

The second was for malfeasance in office in issuing the acceptances. The act of 1857 prohibits a prosecution, where the party implicated has testified before a committee of Congress, touching the matter charged. This has been judicially decided to be not a privilege of the witness, but a mandate of the law, and the case would have come to an abrupt termination on the fact appearing in the course of the trial. On the fact being submitted in advance to the court by counsel on both sides, the indictment was ordered to be quashed, as it could not have been maintained.

The Secessionists seem to have gone to the end of the rope for the present. The President will not fight them—that takes nearly all the arguments they have addressed to the excitable population out of their mouths. President Lincoln's townspeople have been sending corn to their starving people in Mississippi, that softens their prejudices. Gov. Houston resists them and they must turn aside, in Texas, at least, to settle a quarrel, such as they may expect at any time, on their own anarchical principles. They have gone through the form of deposing him, but we would not be surprised to find the reality rather remote, and to be reached, if reached at all, by a thorny and bloody path. Then Arkansas has positively refused to pass a secession ordinance by 39 to 35 votes, whereat there is great rejoicing, firing of cannon, &c., at Van Buren, Fort Smith, and Little Rock. A vote, it is true, is to be taken in August, but there is little reason to believe that the people will alter this wise conclusion. Missouri won't go, and her convention is exploding the secret plots of the disunionists. Virginia still seems to waver, but we believe the heart of her people is sound to a very great and commanding degree.

Great Satisfaction is felt in the leading diplomatic appointments of the President, which are as follows:

Minister to England—Charles Francis Adams, of Massachusetts.

Minister to France—William L. Dayton, of New Jersey.

Minister to Sardinia—George P. Marsh, of Vermont.

Items.—Friday, April 4th, has been designated as the usual day of fasting and prayer in Massachusetts by proclamation of the Governor.—Brigadier General Twiggs (as he was before his late gross act of treason) has declined the appointment offered him by the Confederated States to a similar rank, on account of feeble health.—Eleven pupils of the Pennsylvania Training School for Feeble-minded Children at Media visited Harrisburg on Thursday last, and gave a public exhibition in the Hall of the House of Representatives. They exhibited an encouraging degree of progress.

Extravagance in Living.—The general extravagance just now indulged in at Paris, is thus pictured by the correspondent of the London *Review*,—"The other night at a ball-supper, which was served on massive silver-gilt dishes and Sèvres china, I heard a man say to the lady on his arm: "What a waste of truffles it is to stuff partridges with them!" to which, in that sharp, thin voice so peculiar to Parisiennes, she answered, "I wish, for my part, they would stuff them with truffles of gold! that would be worth being squeezed to death for!" "*Des truffes d'or!*" I shall not easily forget the tone in which the wish was expressed. I looked back at the speaker; she was a very young woman, extremely fair and gentle-looking, but with, at the same time, a keen, cold light in the eye that would frighten any one who was not familiar with the race. The days of Cleopatra are gone, and I should like to see any one of her French descendants dissolving the pearl we know of! Not one of them all would dissolve the pearl for the pleasure of waste, but any of them would squander their own souls for its possession, if it were a sufficiently fine one! Meanwhile gold is the order of the day; its acquisition absorbs them morally, and its display spoils their taste. Furniture—dress—all is overlaid with gold. What *glitters* is what is resorted to universally, and the eye has nowhere whereon to *rest*."

Mormonism.—Mormonism has subsided, but is not extinct. A letter dated Salt Lake City, February 15th, says:—"Mormonism is hastening back to undisputed sway here, and the present indicates a near future, when there will be hardly a Gentile in the land." There was increasing dislike to the presence of the U. S. Judicial officers.

Mr. Edwin Hubbard, of Chicago, Illinois, has an old Bible, in black letter, with side notes in Roman characters, and "Imprinted at London by the Deputies of Christopher Barker, Printer to the Queen's Most Excellent Majesty, 1589."

Hon. Charles F. Adams, of Massachusetts, has been appointed United States Minister to Great Britain, and thus enters upon a career of foreign diplomacy as well filled by his father and grandfather—John Quincy Adams and John Adams.

A Curious Sentence.—Lord Campbell said he himself heard a judge at Stafford thus sentence a prisoner to death for forgery:—

"And I trust, through the merits and mediation of our blessed Redeemer, you may experience that mercy in another world which a due regard in the credit of the paper currency of the country forbids you to hope for here."

General Items.

Finances of Liberia.—In his message of December 5, 1860, President Benson gives the receipts and expenditures of the Republic during the fiscal year which closed September 30, 1860, as follows:

The receipts into the public Treasury for the fiscal year ending 30th September, 1860, were $67,335 59
Disbursements..... 67,650 93

Excess of Disbursements over receipts $316 34
Increase of receipts over those of the preceding year..... 20,722 34

He adds, that the $11,927 37 of the amount disbursed during the year, were expended in liquidation of claims incurred previous to the last fiscal year, so that the liabilities of the Government were, on the 30th of September last, within a fraction of $12,000 less than they were at the last session of the Legislature.

Will the Pope Remove to Jerusalem?—A correspondent of the Liverpool Mercury, writing from Rome, states that French officers have latterly been very busy in obtaining information respecting Jerusalem and the state of things in that quarter.

He adds, that they had been taking measurements in several localities, particularly the ground that lies about the Mosque of Omar or Mount Moriah. From Jerusalem they had gone on to Hebron, Gaza, and other points, for the like purpose. It was also currently reported that a body of French troops was shortly to come to Jerusalem, while another would be stationed at Jaffa, and a third on Mount Carmel. At Beyrout, he says, the French officers openly affirmed that their government had no intention of withdrawing the force sent out, but were about to employ them shortly on a new and very different errand to that for which they ostensibly came. The French were also actively employed in making a road from the Holy City to Damascus, along which they were erecting houses at certain intervals. It is said that such a scheme as this intelligence shows to be in course of development, points to the realizing of Pio Nono's favorite plan of removing the seat of the Papacy to Jerusalem.

Italy—Prince Napoleon's Journey Deferred.—Prince Napoleon's journey to Italy has been deferred, the Emperor having enjoined him to remain in Paris for the present, on the ground, as is alleged, that the anti-clerical views of the Prince would give a rude impulse in Italy to the question of the Pope's temporal sovereignty.

Religious Liberty.—For some time, an evangelical periodical has been published in Greece, under the title, "*The Star of the East.*" Lately, one department of the government has suppressed the 154th number, on the ground that it had ridiculed the worship of the Virgin Mary.

The Pope, in a recent allocution, told his cardinals that "the principles of the disastrous Reformation had acquired almost the force of public law."

Spurgeon.—Mr. Spurgeon's new tabernacle is now very nearly finished in London, at a cost of £36,000, of which £20,000 have been raised by subscription.

Lady Trevelyan, sister of Lord Macaulay, has given the finishing work to the Fifth Volume of his great History of England, a volume nearly ready for the press at the time of his lamented death. It will soon appear in this country from the press of the Harpers in New York.

Hon. Alex. H. Stephens, Vice President of the Southern Confederacy, is said to have pronounced the late Inaugural of President Lincoln one of the ablest and most ingenious state papers he had ever read.

The Watch of Milton.—Sir Charles Fellows has bequeathed the watch of Milton to the British Museum, in the following terms:—

"I give and bequeath Milton's watch to the trustees of the British Museum to be deposited in the Museum, upon condition that the watch may be placed under glass, or in some other way be always kept exposed to public view."

Foreign News.

France and Rome.—In the French Chambers the following amendment to the address was proposed:

The hour has come for applying to Rome the wise system of non-intervention, and, by the immediate withdrawal of the French troops, to leave Italy mistress of her own destiny.

A despatch from Turin says:

"Count Cavour has, in a diplomatic way, brought under notice the necessity of settling the Roman question."

Popular political demonstrations are continually taking place at Rome.

Disturbance in Warsaw.—A riot occurred recently in Warsaw in which fifty lives were lost.

LIVERPOOL, March 9.—All is quiet at Warsaw. It is stated that the number of persons killed by the troops was fifty-three.

PARIS, March 6, 1861.—Prince Gortschakoff has appointed a delegation of twenty-four citizens of Warsaw, eight of whom are alternately to sit at the Town Hall, for the purpose of arranging for the maintenance of public order. This appointment has produced a satisfactory impression, and it is hoped that order will not be again disturbed. The revolutionary party is small, the people being convinced that any rising not supported by foreign intervention would have no result. The garrison of Warsaw is being increased by other troops.

Russia has approved of the French occupation of Syria, and had intimated that the sending of additional troops would be supported.

The London *Times*, in reviewing Jefferson Davis' Inaugural, says that it never read a public document so difficult to analyze or interpret.

Spain.—THE SLAVE TRADE.—Madrid, March 6, 1861.—In to-day's sitting of the Senate, the Government announced that they had resolved upon stationing cruisers along the coast of Africa. The cruisers would be authorized to visit Spanish vessels, in order to prevent the slave trade. The Ministry seized the opportunity to again repel the accusations of Lord Palmerston in regard to the Slave Trade, which accusations they signalized as unjust.

Notices.

THE DAUGHTERS OF CORNISH SOCIETY.

THE STATED QUARTERLY MEETINGS of the Society are held on the first Wednesdays of February, May, August, and November.

The meetings of the Board are held on the Wednesday previous to the regular stated meetings of the society.

MRS. SARAH CARTER, President.
MRS. L. R. SEYMOUR, Sec'y.

EPISCOPAL APPOINTMENTS.

West Chester circuit, March 23d to the 30th.
Pennington ville circuit, March 30th to the 5th of April.
Columbia circuit, April 6th to the 13th.

The ministers of the various circuits can make the necessary arrangements for me to get to and preach at the different points in their circuits, and let me know at which point they want me to come, so as to best meet their arrangements. W. NAREY.

Advertisements.

THE BOOK DEPOSITORY
OF THE
AFRICAN M. E. CHURCH,
No. 619 Pine Street,
PHILADELPHIA.

We keep on hand, in connexion with our other books, Sabbath School books of various kinds; Question Books; Catechisms, Nos. 1, 2, and 3. We have a good assortment of such books as are generally used in the Public Schools. Also, Stationery, Inks, Pens, Paper, Envelopes and Blank Books.

F. CHAMPION'S
NEW AND SECOND HAND
CLOTHING STORE,
No. 12 Myrtle Avenue, Brooklyn,

CLOTHES MADE TO ORDER.
Also, Second-hand Garments Cleaned, Repaired or Dyed, at short notice.
SECOND-HAND CLOTHING CONSTANTLY ON HAND, FOR SALE.
No. 6—1y.

P. P. GUSTINE'S
FURNITURE WAREHOUSE,
NO. 207 North Second Street,
Third door above Race, East Side, Philadelphia,
Manufacturer of Cane Seat, Windsor, Boston, Rocking and Nursery Chairs, &c., Clocks, Looking-Glasses, Redsteads, Tables, Washstands, Bureaus, Sofas, and every variety of useful Furniture, all of which he will furnish at the LOWEST CASH PRICES, Wholesale and Retail.
CHAIRS RE-PAINTED, GILDED AND VARNISHED.

BEELEY'S PHOTOGRAPH GALLERY
N. W. corner Fifth and Coates.
PICTURE GALLERY AND FRAMES ON THE FIRST FLOOR.
Strangers should not fail to call and examine.
Admission Free.

VISIT
CLARK'S [UNITED STATES OF AMERICA / ONE DOL.] STORE.
THE LARGEST IN THE WORLD!
Jewelry and Silver-Plated Ware.
LARGEST AND BEST STOCK EVER EXHIBITED IN THIS CITY. CALL AND EXAMINE.

The following is a partial list of the Goods offered for ONE DOLLAR EACH—the same as are usually sold at from $2 to $10 each.

ONLY ONE DOLLAR EACH!
SILVER-PLATED WARE.

Sets of six Forks,	(plated on German Silver)	
" Table Spoons,	"	"
" Dessert Spoons,	"	"
" Tea Spoons,	"	"
Pairs of Butter Knives,	"	"
" Salt Spoons,	"	"
Salt Stands,	(different styles)	
Nut Crackers,	"	"
Drinking Cups,	"	"
Goblets,	"	"
Cream Cups,	"	"
Knife and Fork,	"	"
Pairs Napkin Rings,	"	"
Silver Pencils, (with Benton Bros' Gold Pen.)		

The above Goods are nearly all manufactured by me, and warranted to give satisfaction.

YOUR CHOICE FOR ONE DOLLAR!
JEWELRY AND FANCY GOODS.

Ladies' Cameo Sets.
" Lava Sets.
" Carbuncle Sets.
" Enameled and Coral Sets.
" " Carbuncle Sets.
" " Ruby Sets.
" Gold Cluster Grape Sets.
" " " Jet Sets.
" " " Black Mosaic Sets.
" " " Gold Stone Mosaic Sets.
" " " Fancy Stone Sets.
" " Ribbon Twist Sets, with brilliants.
" " Bouquet Sets, new styles.
" " Cluster Sets, Enameled Styles.
" Plain Gold, Florentine, and Onyx Sets.
" Guildstone, and Coral Sets, different styles.
" Etruscan Lava, and Carbuncle Sets.
" Fine Coral Breast Pins.
" Bertie Iron Pocket Mouualies.
" Pearl and Morocco Pocket Mouualies.
" Fine Gold Onyx, and Miniature Pins.
" Bracelets, plain and engraved.
" Coral, Bead, and Jet Bracelets.
Misses' Bracelets, plain and engraved.
" " fancy link.
" Neck Chains, fancy settings.
" Armlets, fancy settings.
Ladies' Guard Chains.
" " Medallions, large size, for two likenesses.
Gents' Fine Vest Chains, twenty different styles.
" " Onyx Rings, and Sleeve Buttons to match.
" " Enamel, Plain, and Cameo Studs.
" " Carbuncle Studs, Etruscan.
" Gold Pens, Silver Extension Holders.
" " " Ebony Holders, with cases.
" Heavy Gold Pens, Propelling Holders.
" Gold Propelling Pencils.
" " Finger Rings, (different styles.)
" " Breast Pins, " "
" " Watch Keys, " "
" " Ribbon Slides, " "
" " Charms for Watch Chains, " "
Fine Hair Brushes, (plain).
" Cigar Cases.
Ladies' Reticules.
" Cabas.
" Enameled Crosses.
" Engraved "
Gents' Chain Pins.
" Pearl Handle Knives.
" Propelling Tooth Picks.
Ladies' Revolving Pins.

N. B.—Country Merchants and others will consult their interests by examining my Goods and wholesale prices, before making their purchases.

☞ The above Goods are warranted to be of a good quality, all of which are all Gold or Plated, and will wear for years—in fact, they are the same Goods that are usually sold for solid Gold. Ladies and Gentlemen are respectfully invited to call and examine our Goods.

BOOKS!
We are closing out a large stock of Standard and Miscellaneous Books, at about one-half the regular prices.
D. W. CLARK'S
GREAT ONE DOLLAR STORE IS AT
No. 602 Chestnut Street, South Side.
WATCHES AND JEWELRY repaired at short notice.
Mar 9-3mo

GEORGE G. EVANS'
ORIGINAL GIFT BOOK STORE,
No. 439 Chestnut Street.
NEW BOOKS! NEW GIFTS FOR THE NEW YEAR!
Call and look at our immense collection of BOOKS and PRESENTS for the season of 1861!
All the latest and best Publications, and a Gift with each Book purchased. Beautifully and appropriately bound copies of the prose and poetical writings of all the standard British and American authors, together with an extensive and superb array of Miscellaneous Books, all embracing the choicest cullings from the fields of Literature!
Magnificent and costly presents, consisting in part of
WATCHES, JEWELRY, AND SILVER WARE
of the newest styles, and most exquisite finish. All Books are sold at the Publisher's regular prices, and every purchaser to the amount of $1 00, or more, is presented with a Gift, combining utility with ornament, varying in value from
FIFTY CENTS TO ONE HUNDRED DOLLARS!
Citizens! Strangers! Everybody! Bear this fact in mind, and make your purchases of Books at
GEORGE G. EVANS,
MAMMOTH GIFT BOOK EMPORIUM,
Mar 9-6mo No. 439 Chestnut Street, Phila.

LEARY, GETZ & CO.,
PUBLISHERS AND BOOK SELLERS,
No. 224 North Second Street,
(Between Race and Vine,)
Philadelphia. Mar 9-6mo

DEAN & CO.,
No. 335 CHESTNUT STREET,
Philadelphia,
Sell Silver-Plated Castors, with bottles, for $1 00. Also Silver-Plated Waiters, Forks, Patent Tea Bells, Spoons, Salt Spoons, Cups, Engraved Mugs. Also all kinds of Solid Gold and Plated Jewelry—Vest, Guard, and Neck Chains, Medallions, Gold Pens, and Silver Holders, Counting House Pens, &c.
We sell every article in our store for $1 00. You can take your choice out of our immense stock for $1 00 each.
DEAN & CO.,
ORIGINAL ONE DOLLAR STORE,
No. 335 Chestnut Street. Mar 9-1y

MRS. H. S. DUTERTE,
General Undertaker and Furnisher,
Respectfully informs her friends and the public, that she still continues the Undertaking business at the old establishment, No. 634 Lombard St., and being thankful for past favors, hopes still to obtain a share of the patronage of the public.
Ready made Coffins always on hand. Also a handsome Hearse and Carriages, with careful drivers, to attend funerals on the most moderate terms.

A. BUARIS.
Teacher of Vocal Music.
Also, the first lessons given on the Melodeon and Piano.
Residence, No. 938 North 11th st., abv. Poplar st.
N. B.—Terms Moderate. [Feb. 23.—1y.

G. M. ELKINTON & SON,
MANUFACTURERS OF
SOAP AND CANDLES,
116 MARGARETTA STREET, Philadelphia.

OLIVE SOAP,	SPERM CANDLES,
YELLOW "	ADAMANTINE "
PALE "	HOTEL "
BROWN "	KINGSFORD'S STARCH,
WHITE "	BARNETT'S "
CASTILE "	WAX,
HONEY "	TALLOW,
PALM "	SAL SODA,
PUNCINE "	SOFT SOAP.

March 2—1y.

FINE CAKE BAKERY.
CONFECTIONERY AND ICE CREAM SALOON,
No. 804 South Street.
Ellis J. Peer would announce that he keeps constantly on hand a general assortment of all kinds of Cakes, Creams, Jellies, and Pastries.
Festivals, Balls, and Private Parties served upon the shortest notice, and warranted to give general satisfaction. Jan. 19—1m.

REIMER'S PHOTOGRAPHIC GALLERY,
No. 615 & 617 N. Second St.,
PHILADELPHIA
All kinds of Photographic Pictures and Ambrotypes at prices to suit everybody. No establishment more extensive. [March 2—1y.

THOMAS W. ALLMOND,
FURNISHING UNDERTAKER,
No. 1037 RODMAN STREET,
Between 10th and 11th and South and Lombard Sts.
Philadelphia.

AGRICULTURAL.

BAUGH'S
RAW BONE SUPER-PHOSPHATE OF
MANUFACTURED FROM UNBURNED BONES
BY BAUGH & SONS,
Wholesale office and Store, 20 S. Wharves, between Market and Chestnut Streets, Philadelphia.
CASH PRICE $45 PER 2000 POUNDS. (2¼ CTS. PER POUND.)

In the preparation of this Valuable Manure, BONES ARE USED IN THEIR RAW STATE ONLY. They have never been boiled or calcined. They are taken as nature has made them, crushed with powerful machinery, and subjected to a process, by which, while all the virtue of the bone is retained, a Fertilizer is procured, furnishing in a concentrated and *soluble form*, the two indispensable ingredients for the growth of Plants and enriching the soil, viz.: phosphoric acid and ammonia. These two ingredients, by the use of "BAUGH'S RAW BONE SUPER-PHOSPHATE," are given to the soil in all their *original strength and purity*. They assimilate at once with the soil, furnish all the needful ammonia for the growing crop, giving it ample nutriment, and leave the land permanently benefited, so that its presence can be traced for years afterwards.

Downingtown, Chester County, Pa., April 9th, 1860.

Messrs. Baugh & Sons: Gentlemen,—I have been using your article of Super Phosphate on wheat and corn for several seasons, and am well satisfied of its value as an active and "paying" fertilizer.

I have applied it on wheat at the rate of 200 pounds per acre, alongside of a heavy coat of barn-yard manure, kept dry and under cover, and the result was, that by harvest the wheat where the Phosphate was put, was much the better headed and heavier, while the grain was taken more strongly than on the other portion of the field. I have also used the Phosphate by the side of Peruvian Guano, each in the same quantity, and in regard to both grain and grass, the action of your preparation was much the more satisfactory. On corn, my experience in its use has been that it pays well for the money laid out.

Yours respectfully, ISAAC T. LEWIS.

Newtown Square, Delaware Co., Pa., July 23d, 1860.

Messrs. Baugh & Sons:—Being anxious last season to test some prepared manures offered for sale, I was induced by your agent to make a *trial of three* different kinds, which I did on wheat, side by side. In the same field. I purchased Peruvian Guano (same used Super-Phosphate of Lime (one of the most popular in use) together with your *Raw Bone Super-Phosphate*, and used them on a three stated. During the growing, as well as the gathering of the crop, the test resulted most decidedly in favor of the latter.

But whether it is from the mode and care in preparing, or in the superior quality of the material used in your Raw Bone Super-Phosphate, I am unable to say; however, I cheerfully send you the result of my trials, thinking that others may be induced to make similar experiments, and in my opinion, greatly to the agricultural interests of the whole country.

Yours, &c., JAMES DURWOODY

Plymouth, Montgomery Co., Pa., August 16th, 1860.

Baugh & Sons: Gentlemen,—Having used your Super Phosphate, bought of John W. Christman, at the Montgomery Co. Agricultural Store, on wheat and corn, I can with pleasure recommend it. The effect it produced was so manifest, that it greatly increased my confidence in the value of your Fertilizer. Where it was applied on the wheat, the soil was decidedly the poorest on the field, yet the yield was fully equal to the balance, which had a heavy coat of barn-yard manure. Where it was applied on the corn, I am satisfied the yield was fully double.

Very respectfully, DAVID MARPLE.

Also apply to WM. S. YOUNG, 1625 Race Street, or 52 South Sixth Street, Phila., Penna.

☞ We recommend Farmers to purchase of our Agents.

☞ ESTABLISHED IN 1796. ☜
McALLISTER AND BROTHER,
OPTICIANS,
No. 728 Chestnut Street,
PHILADELPHIA,
Nearly Opposite Masonic Hall,
(Lately removed from the Old Stand, Chestnut St., above Second.)
Spectacles, Mathematical Instruments, Spy-Glasses, Philosophical Apparatus, Opera Glasses, Thermometers, Microscopes, and Stereoscopic Objects, Tape Measures, Plating Points, Magic Lanterns, Stereoscopes and Stereoscopic Pictures. By WHOLESALE OR RETAIL.
☞ Our priced and illustrated Catalogue furnished on application, and sent by Mail, Free of Charge. 9y1

WILLCOX & GIBBS.

WILLCOX & GIBBS' SEWING MACHINE.—"Is sooner than any other on exhibition, e.g. the requirements of a perfect family machine."—Franklin Institute.
WILLCOX & GIBBS' SEWING MACHINE.—"Can make 4,000 stitches a minute."—Examiner.
WILLCOX & GIBBS' SEWING MACHINE.—"Has evident points of superiority over all others."—Philadelphia Evening Journal.
WILLCOX & GIBBS' SEWING MACHINE.—"Has combined with its own peculiar merits, all the really valuable improvements of the higher priced machines."—[Pennsylvanian.
WILLCOX & GIBBS' SEWING MACHINE.—"A mechanical wonder, a household necessity."—[Scientific American.
WILLCOX & GIBBS' SEWING MACHINE.—"Is a public benefaction."—[Boston Transcript.
WILLCOX & GIBBS' SEWING MACHINE.—"We have one of these machines in use, and think more highly of it than any of the number we have tried."—[Richmond Whig.
An examination of this machine will satisfy any one that the stitch made by them is not only *stronger* and more elastic, but is much less liable to rip than the shuttle stitch.
JAMES WILLCOX,
Manufacturer,
No. 508 Broadway.

EVERYBODY'S LAWYER
AND
COUNSELLOR IN BUSINESS,
BY
FRANK CROSBY,
OF THE PHILADELPHIA BAR,

Tells you how to draw up Partnership Papers, Bonds and Mortgages, Affidavits, Powers of Attorney, Notes and Bills of Exchange, and gives several forms for Agreements of all kinds, Bills of Sale, Leases, Petitions, Receipts, and Releases.

CROSBY'S LAWYER tells you the Laws for the Collection of Debts, with the Statutes of Limitation and amount and kind of property exempt from Execution, in every State; also, how to make an Assignment properly, with forms for Composition with Creditors, and the Insolvent Laws of every State.

CROSBY'S LAWYER tells you the legal relations existing between Guardian and Ward, Master and Apprentice, and Landlord and Tenant—also, what constitutes Libel and Slander, and the Law as to Marriage Bonds, the Wife's Right in Property, Divorce and Alimony.

CROSBY'S LAWYER tells you the Law for Mechanics' Liens in every State, and the Naturalization Laws of this country, and how to comply with the same—also, the Law concerning Pensions, and how to obtain one, and the Pre-emption Laws in Public Lands.

CROSBY'S LAWYER tells you the Law for Patents, with modes of procedure in obtaining one, with Interferences, Assignments and Rights of Inventors—also, how to make your Will, and how to dispose on an estate, with the law and requirements thereof in every State.

CROSBY'S LAWYER tells you the meaning of Law Terms in general use, and explains to you the duties of Executive, and Judicial Powers of both the General and State Governments—also, how to keep out of law, by showing how to do your business legally—thereby saving a vast amount of property and vexatious litigation by its timely precaution.

CROSBY'S LAWYER AND COUNSELLOR IN BUSINESS contains 384 pages, printed in a clear and open type, and will be sent by mail, neatly bound and postage paid, to every Farmer, every Mechanic, every Man of Business, and everybody in every State, on receipt of $1, or in law style at $1.25.

ONE THOUSAND DOLLARS A YEAR
can be made by enterprising men everywhere, in selling the above work—on our inducements to all such are very liberal.
For single copies of the book, or for terms to agents, with other information, apply to, or address,
JOHN E. POTTER, Publisher,
No. 617 Sansom street, Phila., Pa.

WARDALE G. McALLISTER,
ATTORNEY & COUNSELLOR AT LAW,
703 WALNUT STREET, PHILADELPHIA.

BRUSH AND BELLOWS MANUFACTORY
GEORGE W. METZ & SONS,
No. 815 MARKET STREET,
PHILADELPHIA.
Blacksmiths', Brasiers', Dentists', and Foundry Bellows and Brushes of every description, always on hand.
☞ Particular attention given to Brushes for machine work. Mr 26—1y.

For Sale Wholesale and Retail!!
ROHER & DAVIS'
PATENT WASHING MACHINE.
By its use a great saving is made in time, wear and tear of clothes. A week's wash of an ordinary sized family can be done before breakfast. It is equal in capacity to four able-bodied women, and a saving of at least 50 per cent. Hundreds are now in use, and the demand continues. Call and examine for yourselves. For sale by
PLOWMAN & M'BRIDE, 37 STRAWBERRY STREET,
PHILADELPHIA.
All persons are cautioned against infringing upon the Patent in Penna., as the law will be rigidly enforced.
☞ County Rights for sale. feb.23-1y

GEORGE KATZ,
522 RACE STREET ABOVE FIFTH.
ICE CREAM AND CONFECTIONERY
SALOON.
Private Parties, Pic Nics, Festivals, Sabbath Schools, &c., furnished at the shortest notice and on reasonable terms.
ICE CREAM, WATER ICES OF SUPERIOR QUALIT

Miscellany.

THE FIRE SHIPS.

The following graphic sketch is extracted from Motley's History of the Netherlands, just published. It describes the effect produced by the fire-ships prepared by the Dutch to blow up the position occupied by the Spaniards, under Alexander Parnese, the Prince of Parma:

In the hold of each vessel, along the whole length, was laid down a solid flooring of brick and mortar, one foot thick, and five feet wide. Upon this was built a chamber of marble mason work, forty feet long, three and a half feet broad, as many high, and with side-walls five feet in thickness. This was the crater. It was filled with seven thousand pounds of gunpowder, of a kind superior to any thing known, and prepared by Giambelli himself. It was covered with a roof six feet in thickness, formed of blue tombstones, placed edgewise. Over this crater rose a hollow cone or pyramid, made of heavy marble slabs, and filled with mill-stones, cannon-balls, blocks of marble, chain-shot, iron hooks, plow-coulters, and every dangerous missile that could be imagined. The spaces between the mine and the sides of each ship were likewise filled with paving stones, iron-bound stakes, harpoons, and other projectiles. The whole fabric was then covered by a smooth, light flooring of planks and brick work, upon which was a pile of wood. This was to be lighted at the proper time, in order that the two vessels might present the appearance of simple fire-ships, intended only to excite a conflagration of the bridge. On the "Fortune" a slow match, very carefully prepared, communicated with the submerged mine, which was to explode at a nicely-calculated moment. The eruption of the other floating volcano was to be regulated by an ingenious piece of clock-work, by which, at the appointed time, fire, struck from a flint, was to inflame the hidden mass of gunpowder below.

In addition to these two infernal machines, or "hell-burners," as they were called, a fleet of thirty-two smaller vessels was prepared. Covered with tar, turpentine, resin, and filled with inflammable and combustible material, these barks were to be sent from Antwerp down the river in detachments of eight every half-hour with the ebb tide. The object was to clear the way, if possible, of the raft, and to occupy the attention of the Spaniards till the Fortune and the Hope should come down upon the bridges.

It was a dark, and mild evening of early Spring. As the fleet of vessels dropped slowly down the river, they suddenly became luminous, each ship flaming out of the darkness, a phantom of living fire. The very waves of the Scheldt seemed glowing with the conflagration, while its banks were lighted up with a preternatural glare. It was a wild, pompous, theatrical spectacle. The army of soldiers on both sides of the river, along the dikes and upon the bridge, with banners waving and spear and cuirass glancing in the lurid light; the demon fleet, guided by no human hand, wrapped in flames and flitting through the darkness, with irregular movement but portentous aspect, at the caprice of wind and tide; the deathlike silence of expectation, which had succeeded the sound of trumpet and the shouts of the soldiers; and the weird glow which had supplanted the darkness—all combined with the sense of imminent and mysterious danger to excite and oppress the imagination.

Presently the Spaniards, as they gazed from the bridge, began to take heart again. One after another, many of the lesser vessels drifted blindly against the raft, where they entangled themselves among the hooks and gigantic spear-heads, and burned slowly out without causing any extensive conflagration. Others grounded on the banks of the river, before reaching their destination. Some sunk in the stream.

Last of all came the two infernal ships, swaying unsteadily with the current; the pilots, of course, as they neared the bridge, having noiselessly effected their escape in the skiffs. The slight fire upon the deck scarcely illuminated the dark phantom-like hulls. Both were carried by the current clear of the raft, which, by a great error of judgment, as it now appeared, on the part of builders, had only been made to protect the floating portion of the bridge. The Fortune came first, staggering inside the raft, and then lurching clumsily against the dike, and grounding near Kalloo, without touching the bridge. There was a moment's pause of expectation. At last the slow match upon the deck burned out, and there was a faint and partial explosion, by which little or no damage was produced.

Parma instantly called for volunteers to board the mysterious vessel. The desperate expedition was headed by the bold Rowland Yorke, a Londoner, of whom one day there was more to be heard in Netherland history. The party sprang into the deserted and now harmless volcano, extinguishing the slight fires that were smouldering on the deck, and thrusting spears and long poles into the hidden recesses of the hold. There was, however, little time to pursue these perilous investigations, and the party soon made their escape to the bridge.

The troops of Parma, crowding on the palisade, and looking over the parapets, now began to greet the expedition with peals of derisive laughter. It was but child's play, they thought, to threaten a Spanish army, and a General like Alexander Farnese, with such paltry fire-works as these. Nevertheless, all eyes were anxiously fixed on the remaining fire-ship or "hell-burner," the Hope, which had now drifted very near the place of its destination. Tearing her way between the raft and the shore, she struck heavily against the bridge on the Kalloo side, close to the block-house at the commencement of the floating portion of the bridge. A thin wreath of smoke was seen curling over a slight and smouldering fire upon her deck.

At the same moment a certain ensign De Vega, who stood near the Prince of Parma, close to the block-house, approached him with vehement entreaties that he should retire. Alexander refused to stir from the spot, being anxious to learn the result of these investigations. Vega, moved by some instinctive and irresistible apprehension, fell upon his knees, and plucking the General earnestly by the cloak, implored him with such passionate words and gestures to leave the place, that the Prince reluctantly yielded.

It was not a moment too soon. The clock-work in the Hope had been better adjusted than the slow match in the Fortune. Scarcely had Alexander reached the entrance of St. Mary's Fort, at the end of the bridge, when a horrible explosion was heard. The Hope disappeared, together with the men who had boarded her, and the block-house against which she had struck, with all its garrison, while a large portion of the bridge, with all the troops upon it, had vanished into the air. It was the work of a single instant. The Scheldt yawned to its lowest depth, and then cast its waters across the dikes, deep into the forts and far over the land. The earth shook as with the throb of a volcano. A wild glare lighted up the scene for one moment, and was then succeeded by pitchy darkness. Houses were toppled down miles away, and not a living thing, even in remote places, could keep its feet. The air was filled with a rain of plowshares, gravestones and marble balls, intermixed with the heads, limbs, and bodies of what had been human beings. Slabs of granite, vomited by the flaming ship, were found afterwards at a league's distance, and buried deep in the earth. A thousand soldiers were destroyed in a second of time—many of them being torn to shreds, beyond the semblance of humanity.

Richebourg disappeared, and was not found till several days later, when his body was discovered, doubled around an iron chain, which hung from one of the bridge boats in the centre of the river. The veteran Robles, Seignour de Billy, a Portuguese officer of eminent service and high military rank, was also destroyed. Months afterwards, his body was discovered adhering to the timber-work of the bridge, upon the ultimate removal of that structure, and was only recognised by a peculiar gold chain which he habitually wore. Parma himself was thrown to the ground, stunned by a blow on the shoulder from a flying stake. The page who was behind him, carrying his helmet, fell dead without a wound, killed by the concussion of the air.

The best effect of many Scripture texts on a sermon, is often that which does not lead to a direct rehearsal of them.

INTERESTING ANECDOTES.

The following interesting anecdotes, are from Dean Ramsay's Reminiscences of Scottish Life and Character, published by Ticknor & Fields:

MINISTERS AND PEOPLE.

The kindly feelings and interest of the pastoral relation always formed a very pleasant intercourse between minister and people.

John Brown, burgher minister at Whitburn (son of the commentator, and father of the late Rev. Dr. Brown, of Edinburgh, and grandfather of the present accomplished M. D., of the same name, author of "Rab and his Friends," &c.,) in the early part of the century, was travelling on a small sheltie [a Shetland pony,] to attend the summer sacrament at Haddington. Between Musselburgh and Tranent he overtook one of his own people. "What are ye doin' here, Janet, and whaur ye gaun in this warm weather?" "Deed, sir," quo' Janet, "I'm gaun to Haddington *for the occasion* [the Lord's Supper,] an' expeck to hear ye preach this afternoon." "Very weel, Janet, but whaur ye gaun to sleep?" "I dinna ken, sir, but Providence is aye kind, an'll provide a bed." On Mr. Brown jogged, and after service in the afternoon, before pronouncing the blessing, he said from the pulpit, "Whaur's the old wife that followed me frae Whitburn?" "Here I'm, sir," uttered a shrill voice from a back seat.—"A weel," said Mr. Brown, "I have feed ye a bed; ye're to sleep wi' Johnnie Fife's lass."

REPROOFS FOR SABBATH-BREAKING.

Something like this is reported of an eminent professor of geology, who, visiting in the Highlands, met an old man on the hills on Sabbath morning. The professor, partly from the effect of habit, and not adverting to the very strict notions on Sabbath desecration, entertained in Roxshire, had his pocket hammer in his hand, and was thoughtlessly breaking the specimens of minerals he picked up by the way. The old man for some time eyed the geologist, and at last cried out, "What are ye doing there?" "Why, don't you see? I am breaking these stones." "Let me tell you, *sir*," he replied, "ye're breaking something there forbye the stanes!"

The same feeling, under a more fastidious form, was exhibited to a traveller by a Scottish peasant. An English artist, travelling professionally through Scotland, had occasion to remain over Sabbath in a small town in the North. To while away the time, he walked out a short way in the environs, where the picturesque ruin of a castle met his eye. He asked a countryman, who was passing, to be so good and tell him the name of the castle. The reply was somewhat startling—"It's no the day to be speering sic things!"

A manifestation of even still greater strictness, on the subject of Sabbath desecration, I have received from a relative of the family in which it occurred. About fifty years ago the Hon. Mrs. Stewart lived in Heriot Row, who had a cook, Jeannie by name, a paragon of excellence. One Sabbath morning, when her daughter (afterwards Lady Elton) went into the kitchen, she was surprised to find a new jack (recently ordered, and which was constructed on the principle of going constantly without winding up,) wholly paralyzed and useless. Miss Stewart naturally inquired what accident had happened to the new jack, as it had stopped. The mystery was soon solved by Jeannie indignantly exclaiming that "she was nae gaeing to hae the fule thing clocking and rinning about in *her* kitchen a' the blessed Sabbath day."

IMPROPER ZEAL.

There sometimes appears to have been in our countrymen an undue preponderance of zeal for Sabbath observance, as compared with the importance attached to other commands, and especially as compared with the virtue of sobriety. The following dialogue between Mr. M——, of Glasgow, the celebrated artist, and an old Highland acquaintance, whom he had met with unexpectedly, will illustrate the contrast between the severity of judgment passed upon treating the Sabbath with levity, and the lighter censure attached to indulgence in whisky. Mr. M——begins: "Donald, what brought you here?" "Ou, weel, sir, it was a baad place you; they were baad folk—but they're a God-fearin' set o' folk here!" "Well, Donald," said Mr. M——, "I'm glad to hear it." "Ou ay, sir, 'deed are they; an' I'll gie ye an instance o't. Last Sabbath, just as the kirk was skailin', there was a drover chield, frae Dumfries, comin' along the road whustlin', an' lookin' *as happy* as if it was to maddle o' the week; weel, sir, our laads is a God-fearin' set o' laads, an' they were just comin' out o' the kirk—od they yokit upon him, an' a'most killed him!" Mr. M——, to whom their zeal seemed scarcely sufficiently well directed to merit his approbation, then asked Donald whether it had been drunkenness that induced the depravity of his former neighbors? "Weel, weel, sir," said Donald, with some hesitation, "*may*-bee; I'll no say but it micht." "Depend upon it," said Mr. M——, "it's a bad thing, whisky." "Weel, weel, sir," replied Donald, "I'll no say but it *may*;" adding in a very decided tone—"speciallie *baad* whusky!"

DOCTRINAL PREACHING.

The Scottish peasantry of the older school, delighted in expositions of *doctrinal* subjects, and in fact were extremely jealous of any minister who departed from their high standard of orthodox divinity, by selecting subjects which involved discussions of strictly moral or *practical* questions. A worthy old clergyman having, upon the occasion of a communion Monday, taken a text of such a character, was thus commented on by an ancient dame of the congregation, who was previously acquainted with his style of discourse: "If there's an ill text in a' the Bible, that creetur's aye sure to tak it."

"ARE NA YE HUME, THE ATHEIST?"

It may be well supposed that a peasantry with such religious opinions, would be much shocked at any person whose principles were known to be of an *infidel* character. There is a story traditionary in Edinburgh regarding David Hume, which illustrates this feeling in a very amusing manner, and which, I have heard it said, Hume himself often narrated. The philosopher had fallen from the path into the swamp, at the back of the Castle, the existence of which I recollect hearing of from old persons, forty years ago. He fairly stuck fast, and called to a woman who was passing, and begged her assistance. She passed on, apparently without attending to the request; at his earnest entreaty, however, she came where he was, and asked him, "Are na ye Hume, the Atheist?" "Well, well, no matter," said Hume, "Christian charity commands you to do good to every one." "Christian charity here, or Christian charity there," replied the woman, "I'll do naething for you till ye turn a Christian yersell—ye mann repeat the Lord's Prayer and the Creed, or I'll let ye grafel there as I faud ye." The skeptic, really afraid for his life, rehearsed the required formulas.

THE GOSPEL AMONG THE MASSES OF GREAT BRITAIN.

The London correspondent of one of our Methodist exchanges writes in a *very encouraging* strain, from the English Metropolis. He says:—

The common people hear the Gospel message gladly. Never had Evangelical truth—the truth as it is in Jesus—such hold upon the masses of the population. Mr. Spurgeon, with all his eccentricities, is a noble champion for the truth. Whatever may be his peculiarities, this at least must be said of him, that he is a mighty upholder of the ancient faith. He is a preacher—not a lecturer, not a learned pedant, not a scientific rhetorician, not a caterer of novelties—but a genuine preacher, and a preacher of the Gospel. His "Tabernacle" is approaching completion. It contains six thousand measured sittings, room provided in the aisles for one thousand more, and ten thousand people might probably be squeezed into it. Yet he and his deacons are afraid it will be too small. Connected with it will be a college for the training of ministers, for which he believes he has a vocation. Already a few are under training, and he hopes, when the chapel is paid for, to increase their number to one hundred. In his own words, his aim is "not to bring out scholars, but rough thunder men whom the people can understand. I have often felt," he said this very week, "that there is a lack of those men—men who suit the people, and speak to them in their own language." His success is astonishing. On his return home from his recent tour in Europe, he announced for a tea meeting, and that he would give some account of his journey. When the meeting arrived, the proceeds were $5,000, a thousand pounds sterling.

RESULTS OF WEST INDIA EMANCIPATION.

A deputation lately sent to the West Indies by the English Baptist Missionary Society, met the Committee in London, October 11, 1860, and reported favorably of the results of that great measure. They say that its success is beyond doubt. As to the *religious* condition of the churches and people, they report:—

"It was not possible to be otherwise than grateful to God for the extent and influence of religious knowledge in all parts of the native community. Judging by the numerous places of worship visible on the mountain slope, in lonely vales, and in the towns and settlements of the island, very large provision has been made for the religious wants of the people, while investigation establishes the fact that in many districts the larger part of the population is in the habit of attending divine worship. In several localities surrounding the chapels, few persons were known to be altogether absentees from the house of God. Nothing could exceed the quietness, the order, and attention during divine service. The appearance of the people on the Lord's day in our chapels was generally neat; the instances of gaudy and tasteless dress were few, certainly not exceeding two per cent. of the whole attendance."

They mention the following points as particularly worthy of notice:—

"1st. The prompt, vigorous, and searching discipline usually maintained throughout all the churches. 2d. The tender interest and anxiety very frequently displayed towards those who have been excluded from the fellowship of the church. 3d. With the character and devotedness of the deacons and leaders, we were greatly pleased."

They point out many defects, but those are mainly traceable to the fewness of ministers in the island. Two and three churches are placed under the pastoral superintendence of one man, and many evils result from this. Of the native pastors they speak in *very favorable* terms.

An institution has been founded in Jamaica for training native pastors. The great wants of the Island are ministers and education.

FAMILY WORSHIP—TWO METHODS.

An article in the *Watchman and Reflector*, a few weeks since, on family worship, recalled very distinctly two incidents, which occurred under my own observation, illustrating two methods, very widely different, of conducting this sacred ordinance.

The first incident was at the house of a farmer in the season of harvest, where I was the guest for a night. The family consisted of the parents, two sons and two daughters. Before retiring for the evening, a chapter from the New Testament was read, in which each one participated. Pertinent remarks were made by the father, as suggested by the successive verses. This done, books were distributed, and an appropriate song of praise was sung. The father then said that when Christian friends were stopping with them, it was their custom to observe evening worship, after their usual method, and as the morning ask their guest to lead them in prayer. He then prayed, the whole company on their knees before God. The whole service was one of peculiar solemnity and delight. The memory of it is fragrant and refreshing. It transformed me in thought to the days when the consecrated patriarch, as a household priest, offered morning and evening, the family sacrifice and incense on the domestic altar. The influence for good of such family worship cannot well be estimated. It is worthy of the name—*family* worship. In the morning the service was similar, only the reading was from the Old Testament, and the audible prayer was offered by the guest. I wondered somewhat that a farmer, in such a busy season, could find so much time for these devotions. But he reckoned it the most profitable exercise of the day, and could not think of neglecting or shortening it. It was a service of the greatest enjoyment to all. It supplied them thoughts by which their minds were fortified and directed during the day, and kept fresh and vigorous the consciousness of God's presence and care. Their burdens were lightened, their sorrows dissipated, their delights multiplied, by this communion with Christ. And it seemed difficult to say which enjoyed it most, the parents or their children.

The second incident, was also at the house of a farmer, in an adjoining neighborhood, at a later season of the year. There was no worship in the evening. There seemed to be no time to bring the sacrifice, to remember the sins of the day and the goodness of God, and to supplicate protection for the night. In the morning, as soon as the father had finished breakfast, and before the children had left the table, even while they were eating, he read in a hasty and low tone some portion of the Bible. He then knelt in prayer, while the family remained sitting in their chairs, some of them still at the table.

Christian parent, look on this picture and then on that. It may not always be convenient to have singing at family worship. It may not always be wise to be lengthy, or to occupy much time in explanations of the Scripture read. But our family devotions should be and may be fresh, interesting, attractive, and healthy in their influence. We owe it to our families and to Christ, that home shall be a lovely and a loved place, and that in the very centre of its loveliness shall stand the domestic altar.

GIN SHOPS OF LONDON.

The statistics of these establishments almost exceed belief. That they are the grand fountains of misery and crime all which afflicts the community is a fact that is more and more felt. But the complicity of the Government in the profits, as in the anti-Christian rule of India, is thought to be an insurmountable barrier to their abatement. But it does not appear to have been considered how large a proportion of the revenue lost would be saved at once in the reduction of the poor rates, and more than all, in a very short time by the greater prosperity of the people. No nation ever prospered by encouraging vice for the sake of the taxes which it pays. The following is from a late London letter:

"The most painful part of the business however, is, I fear, that the Government do not want to diminish the consumption of intoxicating drinks. The duty on them now furnishes more than one-fourth of the enormous annual expenditures of Government, which this year amounts to $300,000,000; and if intoxicating drinks were banished from the country, or their consumption even largely diminished, it would produce embarrassment to the finances of the Government, and they would find it a difficult question how to supply the deficiency in the revenue, as the taxes on all other articles are already oppressive.

AQUARIAL GARDENS.—Among the numerous specimens of natural history to be seen at the Aquarial and Zoological gardens of this city, are two of more than ordinary interest and rarity. We refer to the living scorpion and living tarantula, both of whose bites are of the most poisonous nature. The former is characterized by an elongated, tail-like abdomen, armed at its extremity with a sort of hooked claw, which, when the creature is in motion, is carried over the back in a most threatening attitude. This claw-like member is the sting of which such extraordinary accounts are given by the natives of countries to which this large and voracious specimen belongs. The tarantula is an unusually large specimen, and is also celebrated for its venomous bite, which is supposed by the natives of Italy to cause death, unless the patient is relieved by music and violent dancing. Perhaps more curious than either is the nest of the ornicotals, which may be seen in the box by its side. It is made of a reddish clay, long and oval in form, having at one end a door set on a hinge that would seem to rival man in ingenuity of construction. At the other are two rooms or cells, one of which is the nest, and the other their burial place. The walls of the whole are lined with a finely woven texture like silk. These curiosities alone are worth a visit, to any lover of natural history.

SIGNIFICATION OF CHRISTIAN NAMES.

Benjamin, son of the right hand. i. e., of good fortune; Clement, mild tempered; Robert, famous in council; Sebastian, to be reverenced; William, golden helmet; James, a supplanter; David, well-beloved; Stephen, a garland; Alfred, all peace; Ursse, firm; John, gracious gift of Jehovah; Judah, renowned; Charles, noble, spirited; Albert, all bright; Daniel, a judge from God; Thomas, a twin; George, a husbandman; Joseph, addition; Simon, a hearkening; Andrew, courageous; Jacob, a supplanter; Solomon, peaceable; Lot, a veil; Rufus, red-headed; Josiah, whom Jehovah heals; Felix, happy; Ezra is a helper; Susan is a lily; Ida, happiness; Mary, means rebellious; Matilda, heroine; Deborah, will sing, for she is said to be a bee; Diana, is a pink; Anna and Hannah are gracious; Jemima is a dove; Laura is a bay-tree; Margaret is a pearl; Miss Penelope is a weaver; Polly and Molly Miss Miriam; Phyllis is a green bough; Rhoda is a rose; Miss Ursula is a she-bear; Abigail is her father's joy; but Almira, like Henry, is uncertain; Elizabeth is good; Hephzibah, my delight is in her; Roxana was the name of the wife of Alexander the Great; and Zenobia was the wife of Jupiter.

Family Circle.

MR. AND MRS. BETTYWINKLE.

The February number of the *Massachusetts Teacher* contains a variety of capital articles, and is a fine specimen of one of the best teachers' journals in the country. We copy the following from the pen of *Oliver Optic*, one of the editors, who is also well known as the editor of the *Student and Schoolmate:*

"Will you stop that noise, children?" snarled Mrs. Bettywinkle—certainly, a very queer name, and we will venture to assert that it is not legally applicable to a single individual of the one million two hundred thousand inhabitants of Massachusetts; but we have chosen it because we do not wish to be personal, and because the hair is getting thin on the summit of our cranium.

Mrs. Bettywinkle spoke in snappy, snarly tones, something like the barking of a small puppy, that has not the remotest intention of biting anybody—in those high, sharp tones which encourage children to disobey parents and teachers, and which are the capital stock of the confirmed scold.

The children did not stop their noise; no the contrary, the din became more intense, and Mrs. Bettywinkle began to grow desperate.

"Will you stop that noise, children? You are enough to wear out the patience of Job! It is one everlasting racket from morning till night. I can't have a moment's peace of my life while you are in the house, except when you are asleep. It is, tip over the table, tip over the chairs, tip over everything. It is, run, stamp, scream, and yell, every moment of the time. When you are not in one kind of mischief, then you are in another. I am almost discouraged. You are wearing the life out of me."

Mrs. Bettywinkle, having discharged these spleeny words at the offending juveniles, evidently felt a little better, and resumed her sewing, very much as a despairing galley slave might be supposed to resume his oar after a momentary respite from his thankless toil. The noise was not in the slightest degree abated, however, for Johnny still whooped, Susie shrieked, and Tommy tumbled the cricket off the table for the tenth time just to see how much noise it would make.

The poor mother desperately plied her needle for the full space of five minutes, notwithstanding the hideous racket around her. At the end of this time, as Mrs. Bettywinkle feelingly remarked, "flesh and blood could endure no more." The din was too dreadful for mortal nerves, and the martyred lady suddenly jumped out of her chair, and stamped her foot with terrific force upon the floor.

"Will you stop your noise, children?" almost screamed Mrs. Bettywinkle. "I can't stand it any longer—and I won't! You'll kill me."

The children did stop this time. They were evidently awed by the dramatic action of the lady. Mrs. Bettywinkle seemed to be surprised that the din ceased; it was clearly an unanticipated result, but none the less grateful on that account. She seated herself again, and the look of despair which she had worn seemed for a moment to be supplanted by a glow of triumph. As she resumed her work, Mr. Bettywinkle entered the room, and seated himself in the corner to read the evening paper. He was soon entirely absorbed in the "Latest News from the South;" so entirely indeed, that he did not heed the increasing uproar among the juvenile members of the family.

In about seven minutes from the time that Mrs. Bettywinkle had gone through with that successful tragic manœuvre, its impression had entirely evaporated from the minds of the children. If possible, Johnny whooped louder than before, Susie shrieked forcibly enough to have done honor to the heroine of a continued story, and Tommy pitched the crickets over the top of the door.

Mrs. Bettywinkle looked terribly forlorn again, and Mr. Bettywinkle was completely buried in "secession" and "compromise;" besides, he had a little private theory of his own. He seldom meddled with the children, being a prudent man; and seldom meddled with the lady's system of parental government, being a peaceable man.

"Oh, dear me!" sighed the lady, at last, dropping her sewing into her lap, and looking for all the world as though her last friend on earth had deserted her. "For mercy's sake, stop that noise, children; I am almost crazy. This house is worse than Bedlam."

But this was altogether too tame to have any effect upon the turbulent little ones, and there was not the slightest improvement in the aspect of affairs.

"John"—Mr. Bettywinkle's name was John, after one of the Evangelists—"John, *will* you speak to those children?"

"Stop your noise, children," said Mr. Bettywinkle, in a rather quiet tone, and even without raising his eyes from the paper.

Though Mr. Bettywinkle was no magician, and though there was not even any "shoot" in his eye at the time, his words wrought a miraculous result. Johnny's mouth closed as tight as the shells of an oyster threatened with the knife, and Susie and Tommy applied themselves to a picture book as zealously as though order had always reigned in Warsaw.

"Those children will be the death of me," sighed Mrs. Bettywinkle.

"I think not," replied her liege lord, with a pleasant smile.

"They certainly will," persisted she.

"O no, I guess not," suggested he. "It is your bed time, children," continued he, turning to the little ones.

"Let me sit up a little while longer, father?" said Susie.

"No, child, it is seven o'clock. Call Jenny and let her put Tommy to bed."

Susie called Jenny, and all of them kissed "pa," and then kissed "ma,"—the little torments—the murderers of her peace—the conspirators against her happiness—that promised to be the death of her!

"Mamma's pet," exclaimed she, as she lifted little Tommy from the floor, and printed some sixteen or twenty kisses upon his rosy cheek.

They were gone, and the sitting room was quiet as the vales of paradise. It was a sweet calm—a blessed lull in the tempest—which in a few moments elevated the spirit of the poor mother above the cares and trials, the din and uproar of this—to her—noisy world. Still the memory of the confusion that had reigned during the preceding hour was upon her,—it was that which made the quiet of the present so grateful to her sense; for be Dr. Quincy truly says, happiness is only a comparative state.

"Those children won't mind me," Mrs. Bettywinkle remarked, after she had enjoyed the calm repose for a short time.

"Won't they?"

"They pay no more attention to what I say, than though I didn't speak. They mind you the instant you speak."

"They ought to mind you," mildly suggested Mr. Bettywinkle, lowering his paper; for, after a moment's reflection, he had resolved to ventilate his little theory to a prudent extent.

"They won't; I can't make them mind me. I scold, and storm, and threaten, till my throat is sore, and it don't do a bit of good."

"That's the very reason why it don't do any good."

"What is?"

"That you scold, and storm, and threaten them. Don't you know that sailors get used to the noise of the tempest, and soldiers to the roar of the cannon? They don't mind such things. I never scold, nor fret at them,—they mind me. You scold, and fret half your time,—they won't mind you. Why, Mary, I should think, to hear you talk to them, that your children were a nuisance to you—that you wished them all at the bottom of the sea,—I know you don't."

"How can a body help it? They vex me all day long."

"But your snarling and fretting makes the matter worse. The children know that the dog which barks loudest, never bites. Talk calmly and gently to them. If they don't mind, *make* them mind. When you tell them to do anything, see that they do it the first time you require it."

"Well, I don't know," sighed Mrs. Bettywinkle. She really did not know. She had acquired the habit of snarling and fretting at her children, though there never was a more loving and devoted mother, and consequently her authority had become a broken reed. We are sorry to add, that her husband's excellent solution of the children's disobedience, produced no marked effect; but we hope a second lecture will be more effectual.

Fretting and snarling in the school-room or at the fireside are worse than useless; they are positively demoralizing. Wherever we find them, the children, from the nature of the case, must be disobedient. They can't help it. A child may love but cannot, to a proper degree, respect a parent who is continually fretting and snarling. Love alone, will not always produce obedience. Respect—not awe nor fear—makes a willing child.

We beg Mr and Mrs. Bettywinkle's pardon for exposing their domestic affairs to the public; but, if they feel aggrieved, we implore them to cherish the spirit of the patriot, and feel that they suffer for the public good.

Congregationalist.

TWO WAYS.

HARRIET'S WAY.

"There that's just my luck! Anybody else might wear a new dress fifty times, and no rascally little sweeper would happen to splash his dirty broom against it. I gave the little villain a look and a word that will be likely to make him more careful how he spoils ladies' dresses. Telling me he didn't mean to! I should like to see him whipped till he couldn't stand. Of course it was an accident, hey! Oh, yes, as long as it is somebody else's best frock that's ruined, that's a very easy thing to say. There, now, you've upset my work-basket. Whoever's going to chase those spools round the room? I know *I'm* not. All those buttons were sorted out, and I regulated it only this morning. If you weren't such a clumsy, awkward thing, there'd be some comfort living in the house with you. Let it alone—I don't require your assistance in taking care of my own property. Pray don't trouble yourself to pick anything up; I'm not too tired, though I *have* walked three miles without resting. No! I don't want any lunch, nothing but cold tea and dry bread, I dare say. You saved some custard, did you? Very good, when you very well knew that I hate the sight of it—but I am not starving, I can wait till dinner-time. No, thank you! I can wait on myself, don't be so officious, and get out of my way. Now I'm going down stairs, and I wish you'd have the kindness not to go with me."

SOPHIE'S WAY.

"Never mind little boy! I guess it won't hurt my dress much. Yes, I know you didn't mean to, you didn't know how near I was. Aun't your little feet cold? There's where I live; go to the basement, and ask them to let you warm yourself."

"Oh, I don't mind waiting, I'm not in a hurry, and I see you are very busy. Now are you ready to try on my dress? No, it doesn't fit very well. I ought to have come in before. I'm sorry, for you will have so much trouble, I fear. You will make it all right, I am sure, if you don't hurry too much. Yes, the weather is very pleasant, but I'm afraid your sister feels the cold. Is there anything I can do for her? I hope the doctor will give her something to relieve her cough. Tell her I have a book that I think she will like; and don't worry about my dress, it will all be right, I'm sure."

I'm of the opinion that it was well for the poor little dress-maker, that it was not Harriet's dress that didn't fit; and, indeed, she told Sophie—for they were sisters, though you might not think it —"that so long as she would submit to be put upon in that ridiculous manner, she might expect no end of imposition, and cheating too, from common, low, working people." Sophie, however, thought she had good reason to believe that *love* and *kindness* were by far the best weapons wherewith to make one's way through life.

Examiner.

LOVE WINS LOVE.

"Mother, the birdies all love father," said a little boy of five summers, as he stood with his mother, watching the robins, who were highly enjoying their morning meal of cherries from the old tree that overhung the house.

"Does any body else love father, Charlie?"

"O, yes! I love him and you love him, but we know more than the birds."

"What do you think is the reason the birdies love your father?"

Charlie did not seem to hear this question. He was absorbed in deep thought.

"Mother," at last he said, "all the creatures love father. My dog is almost as glad to see him as he is me. Pussy, you know, always comes to him and seems to know exactly what he is saying. Even the old cow follows him all around the meadow, and the other day I saw her licking his hand, just as a dog. What can be the reason, mother?"

"Think, Charlie—try and find out a reason yourself."

"I think it is because father loves them, mother. You know he will often get up to give pussy something to eat, if she is hungry, and he pulls carrots for the cow to eat from his hand, and pats her and somehow I think his voice never sounds so pleasant as when he talks to the creatures."

"I think his voice sounds pleasant when he is talking to his little boy."

Charlie smiled. "Father loves me," he said, "and I love him dearly. He loves the birds, too, I am sure. He whistles to them every morning when they are eating cherries, and they are not a bit afraid of him, though he is almost near enough to catch them. They look at him with their funny little eyes, and chirp and eat away, just as if they knew he liked to see them. I wish you could hear him whistle to the *lintchinks*, as little mammy calls them. They come and sing on a twig, so loud, and make such funny noises. It always makes me laugh to hear him try to do as they do. Mother, I wish everything loved me as they do father."

"Do as father does, Charlie, and they will. Love all things and be kind to them. Do not speak roughly to the dog. Don't pull pussy's tail, nor chase the hens, nor try to frighten the cow. Never throw stones at the birds. Never hurt nor tease anything. Speak gently and lovingly to them. They know as well as you do who has a pleasant voice. Feed them and seek their comfort, and they will love you, and everybody that knows you will love you too."

"IT IS NOT DARK YET."

Martha Taylor was about fifteen years old, and an only child. While at boarding school, she had with several of her young friends been led to choose the better part; and having returned to pass her vacation at home, she was taken sick, and died after an illness of three weeks. I visited her often. She showed a willingness, and even a desire to depart and be with Christ, and urged the dear friends who watched around her to love the Saviour and prepare to die. She suffered much during her last hours, and seemed in haste to be gone. At one time [illegible]

[illegible] hour; He is here."

"It is not dark yet," for my [illegible]
this arm is my escort, his love [illegible]
On his bosom I rest till his wand[illegible]
From the sorrows of earth to my [illegible]

"It is not dark yet," but I fain would be [illegible]
From the fetters that bind me and keep me from thee.
Why tarry thy chariots? Lord, let me come
To the home of the angels, my own blessed home.

"It is not dark yet," though I tread in death's vale;
There is light in its shadow, which bids me not quail:
'Tis the smile of my Saviour which welcomes me home;
To his glory I hasten—I come, Lord, I come."

INSURANCE.

NORTHERN FIRE AND LIFE ASSURANCE CO., NO. 1 MOORGATE STREET, LONDON.

ESTABLISHED IN 1836.

CAPITAL, $6,288,800. ANNUAL REVENUE, $1,000,000

OFFICE

New Building, Philadelphia Bank, 425 Chestnut Street.

The Policies of the Northern Assurance Company are not only guaranteed by a large Capital, but also by the unlimited personal responsibility of over *One Thousand Shareholders.*

☞ Losses promptly adjusted and paid, without reference to London.

PHILADELPHIA BOARD OF REFERENCE.

Stuart & Brother, Myers, Claghorn & Co., James Graham & Co., McCutcheon & Collins, Smith, Williams & Co., Gaw, Mackenzie & Co.,

Jos. S. Mitchell, Esq., Pres. Mech. Bank. Jas. Dunlap, Esq., Pres. Union Bank. Hon. W. A. Porter, late Judge Sup. Court.

NEW YORK REFERENCES.

Duncan, Sherman & Co., Ab'm Bell's Sons, J. & J. Stuart & Co., J. S. Jeffray & Sons, Geo. B. Stuart & Co., Robert S Williams.

WILLIAM BETTY, Agent. New Building, Philadelphia Bank.

REMOVAL.

THE PENN MUTUAL LIFE INSURANCE COMPANY

have removed to their new building,

No. 921 Chestnut Street, Philadelphia.

Assets over $1,000,000.

ALL THE PROFITS DIVIDED AMONG THE INSURED.

CHARTER PERPETUAL.

Insure lives for short terms, or for the whole term of life; grant Annuities and Endowments, purchase Life Interests in Real Estate and make all contracts depending on the contingencies of life.

They act as Executors, Administrators, Assignees, Trustees, and Guardians.

Policies of Life Insurance issued at the usual mutual rates of the best Companies—with profits to the assured—at Joint Stock rates, 20 per cent. less than above, or Total Abstinence rates 40 per cent less than Mutual rates.

SAVING FUND.

Interest at 5 per cent. allowed for every day the Deposit remains, and paid back on demand in Gold and silver, and Checks furnished, as in a bank, for the use of Depositors.

This Company has FIRST MORTGAGES, REAL ESTATE, GROUND RENTS, and other first class Investments, as well as the CAPITAL STOCK, for the security of Depositors in this old-established Institution.

ALEXANDER WHILLDIN, President. SAMUEL WORK, Vice President.

JOHN C. SIMS, Secretary. JOHN S. WILSON, Treasurer.

BOARD OF TRUSTEES.

Alexander Whilldin, Samuel Work, John C. Farr, John Aitken, Samuel T. Bodine, T. Esmonde Harper, John Ansptch, Jr., James Dundas, William J. Howard, John C. Sims, George Nugent, Albert C. Roberts, H. H. Eldridge.

MEDICAL EXAMINERS.

J. P. Bird, M. D., John Norton Walker, M. D. In attendance at Company's Office daily at 1 P. M.

PHONOGRAPHY!

INSTRUCTION

In this New and Important System of Short-hand Writing, given

DAY AND EVENING,

S. E. Corner of Chestnut and Seventh Streets, BRYANT & STRATTON'S MERCANTILE COLLEGE.

Phonography is a philosophical method of Writing the English Language, with an alphabet composed of the simplest consonantal signs, which accurately represent the sounds of spoken words. It may be written at the same time as that of the ordinary long-hand, and is equally legible, and very easily learned.

It is universally conceded to be one of the most useful scientific inventions of the age, by every one acquainted with its principles.

The signs for the sounds are so simple and small,
That scarcely anyone any use at all;
There's a page in a line—a book in a sheet!
A fact shall with some bold the Bible compress.
There's a word in a dot!—and a thought in a stroke!
A sign to mark sorrow!—a scratch for a joke!
In fact, all our thoughts, be they simple or wise,
Are down in a moment as soon as they rise.

PITMAN'S MANUAL OF PHONOGRAPHY.

A Comprehensive Exposition of the System, with copious Engraved Illustrations and Exercises—being especially arranged so as to give the fullest Instruction to those who may not have the assistance of an oral teacher. Price, stitched, by mail, 60 cents in Paper—or $2.00 per doz. by Express. Also, THE REPORTER'S COMPANION—price $1.00. And all other Phonographic Publications of the day.

Address,

H. ROWLAND,
Reporter and Teacher of Phonography,
S. E. Corner Chestnut & Seventh Sts., Philada.

STEAM AND GAS FITTING.

The undersigned are prepared to introduce Apparatus for Heating Manufactories, Stores, Churches, Dwellings, Greenhouses, &c., &c., by steam.

Apparatus for Soap and Candle Manufactories.

*Drying Rooms for Hotels, Factories, Dye Houses, Breweries, &c., fit